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THE TRACHINIAE OF

SOPHOCLES

CRITICALLY REVISED, WITH THE AID OF MSS. NEWLY COLLATED, AND EXPLAINED

BY

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PREFACE.

The edition of the present play is on the same plan as that of its predecessor the Philoctetes. My chief attention of course has been given to ascertaining the readings of the few extant mss.; and, as these have been very carelessly collated by previous editors, I have thought it advisable to make a fresh accurate collation of some of them myself, and the readings of one ms. (K.) I have given for the first time. My next object has been to give in a concise and convenient form the conjectural emendations which have been made by critics both of our own and other countries, and the explanations of the best editors; to which I have appended my own opinions. The reader is thus furnished with a continuous synoptical materia critica and commentary upon our author, so as to be able to dispense with the necessity for having his attention distracted by having constantly to refer to other editions. In order to make this edition as complete as possible, I have carefully studied the labours of my predecessors up to the most recent date; and I think I may venture to say that there is little good to be found in other editions which I have not extracted and digested in the present one.

Besides critically revising and explaining the text, I have added a copious mass of illustrative passages from our own Poet and from other ancient writers (especially the other Tragedians), endeavouring throughout, on one of the soundest principles of criticism, to make Sophocles as much as possible interpret himself.

But after all, though I have bestowed many years of labour and thought upon this work, and have done all that seems to lie in the power of an editor, I must confess that the result is not as satisfactory as one could wish. The present play in particular, being more corrupt and interpolated

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than any of the rest, is beset with difficulties in almost every line; and the attempt to grapple with these is a task far from enviable, whether you endeavour to assign a natural interpretation to a passage which you inwardly believe to be unsound, or whether you try to cut the knot by proposing or adopting a conjectural emendation. Of some passages undoubtedly the correction is obvious enough, though there will be always a certain class of readers who will persistently reject any alteration of the text, however probable it may appear; preferring the '*mumpsimus*' of ms. authority to the '*sumpsimus*' of reason. However I have endeavoured to do my best to render the remains of our Poet as readable as possible; and, while I have shown the very utmost regard for all ms. readings, yet, where I have felt persuaded that some error lurked, I have not hesitated to resort to the *ultima ratio* of conjectural emendation, in the hope of restoring the passage, or of preparing the way to its restoration by others. Wherever I have adopted any conjecture, the reading of the mss. is invariably placed below, so that the reader may not be misled. The changes actually made in the text will be found to be neither very numerous nor very extensive; the great majority of proposed corrections being confined to the notes. If any object to the number of these, my apology must be that, while the room they take up is but comparatively small, the perusal of them may be instructive and interesting to some, while those who do not care to read them can simply pass them over. On the whole, if it may appear to some that I have not succeeded in certain passages in restoring the very handwriting of our Poet, I trust I have at least inserted in the text nothing but what he might have written.

My chief companions and guides throughout have been Hermann, Dindorf, Wunder, Bergk, Schneidewin and Nauck. None of these however have I followed unreservedly, but I have availed myself of whatever appeared most useful in each: for, while each has his own particular merits, not one is sufficiently complete of itself to enable the reader to dispense with the rest. One is strong in exegesis, another in illustration, another in critical skill, another in the exhibition of various readings, while all are more or less deficient in the mention

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of the various conjectural emendations noticed in other editions, as well as of those which are scattered through the pages of critical literature both of our own country and of the continent. I have therefore endeavoured to combine in one edition the good points of all, mentioning throughout those conjectures, collected with much labour and research from different sources, which had the greatest appearance of probability to commend them.

A new and careful collation of the best mss., I find, is absolutely necessary; for those of Brunck and of Bekker's Aristophanes are so negligently made that we cannot rely on them, nor is it always possible to judge from them what the real readings are. For instance in Arist. Eq. 1369, *ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ*, Bekker's collation would lead us to suppose that *ὁ πολίτης* occurs also in R. V., and the necessary emendation *ὁπλίτης* is attributed by Dindorf to Fr. Thiersch. As long back as 1857, while collating the ms. Ven. 475, which is considered to be a copy of ms. Ven. 474 (V.), I was surprised to find *ὁπλίτης* distinctly written in that ms. And quite lately we have the testimony of Von Velsen (in his edition of the Equites, 8vo. Lips. 1869) that the same reading exists unmistakeably in V. itself. A strange oversight this on the part of Bekker!

The importance of attending to apparently trifling readings of mss. is shown in Ant. 1037. *ἐμπολᾶτε τὸν πρὸς Σάρδεων | ἤλεκτρον*. On arriving at this passage I was struck first with the singularity of the use of the preposition *πρὸς*, and then with the gender of the noun *ἤλεκτρον*, which should be neuter. This led me at once to the obvious correction *τἀπὸ Σάρδεων ἤλεκτρον*, which I found amply confirmed by the reading, hitherto neglected, of L., *τα* (supr. *ὸν* a m. pr.) *προσάρδεων*.

In this play we have a remarkable instance of the radical alteration in the meaning of an entire passage by the change of a single letter. I allude to the well known passage v. 615. *καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κεῖνος εὐμαθὴς | σφραγῖδος ἕρκει τῷδ' ἐπ' ὄμμα θήσεται*. By adopting Billerbeck's ingenious and yet simple correction, a correction which had occurred also to myself, *τῷδ' ἐπὸν μαθήσεται* (the *ν* before *μ* being

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often changed into μ in mss., v. on Arist. Eq. 1334), we at once restore to its primitive integrity a passage which before was unintelligible. And yet this beautiful and model conjecture, which we may compare for its simplicity and soundness with that of Porson διοσδότῳ γάνει (for διὸς νότῳ γᾶν εἰ) in Æsch. Ag. 1391. and that of Coraes, καρπόν τε καὶ τὰς ἀμπέλους (for καρπὸν τεκούσας ἀμπέλους) in Arist. Nub. 1119, has been rejected as doubtful or at least overlooked by more than one recent editor! This corruption must have been of very old date, for the ancient scholiast evidently so read the passage.

V. 145 of this play, τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται | χώροισιν αὖτοῦ, καί νιν οὐ θάλπος θεοῦ — κλονεῖ, is evidently faulty. Musgrave corrects χώροις, ἵν' αὐτοῦ &c., Hermann χώροις, ἵν' αὐτοῦ, &c. Neither of which corrections is sufficient. I have given χώροις, ἵν' οὐ ψῦχός νιν, &c., which makes the passage intelligible. I have also proposed χώροις, ἵν' αὖτ' οὐ ψῦχος.

The common reading of v. 447., τῇ μεταιτίᾳ (μετ' αἰτίᾳ, supr. ω, L.) | τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος, will hardly satisfy any but the superficial reader. I have attempted several corrections, but do not feel quite satisfied with any.

What are we to make again of such a passage as v. 549., ὧν ἀφαρπάζειν φιλεῖ | ὀφθαλμὸς ἄνθος, τὴν δ' ὑπεκτρέπειν (ὑπεκτρέπει L.) πόδα? The restoration of it is difficult, but we may without much hazard pronounce ὀφθαλμὸς corrupt.

This passage reminds me of another where the same word ὀφθαλμὸς is liable to suspicion, viz. Œd. R. 987. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. I think I have restored the hand of Sophocles by correcting καὶ μὴν μέγ' ὠφέλημά γ' οἱ πατρὸς τάφοι. Or we might correct καὶ μὴν μέγας γ' οἰωνὸς —, which comes even nearer to the common reading. That one of these corrections is the right one I think can hardly be doubted.

In v. 687 of this play, ἕως ἂν ἀρτίχριστον ἁρμόσαιμί που (for so read the mss.) we had a barbarism, until Elmsley corrected ἕως νιν —. And yet even this indispensable alteration has been repudiated by some, who endeavour to persuade themselves and others that the common reading may be defended.

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In v. 484. *ἐπεί γε μὲν δὴ πάντ' ἐπίστασαι λόγον*, the former part of the line is evidently faulty. I suspect that Sophocles wrote something like *ἔχεις τὸ πᾶν δὴ* (or *ἅπαντ' ἔχεις δή*), *πάντ' ἐπίστασαι λόγον*.

What the meaning of *αὔρα ἑστιῶτις* is in v. 954 has never yet been satisfactorily explained. I suspect myself that for *ἑστιῶτις* we should substitute *Ἑστιαιῶτις* or rather *Ἰστιαιῶτις*, to be pronounced, according to Homeric usage, as a quadrisyllable.

Nor am I satisfied with the common reading of vv. 672—3, *τοιοῦτον ἐκβέβηκεν, οἷον, ἦν φράσω, | γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν*, or of v. 1112—3, *ὦ τλῆμον Ἑλλὰς, πένθος οἷον εἰσορῶ | ἕξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλήσεται*.

The ms. reading in Phil. 425. *ἐπεὶ θανὼν | Ἀντίλοχος αὐτῷ φροῦδος, ὅσπερ ἦν γόνος* (γρ. *μόνος*), has been rightly corrected by Musgrave, who reads *ὃς παρῆν μόνος*, i. e. *'who alone succoured*, or *came to the aid of him.'*

The common reading in Phil. 443. *ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου | μηδεὶς ἐφῇ* is surely corrupt. I have ventured with some diffidence to give *ἠδεῖτ'* for *εἴλετ'*, but the passage still seems to need correction.

In Phil. 1145. *κοινὰν ἤνυσεν ἐς φίλους ἀρωγὰν*, I would read *κοινὰν ἤνυσεν οἷς φίλοις ἀρωγάν*, the phrase *ἀνύειν τι ἔς τινα* being one that occurs, I should think, nowhere else.

In El. 21. *ὡς ἐνταῦθ' ἐμὲν* (so A. L. Ald. *ἐσμὲν* several other mss.) | *ἵν' οὐκέτ' ὀκνεῖν καιρός*, the *ἐμὲν* has been deservedly condemned by most commentators as barbarous, and various conjectural emendations have been proposed, though no one has hit upon the true one, *ὡς ἐσμέν γ' ἵνα | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός*. The corruption arose from the importation of the gloss *ἐνταῦθα* into the text.

In El. 345. *ἔπειθ'* (*ἐπεί θ'* supr. *τοι* L. sec.) *ἑλοῦ γε θάτερ'* (*θάτερον* P. T.), *ἢ φρονεῖν κακῶς, | ἢ τῶν φιλῶν φρονοῦσα μὴ μνήμην ἔχειν*, the corruption, if I mistake not, lies deeper. *Ἐπεὶ* and *ἑλοῦ* are evidently both sound, but whence came the *θ'* between them? As the *ἑλοῦ* can only stand at the end of the line, I suspect the true reading is *ἐπεὶ τό γ' ἕτερον, ἢ κακῶς φρονεῖν, ἑλοῦ*, &c. This, I am aware, is rather a bold correction; but, as I cannot see any other possible

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mode of restoring the passage, I am inclined to think it must be the true one.

In Ajax v. 1404. *ἀλλ' οἱ μὲν κοίλην κάπετον | χερσὶ ταχύνατε, τοὶ δ' ὑψίβατον | τρίποδ' — θέσθ' ἐπίκαιρον*, the expression *κάπετον ταχύνειν* is a strange one, especially as *ταχύνειν* is used only intransitively. I would suggest a simple correction, *χερσὶν ἑτοιμάσαθ', οἱ δ'* &c., which not only yieldsgood sense, but enables us to get rid of the unusual *τοὶ δ'* for *οἱ δ'*.

In Ant. 130. *πολλῷ ῥεύματι προσνισσομένους χρυσοῦ καναχῆς ὑπεροπτίας*, the last three words appear to me faulty. For *καναχῆς* I suspect that we should read *Καπανῆ'* (*Καπανῆα*), for otherwise the following *ὁρμῶντ'* has no object to be referred to.

The true reading has escaped the notice of all editors in Œd. R. 420, *βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν, | ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα;* For *λιμὴν* we require the name of some mountain or locality that will correspond with *Κιθαιρών*. Read *ποῖος οὐκ ἔσται ῾λικὼν* (*'what Helicon'*), and the entire passage will at once read clear and intelligible. Helicon and Cithæron, being adjoining mountains, are often mentioned together. And a trace of the true reading is still found in L., where we find *λιμὴν* written thus *λιμὴν* (*υ* supr. m. ant.). The *υ* in question is evidently nothing more or less than the remaining aspirate ῾ before *λικὼν* (*῾λικών*). When once the aspirate had been lost or misunderstood, the unintelligible *λικὼν* would easily have been changed into the common similar word *λιμήν*.

The received reading in Œd. R. 1088 f. is unmistakeably faulty, and yet no commentator seems to have found much difficulty with it. The words *ἀπείρων, αὔξειν*, and probably *τὰν αὔριον πανσέληνον*, are, I think, corrupt. Some remarks on this obscure passage I hope to offer on a future occasion.

In Œd. C. 703 the expression *γήρᾳ σημαίνων* at once strikes one as being extraordinary and almost inexplicable. The correction which I have introduced, *γήρᾳ συνναίων*, is quite in the style of Sophocles, and is, I have little doubt, the true one.

In another very perplexed passage of the same play, v. 1084. *αἰθερίας νεφέλας κύρσαιμι τῶνδ'* (so Wund. *κύρσαιμ'*

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αὐτῶν δ' the mss.) ἀγώνων θεωρήσασα τοὐμὸν ὄμμα, I think I am restoring the right reading by correcting — θέας πλήσουσα (or perhaps πληροῦσα) τοὐμὸν ὄμμα, as I shall endeavour to show in my next edition of that play.

An instance of an error of very ancient date occurs in v. 1046. of this play, ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακά, which Cicero translates, "o multa dictu gravia, perpessu aspera". And yet one can hardly doubt that the words καὶ λόγῳ κακὰ are corrupt.

I might extend to a considerable length the number of passages which, though a traditional interpretation and familiarity with them have given them an appearance of soundness, are found, when carefully examined and scrutinised, to be infected with error; but these few instances which I have selected will suffice to give the reader an idea of the many latent and often deep seated corruptions which beset in an especial degree our Poet; and which require the skill of the critic for their restoration.

There are a few points of orthography I have adopted which I here take an opportunity of submitting to the reader. In the first place I universally write εἵνεκα for the ordinary οὕνεκα, wherever the word stands as a preposition; and I am persuaded that in doing this I am right. Ἕνεκα, εἵνεκα, or ἕνεκεν is a preposition, while οὕνεκα *'because that'* is a particle compounded of οὗ ἕνεκα, as ὁθούνεκα is of ὅτου ἕνεκα (with which compare ἀνθ' ὧν). In this view I find I am supported by Bergk and others; nor are we by any means without ms. authority for this mode of writing. Cf. Arist. Pl. 329. δεινὸν γὰρ, εἰ τριωβόλου μὲν εἵνεκα (so R. V. Ald. &c. οὕνεκα al.) | ὠστιζόμεσθ' &c. The form εἵνεκα is of constant occurrence in the best mss. of Sophocles, Aristophanes, and other writers.

In Æsch. Prom. 345. ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἵνεκα (so L. Ald. Rob. Turn. &c.), most editors give οὕνεκα with Dawes M. C. p. 195. Blomfield observes: "εἵνεκα non agnoscunt Attici." And Brunck (ad Arist. Lys. 74) asserts that the Attic poets never use this form. But this is simply begging the question.

In the next place, instead of the usual κἄν before a subjunctive I always write κἤν. And a very little consideration

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will show us that this too is right. *Κᾆν* is simply a contraction by crasis for *καὶ ἄν*, while *κἤν* is for *καὶ ἤν* (*ἐάν*). It is true that in later writers *ἄν* appears to have been used for *ἤν*, if we may judge from the testimony of mss.; but the earlier and best Attic writers always use *ἤν* as the equivalent of *ἐάν*. Nor are we without good authority for this mode of writing; for the mss. exhibit *κἤν* in Arist. Ach. 716. Eq. 261. Pac. 1356. &c., though Dindorf (ad Ach. l. l.) considers *κἤν* more suitable to the Doric dialect.

Further I am of opinion that we should always write *ἐπὴν* in the old Attic writers, not *ἐπάν*. For *ἐπὰν* could not well be formed from *ἐπεὶ ἄν*, which particles coalesce into *ἐπὴν*, just as *εἰ ἄν* do into *ἤν*, not into *ἄν*. It is observable however that the particles *ἐπειδὴ ἄν* coalesce into *ἐπειδὰν*, with the ultimate short.

Why *τῷ ἀνδρὶ* should coalesce into *τἀνδρὶ*, rather than into *τὠνδρὶ* or *τῳὐνδρὶ*, seeing that *ω* and *α* usually make *ω* (as e. g. in *ὦνθρωπε*), I do not know any more than why *καὶ εἶτα* should make the crasis *κᾆτα* rather than *κεἶτα*, seeing that *καὶ* and *εἰ* usually coalesce into *κεἰ*, as *καὶ* and *εὐ* into *κεὐ*, &c.

Instead of *φῂς* I always write *φὴς*, with several editors, though I am aware that the iota subscript is found in the ancient Clarkian ms. of Plato and in others. So also *λάθρα*, *σώζω*, *κληδὼν*, &c., though the iota is often added to these words in many good mss. For *ξῶον* we have the authority of an inscription (v. Elmsl. in Class. Journ. XVII. p. 58.).

Πρῷρα I write, in compliance with the express tradition of grammarians (v. Etym. M. h. v.), though I do not see whence the *ι* subscript can come from, since the word is evidently derived from *πρὸ* and *ὁρᾶν*.

Respecting the augment of verbs beginning with *ευ* and *οι*, I do not see why they should not take the augment as well as those which begin with *αι*, e. g. *ᾐδούμην*, *ᾐσχύνετο*, *ᾐσθάνετο*, &c. I therefore write, with Elmsley, Dindorf, and others, *ηὐχόμην*, *ηὔγμαι*, *ηὔγμην*, *ηὗρον*, *ηὕρημαι*, *ᾠχόμην*, *ᾠνοχόουν*, *ᾠνωμένος*, &c.

As regards the crasis of *οὗτοι* and *ἄρα*, the most correct form of expressing it would seem to be *οὗτᾰ́ρα*, rather than *οὐ τᾰ́ρα* or *οὔ τᾰ́ρα*, seeing that the crasis is between *οὗτοι* and

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ἄρα, not between the simple τοι and ἄρα. The same observation applies to οὔταν, and ἦτ' ἄρα. But it is hardly possible to decide definitively on these and other similar questions.

The old disputes as to the correct mode of writing ἐς or εἰς, ἔσω or εἴσω, σὺν or ξὺν, οὐκοῦν οὐκ οὖν or οὔκουν, have never yet been finally settled, and probably never will be, certainly not by the authority of mss., the readings of which are most variable and conflicting. I am inclined myself to think that εἰς and εἴσω should be written, except where the metre requires the short and more poetic forms ἐς and ἔσω. And in old Attic writers at any rate the rough form ξὺν should take precedence, I think, of the softer one σὺν, unless where the metre requires the latter.

As regards the orthography of the noun Παρνασὸς Παρνασσὸς, I believe the latter is the correct form, being Doric for Παρνησσὸς, with which compare Βριλησσὸς, Σαλμυδησσὸς, Ἁλικαρνησσὸς, Ταρτησσὸς, Μυκαλησσὸς, Τευμησσὸς, Λυρνησσὸς, Τελμησσὸς, &c. In Ὑμηττός and Λυκαβηττὸς we have the Attic forms of Ὑμησσὸς and Λυκαβησσός. The reading Παρνάσιος, which we sometimes find, probably came from a confusion of it with Παρνήσιος, the adjective of Πάρνης.

As regards Porson's famous canon respecting the quantity of the syllable before the final cretic of a trimeter, on which Elmsley with his exquisite judgment and accuracy has dilated fully in the Edinb. Rev. XXXVII. p. 74 f., in an article which is a masterpiece of sound and skilful criticism, I think we must modify it to a certain degree, and somewhat enlarge its limits. An exception to the rule, I think, should be made in those few cases where there is an elision after the preceding disyllable (thus causing a continuous pronunciation of it and the following cretic, as in ἦγεῖτ' οἴκοθεν Aj. 1101, though this particular passage probably requires correction and in σήμαιν' εἴτ' ἔχει Phil. 22.); and also where a full interpunctuation occurs before the disyllable, thus enabling the speaker to take breath and make a fresh start, so as to avoid the flatness of delivery at the end of the verse which otherwise would occur. I allude to such lines as this, φεύγει τὸ ταύτης σῶφρον; ἀλλὰ ψεύσεται (Eur. Andr. 346). See also on this subject Elmsl. ad Med. 326.

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It is in many respects a thankless office to undertake the revision of a play so replete with corruptions and interpolations as the present one, and in which the explanation of so many passages appears to be almost impossible, while the conjectural restoration of them is often hazardous and uncertain. But I have endeavoured to do my utmost in a painstaking and conscientious manner, unwilling to disturb any passage where there seemed a fair probability of its being right, and on the other hand not deterred by the fear of cavil from those who prefer the error of antiquity and tradition to the truth of reason and common sense. Not a few passages I trust I have successfully handled and restored; in some I may be thought to have been a little too bold in advancing conjectural emendations, some of which further consideration might have led me to abandon; and in many others I have been content to point out what seemed to me erroneous or suspicious, though I have not ventured or been able to apply a certain remedy. Though it is not always an easy task to divine what the true reading is, it should be no difficult matter to indicate what appear to be corruptions; and this is what unfortunately most editors have omitted to do. When once an error, or a probable error, has been pointed out, the danger of the ordinary reader being misled by it is removed, while there is a very fair chance afforded of its being removed, sooner or later, by somebody or other. The discovery of an error is half the way to its removal.

Such as this edition is, the labour of many years, the result of much anxious thought, marred, I fear, with many imperfections and perhaps errors (for where the ground is so rough, and the light to guide one over it is so dim and feeble, it is difficult even for the most careful and wary traveller to avoid stumbling at times), I commend it to the kind consideration of the candid reader, in the hope that he may find it in some degree facilitate the study of this very corrupt and difficult play. Xen. Mem. II. 8. 5. *οὐ πάνυ γε ῥᾴδιόν ἐστιν εὑρεῖν ἔργον, ἐφ' ᾧ οὐκ ἄν τις αἰτίαν ἔχοι · χαλεπὸν γὰρ οὕτω τι ποιῆσαι ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν.*

Harringworth, Vicarage, Uppingham, Sept. 29. 1871.

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Manuscripts of this play.

* A.	Bibl. National. Paris. 2712.
* B.	„ „ „ 2787.
* K.	„ „ „ 2886.
L.	Bibl. Laur. Flor. Plut. 32, 9.
M. (Lb. of Dind.)	„ „ „ „ 31, 10.
N. (Lc. of Dind.)	„ „ „ „ 32, 2.
R. (Flor. of Herm.?)	Bibl. Riccard. Flor. 77.
* T.	Bibl. National. Paris. 2711.
V.	Bibl. Vat. Pal. 287.
Harl.	Bibl. Londin. 5743.
Ven.	Bibl. Ven. 616.

* Those marked thus have been accurately collated by myself, word for word, with Dindorf's first Oxford edition 8vo. 1832, and the variations given. No collation of the ms. K. has ever before been made.

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* Of the above those marked thus are special editions of this play.

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ΤΡΑΧΙΝΙΑΙ.

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THE

TRACHINIAN MAIDENS.

The play opens with Deianira bewailing her troubles and the continued absence of her husband Hercules, of whom she has heard no tidings for months. On discoursing however with her son Hyllus, she learns from him that he is engaged in an expedition against Oechalia, in Euboea, of which Eurytus is king. Hereupon Deianira excites our interest by informing us that certain oracles had foretold that the present time was to be a crisis in the life of Hercules, so that he should enjoy rest and happiness, by a termination of either his life or his labours; and at her request Hyllus sets off to join and assist his father. Presently she receives glad tidings of Hercules. The arrival of Lichas the herald is announced, who delivers to her from her husband certain captive maidens whom the hero had taken in his assault on Oechalia. She is preparing to take measures for their comfortable reception and treatment, when she learns that one of them, whose noble bearing had particularly arrested her attention, is her rival in the affections of her husband. Her desire to retain for herself his undivided love suggests to her remembrance a gift she had formerly received from the centaur Nessus, when dying from an arrow aimed by the hand of Hercules, on his attempting to violate Deianira. Nessus then assured her that the blood that flowed from his wound, mixed with certain other ingredients, if preserved by her in a cool place, would at any time serve as a philtre, and recall the wandering affections of her husband. With this mixture, which she had carefully preserved, she besmears a robe, which, with the approval of the Chorus, she sends by Lichas as a present to Hercules. Scarcely has the messenger taken his departure, when she is alarmed by a portentous phenomenon. The flock of wool with which the supposed philtre had been laid on the robe, having come in contact with the rays of the sun, had dissolved and disappeared, while from the spot whereon it had settled clots of foam are seen to arise. While she is relating this to the Chorus, Hyllus returns and describes the dreadful agonies the medicated robe has brought upon his father; for, on the occasion of a solemn sacrifice to Zeus, he had put on the fatal garment, which, as soon as the poison from the heat of the flame began to work and take effect, adhered indissolubly to his limbs, and caused a maddening and agonizing pain. Frantic with suffering and rage he seizes Lichas, the innocent cause of the calamity, and dashes him down the rocks. On

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hearing this sad news from her son on his return, and being reproached by him for her unnatural conduct, she retires to her nuptial chamber and couch, and there puts an end to her life. Meanwhile the suffering hero is conveyed home. The remainder of the play, like the conclusion of the Ajax, is very feeble. Hercules is represented in a manner hardly worthy of a hero and future demigod, raving with physical pain; and after his enjoining his son to marry Iole, the innocent cause of his sufferings, and to place him still alive on the funeral pile, the drama is brought to an end.

"This play seems to me so far inferior in value to the rest which have come down to us, that I could wish to find something that would favour the conjecture that this Tragedy was composed, in the age indeed and in the school of Sophocles, but by his son Iophon, and was erroneously attributed to the father. There are several suspicious circumstances, not only in its structure and plan, but also in the style of writing; different critics have already remarked that the needless soliloquy of Deianira at the opening has not the character of the Sophoclean prologues. Even if, upon the whole, the maxims of this Poet are observed, it is but a superficial observance; the deep mind of Sophocles is wanting. But as the genuineness [authenticity?] of the piece was never doubted by the ancients, as even Cicero confidently quotes the sufferings of Hercules from this drama, as from a work of Sophocles, we must perhaps be content to say that the Tragedian has in this one instance remained below his usual elevation." (Donaldson, Theatre of the Greeks, p. 311.)

"Hercules," says Dale, "in the following Tragedy constitutes as indifferent a specimen of the heroic character, as Minerva in the Ajax presents of the divine. But let us descend from the hero to the woman, from the licentious and implacable Hercules to the chaste and affectionate Deianira and we shall again recognize in all its vigour and beauty the transcendent genius of Sophocles. Here at least all is natural, becoming, and consistent. The lively exultation of the unhappy queen at the intelligence of her lord's return;—that mournful presage of the instability of all human transport, which is so exquisitely represented as stealing over her at the sight of the unhappy captives;—her generous compassion for Iole's sorrows, so well preparing us to sympathise with her own;—the hurried agony in which she resolves on sending the fatal robe;—her swift repentance and anxious alarm;—the utter anguish in which she listens to the reproaches of her son, describing his father's sufferings;—the silent desperation with which she rushes to the bridal couch, there to expiate her unconscious crime by a violent death;—in all these we discern the hand of a master, and forget the deficiencies of other characters in contemplating the excellence of this. On the whole this drama[1]), if it does not exalt the reputation of Sophocles, would have crowned a meaner poet with immortality."

The authenticity of this play has been called in question by Schlegel and others; a conjecture which Bulwer pronounces "singularly destitute of even plausible testimony." Schneidewin also pronounces in favour of its authenticity.

From the general character of the play, some have concluded it was only begun or sketched by Sophocles; others, as Bergk, that in its origi-

[1]) Wakefield (p. 453) calls it 'fabula nobilissima.'

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nal state it was one of his juvenile compositions. Be this as it may, it appears to have been interpolated in several places by the hand of some διασκευαστής. See especially 523 f. 875 f. Dobr. Adv. ii. 40. It has been more tampered with than any other extant play of our author, specially towards the end, as is the case with the Ajax. The request of Hercules towards the end of the play to his son that he should marry his intended concubine Iole, who had taken no prominent part in the action of the play, calculated to awaken an interest in her future welfare, seems open to the charge of bad taste. The simple death of the hero would have formed, I think, a more suitable conclusion to the drama. The only conceivable reason for this allusion to the future union of Hyllus and Iole, as Dindorf suggests, is that their offspring figured much in the ancient accounts of the return of the Heraclidae into Peloponnese. Corporal suffering, however severe, is no fit subject for representation on the Tragic stage; and I am disposed to think Sophocles would have evinced more judgment, if he had been content to let the bodily agonies of Hercules be announced by means of a messenger.

The violation of the unity of time in this piece, as committed by the most artistic of the Greek tragedians, is observable. At the beginning of the play Hyllus goes to Cenaeum, a promontory of Euboea, and returns back again during the time taken up by the recital of some six hundred lines. Then again at line 632 Lichas leaves for the same place, and the lapse of another hundred lines suffices for his journey thither, his presence at a sacrifice, his murder by Hercules, and after all this for the return of Hyllus, who tells the tale, to Trachis.

The scene is laid at Trachis in Thessaly, and the Chorus consists of virgins of the place. It seems strange that the play should have been entitled "The Trachinian Maidens," rather than after the leading character in it "Deianira," as is the case with the other extant ones. Probably this was done by way of compliment to the Chorus, as well as to the Choragus, since the getting up of the Chorus (which formed so important a feature in the Drama) was attended with considerable trouble and expense. Indeed from the shortness of the choral odes in this play, it would seem not improbable that choragic munificence was already on the wane.

The portion of the play contained in verses 1046—1101 is rendered in a free translation by Cicero in his Tusc. ii. 8, "Sed videamus Herculem ipsum, qui tum dolore frangebatur, quum immortalitatem ipsa morte quaerebat. Quas hic voces apud Sophoclem in Trachiniis edit! cui quum Deianira sanguine Centauri tinctam tunicam induisset, inhaesissetque visceribus, ait ille: O multa dictu gravia, perpessu aspera, &c." Ovid evidently had an eye to our author's account in the ninth book of his Metamorphoses. The "Hercules Oetaeus" of Seneca, on this same subject, and containing several imitations of this drama, is a tame and insipid production.

There is no means of ascertaining the date of the production of this play; but from the comparative paucity and meagreness of the choral pieces, and the scanty use in these of the dactylo-trochaic metre, we may infer that it was one of his later productions. The trimeters of this play, like those in the Antigone and the Electra, are carefully polished.

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ΥΠΟΘΕΣΙΣ.

ΕΚ ΤΗΣ ΑΠΟΛΛΟΔΩΡΟΥ ΒΙΒΛΙΟΘΗΚΗΣ. (II. 7, 5.)[1].

Ἡρακλῆς παραγενόμενος εἰς Καλυδῶνα τὴν Οἰνέως θυγατέρα Δηϊάνειραν ἐμνηστεύσατο, καὶ διαπαλαίσας ὑπὲρ τῶν γάμων αὐτῆς πρὸς[2] Ἀχελῷον ἀπεικασθέντα ταύρῳ περιέκλασε τὸ ἕτερον[3] τῶν κεράτων· καὶ τὴν μὲν Δηϊάνειραν γαμεῖ, τὸ δὲ κέρας Ἀχελῷος λαμβάνει, δοὺς ἀντὶ τούτου τὸ τῆς Ἀμαλθείας. Ἀμάλθεια δέ ἦν Αἰμονίου[4] θυγάτηρ, ἣ κέρας εἶχε ταύρου· τοῦτο δὲ, ὡς Φερεκύδης φησὶ, δύναμιν εἶχε τοιαύτην ὥστε ποτὸν[4] ἢ βρωτὸν, ὅπερ εὔξαιτό[5] τις, παρέχειν ἄφθονον[6]. στρατεύει δὲ Ἡρακλῆς μετὰ Καλυδωνίων ἐπὶ Θεσπρωτούς, καὶ πόλιν ἑλὼν Ἐφύραν, ἧς ἐβασίλευε Φύλας, Ἀστυόχῃ τῇ τούτου θυγατρὶ συνελθὼν πατὴρ Τληπολέμου γίνεται. γενομένων δὲ τούτων εὐωχούμενος παρὰ Οἰνεῖ, κονδύλῳ παίσας[7] ἀπέκτεινεν Εὔνομον τὸν Ἀρχιτέλους παῖδα κατὰ χειρῶν διδόντα· συγγενὴς δὲ οὗτος[7] Οἰνέως. καὶ[8] ὁ μὲν πατὴρ τοῦ παιδὸς ἀκουσίου γενομένου τοῦ συμβεβηκότος συνεγνωμόνει· Ἡρακλῆς δὲ κατὰ τὸν νόμον φυγὴν ὑπομένειν ἤθελε, καὶ δὴ ἔγνω[9] πρὸς Κήϋκα εἰς Τραχῖνα ἀπιέναι. ἄγων δὲ Δηϊάνειραν εἰς ποταμὸν Εὔηνον ἦλθεν, ἐν ᾧ καθεζόμενος Νέσσος[10] ὁ Κένταυρος τοὺς παριόντας[11] διεπόρθμευε[12] μισθοῦ, λέγων παρὰ θεῶν ταύτην[13] τὴν πορθμείαν[14] εἰληφέναι διὰ τὸ δίκαιος εἶναι[14]). αὐτὸς[15] μὲν οὖν[16] Ἡρακλῆς[17]

[1]) The copies of which differ considerably from our Scholiast.

[2]) πρὸς L. and Apoll. πρὸς τὸν Ald.

[3]) ἕτερον] ἀρίστερον Turn., and so Eudoc. Violar. p. 112. δεξιὸν Tzetz. ad Lyc. 50. Cf. Schol. ad Il. φ'. 194, οὗ καὶ ἀποσπάσας (corr. ἀποκλάσας) τὸ ἕτερον τῶν κεράτων ἔλαβε τὴν παρθένον.

[4]) Αἱμονίου Ald. Eudoc. Tzetz. αἱμανίου L. ἀρμενίου, ἀρμένου, or ἁρμονίου the copies of Apoll. ἢ ποτὸν Turn.

[5]) ἔχει—βρωτὸν ἢ ποτὸν ὅπερ εὔξαιτο Apoll. βρωτὸν ἢ ποτὸν also Turn.

[6]) ἄφθονον Apoll. cod. Farn. ἄπονον L. Ald. Juntt. and most copies of Apoll. ἄφθονόν τε καὶ ἄπονον Turn. vulg.

[7]) παίσας] πλήξας the copies of Apoll. and Tzetz. οὗτος ἦν Turn. Br.

[8]) καί] ἀλλ' Apoll.

[9]) δὴ ἔγνω] διέγνω most copies of Apoll.

[10]) νέσος L. and so often the mss.

[11]) παριόντας] παραπλέοντας the copies of Apoll.

[12]) διεπόρθμευε μισθοῦ, λέγων Br. διεπόρθμευε μισθῷ λέγων L. διεπόρθμευε μισθὸν (δὲ add. in Apoll.) Ald.

[13]) ταύτην om. Apoll.

[14]) πορθμείαν Dind. from Apoll. πορείαν vulg. Cf. Tr. 568, πόρευε. — διὰ δικαιοσύνην Apoll.

[15]) αὐτός] καὶ αὐτὸς Turn.

[16]) οὖν Apoll. Dind. III. ὁ the mss. Dind. II. Qu. οὖν ὁ.

[17]) Ἡρακλῆς added from Apoll. — κομίζειν Br. — διαπορθμεύων Turn. — ἀνακραζούσης Turn. Br.

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τὸν ποταμὸν διέβη, Δηϊάνειραν δὲ μισθὸν αἰτηθεὶς ἐπέτρεψε Νέσσῳ διακομίζειν[17]). ὁ δὲ πορθμεύων[17]) αὐτὴν ἐπεχείρει βιάζεσθαι. τῆς δὲ ἀνακραγούσης[17]) αἰσθόμενος ἐξελθόντα Νέσσον ἐτόξευσεν εἰς τὴν καρδίαν. ὁ δὲ μέλλων τελευτᾶν, προσκαλεσάμενας Δηϊάνειραν[18]) εἶπε τηρεῖν λαβοῦσαν ἐν κόχλῳ, εἰ θέλοι πρὸς Ἡρακλέα φιλίαν[19]) ἔχειν, τόν τε γόνον ὃν ἀφῆκε κατὰ τῆς γῆς[20]) καὶ τὸ ῥυὲν ἐκ τοῦ τραύματος τῆς ἀκίδος αἷμα συμμίξας ἔδωκεν[21]). ἡ δὲ λαβοῦσα ἐφύλαττε παρ' ἑαυτῇ. διεξιὼν δὲ Ἡρακλῆς τὴν Δρυόπων χώραν καὶ τροφῆς ἀπορῶν, ὑπαντήσαντος[22]) αὐτῷ[23]) Θειοδάμαντος βοηλατοῦντος[24]), τὸν ἕτερον τῶν ταύρων λύσας καὶ[24]) σφάξας εὐωχεῖτο[25]). ὡς δὲ ἦκεν εἰς Τραχῖνα πρὸς Κήϋκα, ὑποδεχθεὶς ὑπ' αὐτοῦ Δρύοπας κατεπολέμησεν. αὖθις δὲ ἐκεῖθεν ὁρμηθεὶς[26]) Αἰγιμίῳ βασιλεῖ συνεμάχησε Δωριέων· Λαπίθαι γὰρ περὶ γῆς ὅρων πρὸς αὐτὸν ἐπολέμουν, Κορώνου στρατηγοῦντος. ὁ δὲ πολιορκούμενος ἐπεκαλέσατο Ἡρακλέα βοηθὸν ἐπὶ μέρει τῆς γῆς. βοηθήσας δὲ Ἡρακλῆς[26]) ἀπέκτεινε Κόρωνον μετὰ καὶ ἄλλων[27]), καὶ τὴν γῆν ἅπασαν ἐλευθέραν ἐποίησεν· ἀπέκτεινε δὲ καὶ Λαγόραν[28]) μετὰ τῶν παίδων[29]), βασιλέα Δρυόπων, ἐν Ἀπόλλωνος τεμένει[30]), Λαπιθῶν σύμμαχον· παριόντα δὲ Ἴτωνα[30]) εἰς μονομαχίαν προὐκαλεῖτο[30]) αὐτὸν Κύκνος ὁ[31]) Ἄρεος[32]) καὶ Πελοπίας· συστὰς δὲ καὶ τοῦτον ἀπέκτεινεν. ὡς δὲ εἰς Ὀρμένιον[33]) ἦκεν, Ἀμύντωρ αὐτὸν ὁ βασιλεὺς οὐκ εἴασε μεθ' ὅπλων παριέναι, κωλυόμενος δὲ παρελθεῖν καὶ τοῦτον ἀπέκτεινεν. ἀφικόμενος δὲ εἰς Τραχῖνα στρατιὰν[33]) ἐπ' Οἰχαλίαν συνήθροισεν, Εὔρυτον τιμωρήσασθαι θέλων. συμμαχούντων δ' Ἀρκάδων αὐτῷ καὶ Μηλιέων τῶν ἐκ Τραχῖνος καὶ Λοκρῶν τῶν Ἐπικνημιδίων, κτεί-

[18]) Δηϊάνειραν om. Apoll.

[19]) πρὸς Ἡρακλέα φιλίαν] φίλτρον πρὸς Ἡρακλέα Turn. Apoll. prob. Dind. πρὸς Ἡρακλέα φίλτρον Br.

[20]) τόν τε ἰὸν ἀφῆκε κατὰ τῆς κόχλου vulg. Corrected from Apoll.

[21]) ἔδωκεν Br. δέδωκεν vulg. om. Apoll.

[22]) ὑπαντήσαντα L. ἀπαντήσαντος Apoll.

[23]) αὐτῷ Ald. αὐτοῦ L. om. Apoll.

[24]) Θειοδάμαντα βοηλατοῦντα L. λύσας καὶ om. Turn.

[25]) εὐωχεῖτο] εὐωχήσατο Turn. Apoll. Br.

[26]) αὖθις δὲ ἐκεῖθεν ὁρμηθεὶς Apoll. Br. αὖθις ἐκεῖθεν ὁρμηθεὶς Turn. αὖθις ἐκεῖθεν vulg. Dind. — ὁ Ἡρακλῆς Turn.

[27]) ἄλλων] τῶν ἄλλων Apoll. καὶ ἄλλων Turn. Herm.

[28]) Λαγόραν several copies of Apoll. (Λαογόραν others, as Tzetz. Hist. ii. 467.) ἀλλαγόραν L. and Eudoc.

[29]) παίδων] τέκνων Turn. Apoll. αὐτοῦ add. Turn.

[30]) τεμένει] δαινύμενον, ὑβριστὴν ὄντα καὶ add. Turn. Apoll. prob. Dind. — Ἴτωνα] 'To Iton,' I suppose, a place so called. — προκαλεῖται Turn.

[31]) ὁ add. Ald. om. L. and Apoll.

[32]) Ἄρεως L. Dind. Ἄρεος vulg. and Apoll.

[33]) Ὀρμένιον Wessel. and Diodor. iv. 37, Br. &c. Ὀρχομενὸν vulg. and Apoll. Eudoc. — στρατιὰν Brunck. στρατείαν vulg.

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νας μετὰ τῶν παίδων Εὔρυτον[34]) αἱρεῖ[35]) τὴν πόλιν, καὶ θάψας τῶν σὺν αὐτῷ στρατευσαμένων τοὺς ἀποθανόντας, Ἵππασον[36]) τὸν Κήϋκος, καὶ Ἀργεῖον καὶ Μέλανα, τοὺς[37]) Λικυμνίου παῖδας, καὶ λαφυραγωγήσας τὴν πόλιν, ἦγεν Ἰόλην αἰχμάλωτον. καὶ προσορμισθεὶς Κηναίῳ τῆς Εὐβοίας ἀκρωτηρίῳ Διὸς Κηναίου ἱερὸν ἱδρύσατο. μέλλων δὲ ἱερουργεῖν κήρυκα[38]) ἔπεμψε λαμπρὰν ἐσθῆτα οἴσοντα. παρὰ τούτου δὲ[38]) τὰ περὶ τὴν Ἰόλην Δηϊάνειρα πυθομένη καὶ δείσασα μὴ πάλιν ἐκείνην[39] ἀγαπήσῃ, νομίσασα τῇ ἀληθείᾳ[40]) φίλτρον εἶναι τὸ ῥυὲν αἷμα Νέσσου, τούτῳ τὸν χιτῶνα ἔχρισεν. ὡς δὲ[40]) θερμανθέντος τοῦ χιτῶνος ὁ ἰὸς τῆς ὕδρας ἠσθίετο[40]), τὸν μὲν Λίχαν κατέβαλεν[40]), εἰς Τραχῖνα δὲ ἐπὶ νεὼς κομίζεται. Δηϊάνειρα δὲ ἀχθεσθεῖσα[41]) ἑαυτὴν ἀνήρτησεν. Ἡρακλῆς δὲ ἐντειλάμενος Ὕλλῳ, ὃς αὐτῷ ἐκ Δηϊανείρας ἦν παῖς πρεσβύτερος, τὴν Ἰόλην ἀνδρωθέντα γῆμαι, παραγενόμενος[41]) εἰς Οἴτην, ὅ ἐστιν ὄρος Τραχῖνος, πυρὰν[41]) ποιήσας, ἐκέλευσεν ἐπιβὰς ὑφάπτειν. τοῦ δὲ μὴ[42]) θέλοντος Ποίας παριὼν ἐπὶ ζήτησιν ποιμνίων ὑφάψας ἔλαβε τὰ τόξα παρ' αὐτοῦ δωρεάν. καιομένης δὲ τῆς πυρᾶς[42]) λέγεται νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν[43]) εἰς οὐρανὸν ἀναπέμψαι[44]). ἔνθα τυχὼν ἀθανασίας γήμας Ἥβην τὴν Ἥρας θυγατέρα ποιεῖ παῖδας Ἀλεξιάρην καὶ Ἀνίκητον[45]).

[34]) *Εὔρυτον* om. Ald.

[35]) *αἱρεῖ*] *αἵρει* L.

[36]) *Ἵππασόν τε* Apoll.

[37]) *τοὺς*] *τοῦ* Ald. Juntt.

[38]) *κήρυκα* L. Junt. II. Herm. Dind. *εἰς Κήϋκα* Ald. Junt. I. *εἰς Τραχῖνα τὸν Κήυκα* Apoll. (*εἰς Τραχῖνα τὸν Λίχαν* corr. Wessel ad Diodor. l. c.). *εἰς Τραχῖνα Λίχαν τὸν κήρυκα* Br. (cf. Tr. 189, *Λίχας ὁ κῆρυξ*). — *παρὰ δὲ τούτου* Turn.

[39]) *πάλιν ἐκείνην*] *ἐκείνην μᾶλλον* Turn. Apoll. Br. prob. Dind.

[40]) *τῇ ἀληθείᾳ*] *ταῖς ἀληθείαις* Apoll. — *ὡς δὲ* &c.] More fully related in Apollodorus: *ἐνδὺς δὲ Ἡρακλῆς ἔθυεν· ὡς δὲ θερμανθέντος τοῦ χιτῶνος ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα ἔσηπε, τὸν μὲν Λίχαν τῶν ποδῶν ἁράμενος κατηκόντισεν* [*ἀπὸ τῆς Βοιωτίας* del. Heyne] *εἰς τὴν Εὐβοϊκὴν θάλασσαν* [these words are not found in the mss.], *τὸν δὲ χιτῶνα ἁπέσπα προσπεφυκότα τῷ σώματι· συναπεσπῶντο δὲ καὶ αἱ σάρκες αὐτῷ. τοιαύτη δὲ συμφορᾷ κατασχεθεὶς εἰς Τραχῖνα ἐπὶ νεὼς κομίζονται. — ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα ἔσηπε* Turn. *τοῦ χρωτὸς καθήπτετο* Br. Qu. *τοῦ χρωτὸς ἀνθήπτετο.* — *κατηκόντισεν* [*κατεπόντισεν* Wund. Arg. c. VI. §. 1].

[41]) *Δηϊάνειρα αἰσθομένη οὖν τὸ γεγονὸς* Turn. *Δηϊάνειρα δὲ αἰσθομένη τὸ γ.* Steph. *παραγενόμενος δὲ* edd. vett. — *ἐκεῖ πυρὰν* Turn.

[42]) *τοῦ δὲ μή*] *μηδενὸς δὲ τοῦτο* Apoll. — *φλογὸς* Ald. Junt. I. Herm. Dind.

[43]) *αὐτὸν* added from Apoll. Turn.

[44]) *ἀναπέμψαι* Ald. and Apoll. *ἀποπέμψαι* L. Junt. II.

[45]) *ἔνθα τυχὼν ἀθανασίας καὶ διαλλαγεὶς Ἥρᾳ τὴν ἐκείνης θυγατέρα Ἥβην ἔγημεν, ἐξ ἧς αὐτῷ παῖδες Ἀλεξιάρης καὶ Ἀνίκητος ἐγένοντο* Turn. Br.

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ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ[1]).

ΔΗΙΑΝΕΙΡΑ.

ΔΟΥΛΗ ΤΡΟΦΟΣ[2]).

ΥΛΛΟΣ.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ[3]) ΤΡΑΧΙΝΙΩΝ.

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΗΡΑΚΛΗΣ.

ΠΡΕΣΒΥΣ.

[1]) This index of persons is given as found in L. Of these the πρωταγωνιστὴς acts the parts of Deianira and Hercules; the δευτεραγωνιστὴς those of Hyllus and Lichas; the τριταγωνιστὴς those of the nurse, the messenger, and the old man. Iole is a κωφὸν πρόσωπον. The δούλη τροφὸς, who enters at the opening of the play with Deianira, and recites 42—60, is doubtless the same actor who addresses the Chorus below 871—946.

[2]) τροφός] παιδαγωγὸς in Ald. (δούλη τροφὸς being also given afterwards). Θεράπαινα ed. Br. (who also gives τροφός).

[3]) γυναικῶν] παρθένων ed. Br. That the Choros is composed not of married women, as γυναικῶν would seem to imply, but of virgins, appears from the remark of Deianira 143—152.

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ΤΡΑΧΙΝΙΑΙ.

ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανεὶς
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν

1. Cf. Ant. 620. *σοφίᾳ γὰρ ἔκ του κλεινὸν ἔπος πέφανται, τὸ* &c Eriphus ap. Athen. 134 C. *λόγος γάρ ἐστ' ἀρχαῖος οὐ κακῶς ἔχων.* Æsch. Ag. 750. *παλαίφατος δ' ἐν τοῖς βροτοῖς γέρων λόγος τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον τεκνοῦσθαι μηδ' ἄπαιδα θνήσκειν.* Cho. 311. *δράσαντι παθεῖν, | τριγέρων μύθος τάδε φωνεῖ.* Eur. Menal. Fr. XVII. *παλαιὸς αἶνος· ἔργα μὲν νεωτέρων, | βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος.* Id. Æol. Fr. XVIII. *παλαιὸς αἶνος ὡς ἔχει.* Pind. N. IX. 13. *ἔστι δέ τις λόγος ἀνθρώπων*, &c. Archilochus Fr. 80. *αἶνός τις ἀνθρώπων ὅδε | ὡς* —. Herod. VII. 51. *ἐς θυμὸν ὧν βαλεῦ καὶ τὸ παλαιὸν ἔπος, ὡς εὖ εἴρηται*, etc. Plat. Phaedr. 37. *ἥλικα γὰρ δὴ καὶ ὁ παλαιὸς λόγος τέρπειν τὸν ἥλικα.* Symp. 18. *ὁ παλαιὸς λόγος εὖ ἔχει.* Ter. Adelph. v. 3. 18. '*nam vetus verbum hoc quidem est*,' &c.

μέν ἐστ' L. vulg. *μὲν ἔστ'* A. K. Nauck. Rightly.

ἀνθρώποις] Anecd. Oxon. IV. 328, 21.

φανείς] '*Put forth, uttered.*' Lat. '*editus, prolatus.*' Ant. 621. *σοφίᾳ γὰρ ἔκ του κλεινὸν ἔπος πέφανται, τὸ* —. Œd. R. 848. *ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο.* 474. 525. The construction of *ἀνθρώπων*, if the word be sound, is not very clear. It may depend either on *λόγος*, or on *φανείς* (cf. on Phil. 3). The former mode seems the more probable (cf. Pind. and Archil. l. c.). Qu. *ἔκ τινος φανεὶς* (as in Ant. 621). Or *λόγος παλαιὸς ἔστ' ἐν ἀνθρώποις φανείς.*

2. *οὐκ ἂν αἰῶν'*] *αἰὼν' οὐκ ἂν* K.

αἰῶν'—βροτῶν] '*The life of mortals*,' i. e. of any mortal.

ἐκμάθοις L. T. Stob. Fl. 105, 38 (*ἐκμάθοι*, supr. ς, ms. A.), and Suid. v. *αἰῶνα* (the best mss.) Johns. Br. Wak. &c. *ἐκμάθῃς* (or *-θῃς*) K. V. *ἐκμάθοι* A. B. M. Ald. Matth. Cf. on Aj. 144. El. 697. Œd. C. 796. *κάκ' ἂν λάβοις*, &c. Fr. 563. Æsch. Sept. 719. *θεῶν διδόντων οὐκ ἂν ἐκφύγοις* (*οι* supr. in L.) *κακά.* and on Arist. Av. 382. The author of this apophthegm is supposed to have been Solon: whence the Scholiast charges our Poet with an anachronism, comparing Herod. I. 29—33. Cf. on Œd. R. 1528. Æsch. Ag. 928. *ὀλβίσαι δὲ χρὴ | βιὸν τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.* Eur. Andr. 100. *χρὴ δ' οὔ ποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν, | πρὶν ἄν, θανόντος, τὴν τελευταίαν ἴδῃς | ὅπως περάσας ἡμέραν ἥξει κάτω.* Dionysius Stob. Serm. 251. *θνητῶν δὲ μηδεὶς μηδέν' ὅλ-*

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θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τῳ κακός·
ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἅιδου μολεῖν,
ἔξοιδ' ἔχουσα δυστυχῆ τε καὶ βαρὺν,
ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως
ναίουσ' ἔτ' ἐν Πλευρῶνι νυμφείων ὄτλον

βιόν ποτε | κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἰδῃ· | ἐν ἀσφαλεῖ γὰρ τὸν θανόντ' ἐπαινέσαι. Soph. Fr. 572. οὐ χρή ποτ' εὖ πράσσοντος ὀλβίσαι τύχας | ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἤδη βίος | διεκπερανθῇ καὶ τελευτήσῃ βίον (τελευτήσαντ' ἰδῃς?). Herod. I. 32. ἐκεῖνο δὲ τὸ εἰρεό με, οὔκω σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. Pind. Isth. III. 49. ἀφάνεια τύχας πρὶν τέλος ἄκρον ἱκέσθαι. Theogn. 375. οὐ γὰρ ἂν εἰδείης ἀνδρὸς νόον οὐδὲ γυναικὸς, | πρὶν πειρηθείης ὥσπερ ὑποζυγίου. 963. μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, | ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ.

3. *θάνῃ* K. L. M. V. Ven. Stob. cv. p. 562, and Suid. (two mss.) Junt. II. prob. Elmsl. (ad Eur. Suppl. 916. Iph. T. 18. Her. 959. Med. p. 119. and in Quart. Rev. XIV. 453). *θάνοι* A. B. T. vulg. Cf. Ant. 175. ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν | ψυχὴν — πρὶν ἂν | ἀρχαῖς — ἐντριβὴς φανῇ. 308. Eur. Her. 181. τίς ἂν δίκην κρίνειεν ἢ γνοίη λόγον, | πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῆ; (Where ἐκμάθοι without ἄν would have done equally well.) Iph. T. 20. οὐ μὴ ναῦς ἀφορμίσῃ χθονὸς, | πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις | λάβῃ (λάβοι the mss.) σφαγεῖσαν. Arist. Vesp. 725. πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, | οὐκ ἂν δικάσαις. Cf. also on Arist. Eq. 134. Pac. 32. Ran. 766, and on 687 below. Apitz in vain defends *θάνοι* by Plat. Phæd. p. 101 D. χαίρειν ἐῴης ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο, εἰ —. (Where Stallbaum, who formerly suspected ἄν, now defends it. It should undoubtedly be ejected, unless indeed for *σκέψαιο* we substitute *σκέψῃ*.)

οὔτ' εἰ χρηστὸς, οὔτ' εἴ τῳ κακός] For the position of *τῳ* cf. Ant. 257. σημεῖα — οὔτε θηρὸς οὔτε του κυνῶν ἐφαίνετο. Below 1254. πρὶν ἐμπεσεῖν | σπαραγμὸν ἢ τιν' οἶστρον. Æsch. Prom. 21. ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν | ὄψει. Eur. Hec. 730. οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὁρῶ | θάρσος παρ' ἡμῖν. Similarly El. 929. ἡδὺς οὐδὲ μητρὶ δυσχερής. See Pors. ad Hec. 374. Matth. Gr. §. 428, 4. Neue compares Plat. Prot. p. 312 C. οὔτ' εἰ ἀγαθῷ, οὔτ' εἰ κακῷ πράγματι. Wakefield found a difficulty, and suspected some error, in this verse. Qu. — οὔτ' οὖν (cf. on Ant. 4) εἰ κακός. Or οὔτ' εἰ χρηστός ἐστ', οὔτ' εἰ κακός.

5. *ἔχουσα*] Perhaps *ἄγουσα*.

6. *πατρὸς μὲν* —] The apodosis to this is contained in what follows 27 f. or perhaps 36 f. Cf. Phil. 1 f. *Μὲν*, without *δὲ* following, occurs 265. 380, &c.

δόμοισιν] *δόμοις* (*ιν* add. m. pr.) L.

7. *ναίουσ' ἐν* K. L. M. *ναίουσά γ' ἐν* V. Ven. *ναίουσα δ' ἐν* B. *ναίουσ' ἐνὶ* A. *Πλευρῶνι ναίουσα* V. *ναίουσ' ἔτ' ἐν* Erf. Dind. Hart. Schn. Bergk., also Kidd. ad Dawes. Dobr. (Cf. on 922.) *ναίουσ' ἔτι* Wund., who considers *ἐν* has crept in from a gloss. (Cf. Fr. 401. *Δωδῶνι ναίων Ζεὺς* —. Œd. R. 1451. *ἔα με ναίειν ὄρεσιν*. Below 172. *Δωδῶνι*. 115. *Τίρυνθι*. Eur. Phœn. 617. *Μυκήναις*. Or. 103. *Ἄργει*.) *ναίουσιν* Apitz. Seyf. Nck. (Cf. on Aj. 59. *ὦ κλεινὰ Σαλαμὶς, σὺ μέν που ναίεις* —.)

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ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
μνηστὴρ γὰρ ἦν μοι ποταμὸς, Ἀχελῷον λέγω,
ὅς μ' ἐν τρισὶν μορφαῖσιν ἐξῄτει πατρὸς,
φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος

ναίουσ' ὅτ' ἦ Weckl., coll. 22. Œd. R. 801. Cf. 40. *ἡμεῖς μὲν ἐν Τραχῖνι — ναίομεν.* Hom. Il. ξ'. 116. *ὤκεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι.* ε'. 708. *ὅς ῥ' ἐν Ὕλῃ ναίεσκε.*

Πλευρωνι] Sophocles alone, observes Mueller (Dor. T. I. p. 417), makes Deianira a native of Pleuron. Other writers mention Calydon as her country. V. Apollod. II. 7. 5. Diodor. IV. 34.

νυμφείων A. B. K. *νυμφίων* L. M. T. I. q. *νυμφευμάτων* (Œd. R. 980). Cf. Ant. 814. *οὔτ' ἐπὶ νυμφείοις πώ μέ τις ὕμνος ὕμνησεν.* Schol: *νυμφίων. ἀντὶ τοῦ νυμφευμάτων.* Translate: '*About my marriage.*' So Phil. 752. *στόνον σαυτου ποιεῖς.*

ὄκνον A. B. K. T. vulg. Apitz. Wund. Bgk. Nck. *ὄγκον* V. *ὄτλον* K. (in marg.) L. and v. l. in schol. (where it is explained by *τὴν ταλαιπωρίαν*). Cant. Steph. Erf. Wak. Dind. Schn. Hart. The common reading is defended by Wund. &c. *Ὄτλος* is explained by the grammarians to mean *μόχθος* (Hesych.), *πόνος, κακοπάθεια, τλῆσις*, which sense well suits this passage. Cf. Æsch. Sept. 18. *ἅπαντα πανδοκοῦσα παιδείας ὄτλον* (schol: *πόνον*).

8. Cf. Eur. Andr. 6. *νῦν δ', εἴ τις ἄλλη, δυστυχεστάτη γυνή.* In such phrases Sophocles usually omits *ἄλλος*, as observed by Bergler (ad Arist. Pl. 65). Cf. Œd. C. 734. 1006. 1664. Aj. 488, &c.

Αἰτωλίς] *Αἰτωλὴ* M.

9. *Ἀχελῷον λέγω*] V. Valck. ad Phœn. 994. Blomf. ad Æsch. Sept. 485. Lob. ad Aj. 569. On this courtship of the Achelous see Wund. Introd. III. §. 3.

10. *ἐξῄτει* A. K. L. T., &c. *ἐζήτει* B. M. Ven. Translate *ἐξῄτει πατρός*, '*asked of (or from) my father.*'

11. *φοιτῶν*] '*Coming frequently, visiting.*' Wakefield marks a colon after *φοιτῶν*, construing thus: *ὅς, φοιτῶν ἐν τρισὶ μορφαῖσιν, ἐξῄτει με πατρός.*

ἐναργής] *κεράστης* conj. Herw. '*Evident, manifest.*' Œd. R. 535. *λῃστής τ' ἐναργὴς —.* Tr. 224. *τάδ' — βλέπειν πάρεστ' ἐναργῆ.* Œd. C. 910. Æsch. Ag. 684. *ἐναργὴς βάξις.* Pers. 175. *ἐναργὲς* (*ὄναρ*). Lucian. cal. &c. 18. *φανέντα ἐναργῆ τὸν θεὸν ἐπισκῆψαι*, &c. Herm. and Wund. explain it '*purus putidus*' (i. e. integri tauri specie), as opposed to *ἀνδρείῳ κύτει βούπρῳρος.* Wakefield finds fault with the epithet *ἐναργὴς*, observing that there is no reason why this should be predicated of the *ταῦρος* more than of the *δράκων*, &c.; and moreover that some special epithet, suitable to a bull, is here required. He therefore corrects *ἐνεργὴς ταῦρος*, '*validus taurus*,' '*a strong powerful bull.*' But *ἐνεργὴς* does not appear ever to bear this sense. Qu. *ὅς μ' — ἐξῄτει πατρὸς | φοιτῶν ἐναργὴς, ταῦρος ἄγριος, ἄλλοτ' αὖ* (or *ταῦρος ἄγριος ὡς, τότ' αὖ*, cf. El. 739. Ant. 367) *| δράκων ἑλικτὸς*, &c. But the true reading is probably *φοιτῶν τότ' ἀργὴς ταῦρος, ἄλλοτ' —* (cf. El. 739. *τότ' ἄλλος, ἄλλοθ' ἕτερος*), white being here an appropriate colour, and corresponding well with *αἰόλος.* Cf. Eur. Iph. A. 574. *ἀργενναῖς παρὰ μόσχοις.*

ταῦρος] "Diod. Sic. IV. 36. Strab. X. I. Ælian. V. H. II. 33. Lambin. ad Horat. Od. IV. 14. 25. Erf. ad Trach. 519." (Apitz.) Cf. 508. 519. Eur. Or.

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δράκων ἑλικτὸς, ἄλλοτ' ἀνδρείῳ κύτει
βούπρῳρος· ἐκ δὲ δασκίου γενειάδος

1377. *Ὠκεανὸς — ταυρόκρανος.* Bacch. 1017. *φάνηθι ταῦρος ἢ πολύκρανος ἰδεῖν.* Hor. Od. IV. 14. 25. '*Sic tauriformis volvitur Aufidus.*' Ovid. Met. IX. 80. '*Sic quoque devicto restabat tertia tauri | forma trucis: tauro mutatus membra rebello.*' Some derived this figure, according to Strabo p. 702, from the tortuous windings of rivers, *ἀπὸ τῶν κατὰ τὰ ῥεῖθρα καμπῶν, ἃς καλοῦσι κέρατα.* So Val. Fl. VIII. 186. '*Fundere non uno tantum quem flumina cornu | accipimus.*' But it is more probable that rivers were so called from the roaring sound of their waters (*ἀπὸ τῶν ἤχων*, Strab. ibid.). Il. *φ'*. 237. *τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἠΰτε ταῦρος.*

ἄλλοτ'] For the suppression of the former *ἄλλοτε* cf. on El. 752. *φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ | σκέλη προφαίνων.* Eur. Hec. 28. *κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ.* (Pors.) Hom. Il. *χ'*. 171.

αἰόλος δράκων] Cf. 834. *αἰόλος δράκων.* Hom. Il. *μ'*. 208. *αἰόλος ὄφις.* Pind. P. VIII. 48. *δράκοντα ποικίλον.*

12. Meineke suspects the integrity of this line.

δράκων ἑλικτός] Schol: *διὰ τὸ σκολιὸν τῶν ῥευμάτων.* And so explains Strabo X. 20. *διὰ τὸ μῆκος καὶ τὴν σκολιότητα.* Ovid. Met. IX. 63. '*Elaborque viro longum formatus in anguem: | qui postquam flexos sinuavi corpus in orbes, &c.*' Hesiod says of the Cephisus, Fr. 201. *εἱλιγμένος εἶσι δράμων ὥς.*

τύπῳ βούκρανος all the mss. schol. some mss. cf. Strabo. vulg. Erf. Apitz. Bergk. *κύτει βούπρῳρος* Strab. X. 2. Musgr. Br. Wak. Schaefer. Herm. Wund. Dind. Schn. Nauck. *τύπῳ βούπρῳρος* Hart. Philostratus Jun. 4. *βούπρῳρα αὐτῷ* (Achelous) *πρόσωπα, καὶ γενειὰς ἀμφιλαφὴς, πηγαί τε ναμάτων ἐπιπλημμυροῦσαι τοῦ γενείου.* Empedocles ap. Ælian. H. A. XVI. 29. *πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι, | βουγενῆ ἀνδρόπρῳρα· τὰ δ' ἔμπαλιν ἐξανατέλλειν | ἀνδροφυῆ βούκρανα,* &c. Æsch. Sept. 533. *βλάστημα καλλίπρῳρον* (schol: *καλλιπρόσωπον*), *ἀνδρόπαις ἀνήρ.* Ag. 235. *στόματός τε καλλιπρῴρου.* Cho. 389. *πάροιθεν δὲ πρῴρας* (Schol: *τῆς ὄψεως*). Sept. 53. Ælian. II. 46. *ἀντίπρῳροι τῷ νότῳ πέτονται.* Hesych: *βούπρῳρον. — σημαίνει δὲ καὶ τὴν βουπρόσωπον.* In like manner *ἀνδρόπρῳρος* (*ἀνδροπρόσωπος*, Hesych.), *ἀντίπρῳρος* Tr. 223. Hesych: *πρῷρα, πρόσωπον.* Blomf. Gl. Prom. 431. With *βούκρανος* cf. *ταυρόκρανος* (Eur. Or. 1378. *Ὠκεανὸς — ταυρόκρανος*). *Κύτος* means any '*cavity*' (so *θώρακος κύτος* Arist. Pac. 1223. *τρίποδος* Eur. Suppl. 1209. *κεφαλῆς* Plat. Tim. p. 155), sometimes the '*cavity of the body*,' especially the '*trunk*' (Arist. H. A. I. 7. 1). Hesych: *κύτος· σῶμα.* Of the hippopotamus Diodorus says, I. 35. *τὸ δ' ὅλον κύτος τοῦ σωματος οὐκ ἀνόμοιον ἐλέφαντι.* The reading *τύπῳ* is not lightly to be discarded; indeed it may be perhaps the true one. Cf. Æsch. Sept. 488. *Ἱπποµέδοντος σχῆμα καὶ μέγας τύπος.* Eur. Bacch. 1329. *ὄφεος ἀλλάξει τύπον.* Still the sense seems to require rather *κύτει trunk* than *τύπῳ form.*

ἀνδρείῳ in the sense of *ἀνθρωπείῳ*, as *ἀνήρ* is occasionally used for *ἄνθρωπος.*

13. *βούπρῳρος*, not *βούπρωρος*, is said to be the correct orthography of the word: cf. on Phil. 482.

δασκίου γενειάδος] Æsch. Pers. 321. *πυρσὴν ζαπληθῆ δάσκιον γενειάδα.* Eur. Bacch. 218. *ἐν δὲ δασκίοις ὄρεσι.*

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κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη
δύστηνος ἀεὶ κατθανεῖν ἐπηυχόμην,
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι
ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης

14. κρουνοὶ διερραίνοντο] An enallage of construction, for properly that is said to be ῥαίνεσθαι, on which any liquid is poured. Cf. Aj. 376. ἐρεμνὸν αἷμ' ἔδευσα. Œd. R. 1279. μέλας ὄμβρος — ἐτέγγετο. Below 848. Perhaps διερρέοντο, or κατερρέοντο.

κρηναίου ποτοῦ] Phil. 21. ποτὸν κρηναῖον. Æsch. Pers. 475. κρηναῖον γάνος. Ποτοῦ is gen. of ποτόν.

15. προσδεδεγμένη] '*Having received*' (at home, as a guest). Wunder explains: '*exceptum habens.*' Cf. 233. εἰ ζῶνθ' Ἡρακλέα προσδέξομαι. 628. τὰ τῆς ξένης ὁρῶν προσδέγματα. 376. τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον; Heath: '*ad me recipiens.*' Wakef: '*nacta.*' Others wrongly explain '*awaiting.*' Gl. T: προσδοκῶσα. For Achelous had been already admitted to the house as a suitor.

16. ἀεὶ] αἰεὶ A. B. K. L. T. Br. tacitly.

κατθανεῖν ἐπηυχόμην] Œd. R. 249. ἐπεύχομαι — παθεῖν.

ἐπευχόμην A. B. K. L. T. vulg. Is. ἐπηυχόμην Dind.

17. Suspected as an interpolation by Bergk. Weckl. Dind.

τῆσδε κοίτης ἐμπελασθῆναι the mss. τοῦδε κοίτης Wunder (v. Emend. p. 5 f.). ταῖσδε κοίταις — conj. Schneid. Cf. on Phil. 677. τὸν πελάταν λέκτρων ποτὲ τῶν Διός. El. 272. ἐν κοίτῃ πατρός. Œd. R. 1101. Eur. Rhes. 920. λέκτροις ἐπλάθην Στρυμόνος φυταλμίοις. Eur. Tro. 204. λέκτροις πλαθεῖσ' Ἑλλάνων. Andr. 25. Hec. 890. Æsch. Fr. 161. ἀλλ' Ἀντικλείας ἆσσον ἦλθε Σίσυφος — ἥ σ' ἐγείνατο. Ἐμπελάζειν governs a dative 748. ποῦ δ' ἐμπελάζεις τἀνδρὶ —; But cf. on Œd. C. 1483. Ph. 1333. Qu. πρὶν ταῖσδε κοίταις. (Cf. 922. ἐν κοίταισι ταῖσδ' εὐνήτριαν. El. 194. ἐν κοίταις πατρῴαις.) Or πρὶν τῇδε κοίτῃ γ' —. Πελάζεσθαι governs a dative Eur. Or. 1279. ὡς οὔτις ἡμῖν Δαναϊδῶν πελάζεται. Rhes. 776. πελάζεσθαι στρατῷ. Below 748. ποῦ δ' ἐμπελάζεις τἀνδρὶ —; Burges also (ad Suppl. 780) proposes κοίταις (κοίτης) for κοίτης. Translate, *this alliance*. So λέχος 1227.

18. χρόνῳ δ' ἐν ὑστέρῳ] Œd. C. 614. τοῖς δ' ἐν ὑστέρῳ χρόνῳ.

ἀσμένῃ δέ μοι] Æsch. Prom. 23. ἀσμένῳ δέ σοι | ἡ ποικιλείμων νὺξ ἀποκρύψει φάος. Arist. Pac. 582. ὡς ἦλθες ἡμῖν ἀσμένοις. Eur. Ph. 1061. Herod. VIII. 14. ὥς σφι ἀσμένοισι ἡμέρη ἐπέλαμψε. 10. ὅσοισι δὲ καὶ ἡδομένοισιν ἦν τὸ γενόμενον. Œd. R. 1356. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν. Œd. C. 1505. ποθοῦντι προὐφάνης. Il. ξ'. 108. ἐμοὶ δέ κεν ἀσμένῳ εἴη. Tacit. Agric. 18. '*Quibus bellum volentibus erat.*' "Il. η'. 7. θ'. 487. μ'. 374. Od. μ'. 438. π'. 220. φ'. 209. ψ'. 241. ω'. 400." (Apitz.)

δέ μοι A. B. K. L. δ' ἐμοὶ T. The μὲν seems almost superfluous. Should we read χρόνῳ δ' ἐν ὑστέρῳ, μάλ' ἀσμένῃ δέ μοι —?

20. ἀγῶνα — μάχης] Eur. Andr. 725. μάχης ἀγών. Her. 798. Aj. 1163. ἔσται μεγάλης ἔριδός τις ἀγών. El. 1441. δίκας ἀγῶνα. Pausan. X. 21. 2.

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ἐκλύεταί με. καὶ τρόπον μὲν ἂν πόνων
οὐκ ἂν διείποιμ'· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν
Θακῶν ἀταρβὴς τῆς Θέας, ὅδ' ἂν λέγοι.
ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.
τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
εἰ δὴ καλῶς· λέχος γὰρ Ἡρακλεῖ κριτὸν

ἐς ἀγῶνα ἐλθὼν πολέμου. Arist. Fr. 471. ἔς τε μονομάχου πάλης | ἀγῶνα νῦν ἑστᾶσιν. Virg. Æn. XII. 598. '*pugnae — in certamine.*'

τῷδε] *τόνδε* (supr. ῶ) K. '*With him.*'

21. *ἐκλύεται*] Qu. *ἐκρύεται*. The change to the present, as in 362 f. Aj. 31, &c.

πόνων] *μόθων* conj. Wakef.

22. *διείποιμ'*] I. e. *διηγησαίμην*, '*explain distinctly.*' Œd. R. 394. 854. Hom. Il. κ'. 425. Plat. Legg. VII. 14.

23. *Θακῶν*] *Θώκων* (circ. a m. ant.) L. *Θακὼν* A. T. vulg. *Θακῶν* Br. See Elmsl. in Her. 994. Cf. Œd. R. 20. Œd. C. 340. Aj. 106. 325. 1173. Eur. Her. 240. 994. The Schol. takes it for a substantive, for he observes: *Θᾶκος ἡ καθέδρα.*

ἀταρβὴς τῆς Θέας] '*Undismayed by the sight.*' Cf. 691. *ἀλαμπὲς ἡλίου.* Ph. 828. *ὕπν' ὀδύνας ἀδαής.*

ὅδ'] *ὃ δ'* Herm., whom see on Phil. 86—87. *Ὅδ'* is doubtless right. Cf. Ant. 464. *ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ, κακοῖς | ξᾖ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;* 646. *ὅστις δ' ἀνωφέλητα φιτύει τέκνα, | τί τόνδ' ἂν εἴποις ἄλλο —;* Below 820. El. 441. Cf. on Phil. 87. Burges on Phil. 86 rashly proposes *τάδ' —.*

24. *ἤμην*] *ἦμην* A. B. L. (supr. a m. rec.) T. Harl. Ald. The Schol. knows both readings. Translate, '*I sat, was sitting.*' Cf. 524. *ἃ δ' εὐῶπις ἁβρὰ τηλαυγεῖ παρ' ὄχθῳ ἧστο.* Aj. 311. *ἧστο.*

ἐκπεπληγμένη φόβῳ] Arist. Ran. 137. *μή μ' ἔκπληττε μηδὲ δειμάτου.* Æsch. Pers. 295. Eur. Ion. 415. Hipp. 938.

25. Cf. 465. *τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν.* This line is condemned as spurious by Dobr. Hart. Nauck.

μὴ with opt., as in 482. 631. Aj. 278. 533. Ph. 494.

ἐξεύροι] '*Should beget, cause.*' Lat. '*pararet.*' Cf. 284. Phil. 287. *γαστρὶ μὲν τὰ σύμφορα | τόξον τόδ' ἐξηύρισκε.* El. 1061. 1305.

26. *ἀγώνιος*] '*Who presides over contests.*' I. q. *ἐναγώνιος.* Schol: *ὁ πρύτανις τοῦ ἀγῶνος.* Cf. Pind. Isth. I. 85. *ἀγώνιος Ἑρμᾶς.* Æsch. Ag. 496. *τούς τ' ἀγωνίους θεοὺς πάντας προσαυδῶ.* Suppl. 197.

27. *εἰ δὴ καλῶς*] '*If indeed it was well.*' Cf. El. 1425. *καλῶς (κυρεῖ), Ἀπόλλων εἰ καλῶς ἐθέσπισεν.* Below 483. *ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.* Arist. Ran. 74. *τοῦτο — ἀγαθὸν, ἐς καὶ τοῦτ' ἄρα.*

λέχος — ξυστᾶσ' λάχος] Harl. Construe, *ξυστᾶσα γὰρ Ἡρακλεῖ λέχος κριτὸν*, '*for having been united to Hercules as his chosen partner.*' Schol: *ξυστᾶσα· ἀντὶ τοῦ συνελθοῦσα.* Wakefield rightly takes *λέχος* for a nominative. Cf. 360. *κρύφιον ὡς ἔχοι λέχος.* 1227. Aj. 491. *ἐπεὶ τὸ σὸν | λέχος ξυνῆλθον.* Œd. C. 251. Aj. 211. Eur. Andr. 907. *ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις;* Phœn. 817. *ἡ δὲ σύναιμον λέχος ἦλθεν.* Iliad α'. 31. *ἐμὸν λέχος ἀντιόωσαν.*

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ξυστᾶσ' ἀεί τιν' ἐκ φόβου φόβον τρέφω,
κείνου προκηραίνουσα· νὺξ γὰρ εἰσάγει
καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον. 30

κριτόν] '*Chosen, selected.*' I. q. ἔκκριτον. Cf. 245.

28. Schol. ξυστᾶσα. ἀντὶ τοῦ συνελθοῦσα. Qu. ξυμβᾶσ' (i. q. ξυνελθοῦσ', Aj. 491).

ἀεί A. B. T. &c. αἰεί K. L.

τιν' ἐκ φόβου φόβον] '*Some fear after another.*'

τρέφω] '*I foster, harbour, entertain.*' Schol: ἀντὶ τοῦ ἔχω, αὔξω. Cf. 108. δεῖμα τρέφουσαν. 817. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν μητρῷον —; Aj. 503. οἵας λατρείας — τρέφει. 1124. ἦ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει. Phil. 795. τρέφοιτε τήνδε τὴν νόσον. Ant. 1089. τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν. Œd. R. 294. ἀλλ' εἴ τι μὲν δὴ δείματος τρέφει μέρος. 356. Œd. C. 186. Aj. 644. Ant. 660. 897. 1889. Ph. 795. Arist. Vesp. 110. ψήφων — αἰγιαλὸν ἔνδον τρέφει.

29. προκηραίνουσα] Schol: ἀγωνιῶσα, μεριμνῶσα κατὰ τὸ κέαρ, ὅ ἐστιν ἐν βάθει βουλευομένη. Gl: φροντίζουσα. Eur. Hipp. 225. τί ποτ', ὦ τέκνον, τάδε κηραίνεις; Herc. 519. τί φημί; ποῖ' ὄνειρα κηραίνουσ' ὁρῶ; Hesych: κηραίνει· μεριμνᾷ, φροντίζει, δυσθανατεῖ. The compound προκηραίνειν, I believe, occurs no where else. Qu. προκαλχαίνουσα. Καλχαίνειν occurs Ant. 20.

νὺξ γὰρ . . .] Translate: '*For (one) night brings in a trouble, and (another) night removes it, having received in succession (a fresh one),*' i. e. For each returning night replaces the existing trouble by a new one it introduces. And so Billerbeck rightly explains: "*Altera nox alterius noctis dolorem excipit, ita ut Dejanira uno tenore excrucietur.*" Cf. Aj. 866. πόνος πόνῳ πόνον φέρει. (Where schol: ὁ δὲ νοῦς· ὁ πόνος ἐπὶ πόνῳ πόνον φέρει. ὡς Ὅμηρος [Il. π'. 111], καὶ ἐν Τραχινίαις, Νὺξ γὰρ, &c.) Also Fr. 400. πόνῳ πόνον | ἐκ νυκτὸς ἀλλάσσουσα τὸν καθ' ἡμέραν. Œd. R. 198. εἴ τι νὺξ ἀφῇ, τοῦτ' ἐπ' ἦμαρ ἔρχεται. Eur. Hec. 585. παρακαλεῖ δ' ἐκεῖθεν αὖ | λύπη τις ἄλλη διάδοχος κακῶν κακοῖς (i. e. διαδεχομένη κακὰ κακοῖς). Andr. 802. ὡς κακὸν κακῷ | διάδοχον ἐν τῇδ' ἡμέρᾳ πορσύνεται. Suppl. 72. ἀγὼν ὅδ' ἄλλος ἔρχεται, γόων γόοις | διάδοχος. Xen. Cyr. VIII. 6. 9. τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι. Hor. Epod. XVII. 24. '*nullum a labore me reclinat otium; | urget diem nox et dies noctem; neque est | levare tenta spiritu præcordia.*' Similarly Ant. 596. οὐδ' ἀπαλλάσσει γενεὰν γένος (sc. πημάτων). Διαδέχεσθαι means '*to take up in succession, to succed to.*' Phil. 867. ὦ φέγγος ὕπνου διάδοχον. By a common poetic license night is said to do that which happens in the night, as in 34. Œd. C. 609, &c. And night is mentioned rather than day, because that is the time when the mind, being most active, broods most over its sorrows: whence φροντίδες ἔννυχοι has become almost a proverb.

30. ἀπωθεῖ διαδεδεγμένη] ἀπωθεῖται δεδεγμένον Suid. v. πόνος.

ἀπωθεῖ] Sc. πόνον. Wunder wrongly understands αὐτὸν, i. e. Hercules. Deianira, he says, complains that her husband, whenever he happens to return home, is obliged to be off again the same night. And so Schol: ἀντὶ του, νυκτὸς ἔρχεται καὶ νυκτὸς ἐξορμᾶται, ὥστε διαδοχήν μοι τῶν πόνων γενέσθαι.

πόνον] I should prefer φόβον. If the interpretation of the Scholiast

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κἀφύσαμεν δὴ παῖδας, οὓς κεῖνός ποτε,
γῆτης ὅπως ἄρουραν ἔκτοπον λαβὼν,
σπείρων μόνον προσεῖδε κἀξαμῶν ἅπαξ.
τοιοῦτος αἰὼν ἐς δόμους τε κἀκ δόμων
ἀεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῳ. 35
νῦν δ', ἡνίκ' ἄθλων τῶνδ' ὑπερτελὴς ἔφυ,

were the true one, *πόσιν* might seem a not improbable correction. Billerbeck conjectures *διαδεδεγμένον πόνους* (sc. *αὐτόν*). The sense of the passage is certainly rather obscure.

31—3. Perhaps a histrionic addition.

31. *κἀφύσαμεν δὴ* A. K. corr. L. Ald. *κἄφυσα μὲν δὴ* B. K. pr. V. *κἄφυσα μὲν* T. Cf. El. 1230. *ὁρῶμεν* (*ὁρῶ μὲν* al.). Qu. *κἀφύσαμεν νώ.*

οὓς κεῖνός ποτε—] Translate: '*whom he occasionally* (or *formerly*), *as a husbandman who has taken a distant piece of land, beheld once only at sowing time and* (*once again*) *at harvest*,' i. e. only on some few occasions. The sense of the passage requires us to connect *ἅπαξ μόνον* with both *σπείρων* and *ἐξαμῶν*, '*once only at seed-time and* (*once*) *at harvest.*' For he who visits a piece of land both at seed-time and harvest, sees it, not once, but twice a year. That Hercules saw his children more than once may be inferred from 34 f. Hercules formerly used to see his children occasionally, like a husbandman, who visits his distant farm merely at seed-time and harvest; but now his continued absence excites Deianira's keenest apprehensions. Wunder explains: '*Quos Hercules non sæpius vidit, quam agricola sata agri longe dissiti videt, in quem tantum sementis et messis tempore venit.*' I doubt if *ποτε* be right.

32. *γήιτης* (sic) L. *γήτης* vulg. *γήτης* Dind. I. q. *γεωργός*. *Γῆτης* contracted from *γηΐτης*, as *Δηάνειρα* from *Δηϊάνειρα* 49. *γενῆς* from *γενηΐς* Ant. 249. Cf. on Œd. R. 18. Compare *χωρίτης, ὁδίτης, ἀστίτης, πολίτης* &c.

ἄρουραν] '*A piece of arable land.*' Oed. R. 1257.

ἔκτοπον] '*Distant.*' Schol: *ἔξω καὶ πόρρω οὖσαν.*

33. *σπείρων*] Œd. R. 1498. El. 533. Aj. 1293.

κἀξαμῶν] Æsch. Pers. 808. *ὅθεν πάγκλαυτον ἐξαμᾷ θέρος.* Ag. 1640. *ἐξαμῆσαι — δύστηνον θέρος.* Eur. Bacch. 1314. *κἀξήμησα κάλλιστον θέρος.* Perhaps we should correct, *προσεῖδε καὖθις ἐξαμῶν.* The passage is none of the clearest.

34. *τοιοῦτος αἰὼν—ἔπεμπε*] I. e. *τοιούτῳ αἰῶνι ἐπεμπόμην* &c. Similarly Œd. C. 358. *τίς σ' ἐξῆρεν οἴκοθεν στόλος*; El. 782. *ὁ προστατῶν | χρόνος διῆγέ μ' αἰὲν ὡς θανουμένην.*

εἰς A. B. K. L. T. vulg. *ἐς* Dind. &c.

εἰς δόμους τε κἀκ δόμων A. K. L. T. *ἐκ δόμων τε κεἰς δόμους* B. Br.

35. *ἀεί*] *αἰεὶ* A. B. K. L. T. Turn.

λατρεύοντά τῳ] '*Doing service for some one*,' as for Eurystheus.

τῳ (*τ* written over another letter, perhaps *π*) L.

36. '*And now that he has got to the end of* (*has accomplished, mastered*) *these labours.*'

ὑπερτελὴς] I. q. *ὑπέρτερος*, '*master of*,' as having accomplished them. Schol: *οἷον τοῦ τέλους τῶν ἄθλων κρείττων ὤφθη, κατορθώσας αὐτούς.* And so explains Hesychius: *ὑπὲρ τὸ τέλος ἄθλων τῶνδε ἀφικόμενος.* Æsch. Ag. 277. *ὑπερτελὴς* ('*crossing*' the sea). Eur. Ion. 1566.

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ἐνταῦθα δὴ μάλιστα ταρβήσασ' ἔχω.
ἐξ οὗ γὰρ ἔκτα κεῖνος Ἰφίτου βίαν,
ἡμεῖς μὲν ἐν Τραχῖνι τῇδ' ἀνάστατοι
ξένῳ παρ' ἀνδρὶ ναίομεν, κεῖνος δ' ὅπου
βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς
ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.
σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν·

ἔα· τίς οἴκων θυοδόκων ὑπερτελὴς | ἀντήλιον πρόσωπον ἐκφαίνει θεῶν; Æsch. Ag. 350. ὑπερτελέσαι μέγα δουλείας γάγγαμον. Of the fact that Hercules had now arrived at the termination of his labours she was aware from the tenor of the oracle mentioned 155 f.

38—41. See Wund. Introd. c. IV. §. 2, 3.

38. ἔκτα] The epic form of aorist, of which we sometimes find in the tragedians the first and second persons, ἔκταν, ἔκτας, and the participle κατακτάς (Aj. 230). Æschylus and Euripides have κατέκτας, κατέκτα, κατακτάς. Ἔκτα occurs nowhere else, I believe, in Tragedy. Perhaps εἶλε. For the murder of Iphitus cf. 270 f. Diod. Sic. IV. 31.

Ἰφίτου βίαν] Ph. 314. ἥ τ' Αἰγίσθου βία. 321. 592. Tr. 507.

39. ἀνάστατοι] '*Driven from home*,' from Tiryns, where they dwelt. Lat. '*extorres*.' Œd. C. 430. ἀνάστατος | αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς.

40. ξένῳ παρ' ἀνδρί] Ceyx, king of Trachis. V. Diod. IV. 36. 57. Hesiod Scut. 353. Τρηχῖνα δέ τοι παρελαύνω | ἐς Κήϋκα ἄνακτα.

40. ὅπου A. B. K. L. T. vulg. Dind. &c. ὅποι Br. Elmsl. (Mus. Crit. T. II. p. 305.) Dobr., which is perhaps preferable. Schneidewin explains ὅπου βέβηκεν '*ubi versetur*,' coll. Œd. C. 52. τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν; 313.

41. πλὴν ἐμοὶ — ἀποίχεται] i. e. '*Only by his departure he has caused me bitter anxiety about him*,' in consequence of the tablet containing the oracle, of which 155 f. Cf. Aj. 972. ἀλλ' ἐμοὶ | λιπὼν ἀνίας καὶ γόους διοίχεται. Hom. Od. δ'. 108. τῷ δ' ἅρ' ἔμελλεν | αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον | κείνου, ὅπως δὴ δηρὸν ἀποίχεται.

πικρὰς ὠδῖνας] Cf. Il. λ'. 271. μογοστόκοι Εἰλείθυιαι — πικρὰς ὠδῖνας ἔχουσαι. Fr. 670. πικρὰν ὠδῖνα παίδων. Aj. 794. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φής. Tr. 325. Æsch. Cho. 205. πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά. Ag. 1391. Eur. Iph. A. 1234. ἡ πρὶν ὠδίνουσ' ἐμὲ | νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει. Med. 252 f. Phœn. 366. Theocr. XXVII. 28.

42. αὐτοῦ vulg. Wund. &c. αὐτοῦ Herm. Dind. Schn. &c. Cf. Arist. Nub. 146.

προσβαλών] '*Having inflicted*.' Æsch. Pers. 786. ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει. Eur. Ion. 596. δεῖμα προσβάλλεις πατρί. El. 655. τί τοῦτο μητρὶ προσβάλλει φόνον; Herc. 1161. τῷδε προστρόπαιον αἷμα προσβαλών. Alc. 316. σοί τιν' αἰσχρὰν προσβαλοῦσα κληδόνα. Herod. I. 136. ἵνα — μηδεμίαν ἄσην τῷ πατρὶ προσβάλῃ.

43. σχεδὸν δ' ἐπίσταμαι —] '*And I feel pretty sure that he has some misfortune (that some misfortune has overtaken him)*.' But the Greeks said rather πῆμα ἔχει με than πῆμα ἔχω ἐγώ. Qu. σχεδὸν δ' ἐπίσταμαί τι (or σφε) πῆμ' ἔχον τι νῦν. Or σχεδὸν δ' ἐπίσταμαί τι πῆμ' εἶναι τὰ νῦν (cf. 46. κἄστιν τι δεινὸν πῆμα). Or — πῆμ' ἔχον σφε νῦν. Or σχεδὸν δ' ἐπιστάμεσθα πῆμ' ἔχον τί νιν. Schneid. connects σχεδόν τι, as in Ant. 470. El. 609. If rightly, then I would read ἔχον τι for ἔχοντα.

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χρόνον γὰρ οὐχὶ βαιὸν ἀλλ' ἤδη δέκα
μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.
κἄστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ
δέλτον λιπὼν ἔστειχεν, ἣν ἐγὼ θαμὰ
θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΑΙΝΑ.

δέσποινα Δηάνειρα, πολλὰ μέν σ' ἐγὼ
κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα

44—48. These lines are bracketed by Wunder (see his Emend. p. 167 f.) as an interpolation of some actor from 155 f. Indeed the whole of this opening speech or prologue seems hardly worthy of Sophocles. It is much more in the feeble and frigid style of Euripides.

44. *δέκα μῆνας . . . πέντ'*] For Hercules had said he intended to be absent only thirteen months. V. 164.

45. *ἀκήρυκτος*] '*Not reported*,' without any tidings of him, i. q. *ἀμήνυτος*. Gl. T: *μὴ ὑπό τινος μηνυόμενος ποῦ ἐστιν*. Cf. 97. Fr. 240. *ἀκήρυκτον* (i. e. *ἀφανὲς, ἄγνωστον*). Eur. Her. 90. *τὸν Ἡράκλειον ἴστε που παρασιάτην | Ἰόλαον. οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.*

46. *τοιαύτην*] '*Such*,' of such an alarming character.

47. *δέλτον*] '*Tablet*.' So called from its shape having been formerly that of the letter *δέλτα* (Eust. ad Il. ξ'. 169). Schol: *ὡς τοῦ Ἡρακλέους τύπον διαθήκης γράψαντος εἰς δέλτον καὶ καταλελοιπότος, ὡς εἰ μὴ ἔλθοι διὰ τοσούτου χρόνου, γνῶναι αὐτὸν τελευτῶντα* [*τελευτήσαντα καὶ* Br.] *μετὰ τοὺς ιε' μῆνας ἀναγνοῦσαν ποιῆσαι αὐτὴν τὰ ἐντεταλμένα*. Cf. 155 f.

ἔστειχε, τὴν the mss. vulg. Herm. Wund. Schn. Nck. *ἔστειχεν, ἣν* Dind. Bgk. Sophocles never uses the article for the relative, except when the metre obliges him, which certainly is not the case here. V. Dind. ad Œd. C. 35.

ἣν—λαβεῖν] '*Which I often pray to the gods that I may have received without any harm befalling him*.' Cf. Aj. 509. *ἥ σε πολλάκις | θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν*. Œd. C. 1444.

49. *δηϊάνειρα* A. B. K. L. T. &c. *Δηάν*. Br. So *δῆος*. Cf. on Œd. R. 18.

πολλά] '*Oft times*.' Æsch. Eum. 106. *ἡ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε, | χοάς τ' ἀοίνους* &c.

50. *πανδάκρυτ' ὀδύρματα*] I. q. *ὀδύρματα ἅ τις παντοίως δακρύει*. Cf. on 505. *πάμπληκτα—ἄεθλ' ἀγώνων*. 936. *οὔτ' ὀδυρμάτων | ἐλείπετ' οὐδὲν ἀμφί νιν γοώμενος*. The verbal *πανδάκρυτος* is used in a neuter sense, as *πάγκλαυτος, πάνδυρτος, ἀδάκρυτος, ἄκλαυτος, ἀστένακτος*, &c.

πανδάκρυτ'—γοωμένην] '*Bewailing with many lamentations and tears the departure of Hercules*.' For this construction of the double accusative see Pors. ad Phœn. 300. Seidl. ad Iph. Taur. 1061. Cf. 339. El. 124. *τί τάκεις ἀκόρεστον οἰμωγὰν τὸν Ἀγαμέμνονα*. Phil. 187. 660. Œd. C. 1120. Æsch. Ag. 173. *Ζῆνα—ἐπινίκια κλάζων*. 1191. *ὑμνοῦσι δ' ὕμνον—πρώταρχον ἄτην*. Sept. 289. *μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεών*. Eur. Med. 208. *λιγυρὰ δ' ἄχεα μογερὰ βοᾷ τὸν ἐν λέχει προδόταν κακόννυμφον*. Compare also 936. *οὔτ' ὀδυρμάτων ἐλείπετ' οὐδὲν ἀμφί νιν γοώμενος*. Œd. R. 1249. *ἐγοᾶ δ' εὐνάς*.

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τὴν Ἡράκλειον ἔξοδον γοωμένην
νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
γνώμαισι δούλαις κἀμὲ χρὴ φράσαι τὸ σὸν,
πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, 55
μάλιστα δ' ὅνπερ εἰκὸς Ὕλλον, εἰ πατρὸς

51. *τὴν Ἡράκλειον ἔξοδον*] Cf. 576. *φρενὸς τῆς Ἡρακλείας*. Ovid. Met. IX. 162. '*Herculeos abiit late diffusa per artus.*'

52. *εἰ δίκαιον*—] '*If it is right*—.' Slaves were not allowed freedom of speech (*δοῦλος πέφυκας, οὐ μέτεστί σοι λόγου*). Eur. Hec. 234. *εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους—ἐξιστορῆσαι*, &c. Iph. A. 313. *μέθες· μακροὺς δὲ δοῦλος ὢν λέγεις λόγους*. Eur. ap. Stob. Flor. 62, 39. *πολλοῖσι δούλοις τοὔνομ' αἰσχρὸν, ἡ δὲ φρὴν | τῶν οὐχὶ δούλων ἔστ' ἐλευθερωτέρα*. Ion. 854. *ἓν γάρ τι τοῖς δούλοισιν αἰσχύνην φέρει, | τοὔνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων | οὐδὲν κακίων δοῦλος ὅστις ἐσθλὸς ᾖ*. Plaut. Epidic. II. 2. 74. '*si æquum siet | me plus sapere quam vos, dederim vobis consilium catum.*'

φρενοῦν] '*To advise, admonish.*' Schol: *νουθετεῖν, εἰς φρόνησιν ἄγειν*. Ant. 754. Æsch. Prom. 335. *πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς | ἢ σαυτόν*. Ag. 1156. Cho. 114. Sapph. p. 68 W. *ὁ χρυσὸς—βροτέαν φρένα κράτιστον φρενῶν*.

53. *δούλαις*] For *δουλικαῖς*. Cf. 302. *δοῦλον—βίον*. Eur. Or. 1163. *δοῦλον—θάνατον*. So *τύραννος, νέος, πλούσιος*, &c. Cf. on Œd. C. 1259.

τόσον A. T. Ald. Turn. Br. Herm. Dind. Wund. Bgk. Schn. Herw. ad Œd. R. 570. *τὸ σὸν* B. K. L. V. Ven. Porson ad Med. 461. Schaef. Hart. Nauck. Matthiæ in Class. Journ. X. 13. (I. e. '*what is for your good.*' Cf. Aj. 1313. *πρὸς ταῦθ' ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν*. 1401. *ἐπαινέσας τὸ σόν*. 491. *εὖ φρονῶν τἀ σά*. El. 577. *ἐρῶ γὰρ καὶ τὸ σόν*. 1203. *τὸ τῶνδε*. Eur. Iph. A. 1167. *λέξον· τί φήσεις; ἢ 'μὲ χρὴ φράσαι τὸ σόν;*) Schol: *τὸ σόν· τὸ σοὶ συμφέρον. ἢ τόσον, ἀντὶ τοῦ ὀλίγον*. Cf. 570. 1221. Œd. R. 570. Lob. ad Aj. 747. After *τὸ σὸν* I mark with Schaefer only a comma, instead of a colon. Hermann and Dindorf think that *τόσον* '*thus much*' is far more becoming language for a domestic than *τὸ σὸν* '*what is for your good.*' For *τόσος* cf. Aj. 185. *ἐπ' ἀριστερὰ—ἔβας τόσσον*. 277. *ὃς τόσ' ἐξ ἁπλῶν κακά*. Æsch. Pers. 816. Eum. 896.

54. I. q. *πῶς πληθύουσα τοσοῖσδε παισὶν οὐ πέμπεις τινά*—; Cf. 229 f. Ph. 519 f.

παισὶ—πληθύεις] The gen. in Æsch. Pers. 519. *ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθυον*. Eur. Herc. 1163. *τί νεκρῶν τῶνδε πληθύει πέδον*; The Schol. mentions four children of Deianira from Apollod. II. 7, 8 (where see Heyne's note, p. 229). Diodorus (IV. 37) mentions but three, Hyllus, Gleneus, Onites (which last name is variously written). See Wunder's Introd. III. §. 6.

55. *ἀνδρός*] *τἀνδρὸς* Weckl. Perhaps rigthly, but cf. 108. 150. 293.

ἀνδρὸς κατὰ ζήτησιν] '*In quest of your husband.*' Herod. 1, 94. *ἀποπλώειν κατὰ βίου—ζήτησιν*. Apollod. II. 7. 7. *παριὼν κατὰ ζήτησιν ποιμνίων*. Arist. Av. 1177. *οὔκουν περιπόλους ἐχρῆν | πέμψαι κατ' αὐτὸν εὐθύς*;

56. *ὅνπερ εἰκὸς Ὕλλον*] Sc. *πέμπειν*. For the position of *Ὕλλον* cf. Œd. R. 1053. *ἦδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι*. Eur. Hec. 973. *εἰπὲ παιδ' ὃν ἐξ ἐμῆς χερὸς | Πολύδωρον—ἔχεις*.

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νέμει τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν;
ἐγγὺς δ' ὁδ' αὐτὸς ἀρτίπους θρώσκει δόμους·

εἰ πατρὸς νέμοι (al. *νέμει*) *τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν* (al. *δοκεῖ*) the mss. Schol: *ὁ δὲ νοῦς. ἵνα μάθῃς, εἰ φροντίζει τοῦ πατρὸς ὑπὲρ τοῦ δοκεῖν καλῶς διαπράττεσθαι.* Wund: '*si patris aliquam curam gerat, cur ille rebus secundis uti videatur.*' Dindorf quotes, as an example of a double genitive, Alexis ap. Athen. X. p. 431 E, *τῶν δ' ὠνουμένων | προνοούμενοι τοῦ τὰς κεφαλὰς ὑγιεῖς ἔχειν.* Dem. p. 19, 4. *τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν* (where however *τοῦ λέγειν* is perhaps an interpolation). Add Dem. p. 62. *τὴν δόξαν τοῦ πολέμου τοῦ δοκεῖν δι' αὐτὸν κρίσιν εἰληφέναι.* But there can be little doubt that the passage is unsound; nor have the various conjectures proposed by critics done much to remove the difficulty. Heath conj: *εἰ πατρὸς | νέμειν τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖ* (which is approved of by Musgr., and so Matthiae in Class. Journ. X. 13, and Hart.). Reiske: *εἰ πατρὸς | νέμει τιν' ὥραν οὐ κακῶς πράττειν δοκεῖν.* Faehse Syll. Lect. p. 333: *εἰ πατρὸς | νέμει τιν' ὥραν, οὐ καλῶς πράσσειν ὀκνεῖν.* Erf: *οὐ καλῶς πράσσειν δοκῶν* (*οὐ καλῶς* also Reiske in n. ms.). Dindorf conj: *εἰ πατρὸς | νέμοι τιν' ὥραν, τόνδ' ὑποστῆναι πόνον.* Meineke: *εἰ πατρὸς | νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν, μολεῖν.* Schneid: *τοῦ καλῶς πράσσειν, μολεῖν.* Nauck: *τοῦ καλῶς πεπραγέναι.* Id: — *νέμειν νιν ὥραν . . . δοκεῖς.* Wecklein: *εἰ πατρὸς | νέμειν—δοκοῖ* (for the optative coll. Aj. 1159. Fr. 718.). Bergk also thinks *δοκεῖν* indubitably corrupt. Qu. *εἰ πατρὸς | ἔχει τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν* (or *ἔχειν — δοκεῖ*, or *ἔχειν νιν — δοκεῖς*). Or *εἰ πρέπει | ἔχειν τιν' — δοκεῖν* ('*if it be proper to have some regard for appearing to act rightly*'). Or *εἰ πρέπει | νέμειν τι μοῖραν τῷ — δοκεῖν.* Or — *Ἄλλον οὗ πατρὸς | ἔχειν τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν.* (So Œd. C. 1639. *ὧν παίδων.*) Or, adopting in part Faehse's simple emendation, *εἰ πατρὸς | ἔχει τιν' ὥραν, οὐ καλῶς πράσσειν ὀκνεῖν* ('*should not hesitate to act rightly*').

57. *νέμοι* A. B. K. L. T. vulg. Wund. Dind. Bgk. Nck. *νέμει* V. Harl. Ven. Matth. Either *νέμοι* (*νέμει*) or *ὥραν* seems wrong. They said *μοῖραν νέμειν τινὶ*, or *ὥραν ἔχειν τινός.* Cf 1238. *ἀνὴρ ὅδ'*, *ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθόνοντι μοῖραν.* Æsch. Prom. 299. *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν | νείμαιμ' ἢ σοί.* Œd. C. 386. *ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ* (*ἐλπίδας κἀμοῦ*?) *Θεοὺς | ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;* Herod. I. 4. *τὸ δὲ μηδεμίαν ὥρην ἔχειν ἁρπασθεισέων* (*γυναικῶν*). IX. 8. *τότε δὲ ὥρην ἐποιήσαντο οὐδεμίαν.* 155. *τῆς οὐδεμία ἔσται ὥρη ἀπολλυμένης.* Theocr. IX. 20. *ἔχω δέ τοι οὐδ' ὅσον ὥραν | χείματος.* The phrase is not used in Attic prose.

ὥραν L. Br. Wund. Dind. Nauck. &c. *ὥραν* A. B. K. T. Ald. I. e. *φροντίδα*, '*thought, care*,' See Schol.

καλῶς πράσσειν] '*To fare well.*' Cf. 230. *ἄνδρα γὰρ καλῶς πράσσοντα* &c. Fr. 94, 2. *πράσσειν καλῶς.* The opposite *κακῶς πράσσειν* '*to fare badly*' El. 1026. Or '*to act rightly*' (cf. 92).

δοκεῖν A. K. L. T. vulg. *δοκεῖ* B. V. Ven.

58. *ἀρτίπους θρώσκει δόμους*] '*Is bounding towards the house with nimble step* (or *opportunely*).' Cf. Eur. Or. 257. *αὗται γὰρ αὗται πλησίον θρώσκουσί μου.* Bacch. 720. *κυρεῖ δ' Ἀγαύη πλησίον θρώσκουσά μοι.* But the common reading seems suspicious. Hartung reads: *ἄρτι προσκυρεῖ δόμοις.* Qu. *ἄρτι προσστείχει* (or *προσπλάθει, προσθρώσκει*) *δόμους*, or

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ὥστ', εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
πάρεστι χρῆσθαι τἀνδρὶ τοῖς τ' ἐμοῖς λόγοις. 60

ΔΗΙΑΝΕΙΡΑ.

ὦ τέκνον, ὦ παῖ, κἀξ ἀγεννήτων ἄρα

ἀρτίως περᾷ δόμων (Œd. R. 531. Ant. 386), or ἀρτίπους (or ἀρτίως) θρώσκει δόμων (ἐγγύς).

ἀρτίπους] '*Strong of foot, active, nimble.*' Others explain '*opportunely.*' Hesych: ἀρτίπος· ἀρτίπους, ἄρτιος τοῖς ποσὶν, ὑγιόπους. Suid: ἀρτίπους· ὑγιεῖς τοὺς πόδας ἔχων. Hom. Il. ι'. 501. ἡ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος. Od. Θ'. 310. Herod. IV. 161. χωλός τε ἐὼν καὶ οὐκ ἀρτίπους. III. 130. Plat. Legg. VII. 795 D. ἀρτίποδες τε καὶ ἀρτίχειρες. Compare the compounds ἀρτίφρων '*of sound mind, of quick understanding*' (Od. ω'. 260. Eur. Iph. A. 877. Med. 294. Tro. 417. οὐκ ἀρτίας ἔχεις φρένας), ἀρτιεπὴς (Il. χ'. 281. Pind. Isthm. IV. 47. Plat. Rep. VII. 536 B), ἀρτίστομος (Zonar. p. 293), ἀρτίκολλος (Tr. 768), ἀρτίπαις, ἀρτιτρεφὴς, ἀρτίχειρ, ἀρτιμελὴς, ἀρτίτροπος, &c. Cf. on 768. In Homer ἄρτι in compounds always denotes what is ἄρτιον, '*perfect;*' in subsequent writers it signifies both that and ἀρτίως. See Elmsl. ad Med. 289. Lob. ad Phryn. p. 20. Cf. Æsch. Sept. 374. σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα. Ἄρτιος (with which cf. ἀρμόδιος) evidently comes from the root ἄρω, '*I fit.*' The Scholiast explains the word otherwise: ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται. I. e. '*opportunely.*' Of which explanation Wunder and Dindorf approve, perhaps rightly. In this sense Æschylus uses ἀρτίκολλος, Sept. 372. καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος | εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν· σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα. Meineke (on Ant. 1175.) explains ἀρτίπους almost in the sense of ἄρτι. Possibly the true reading is ἀρσίπους '*high-stepping, bounding.*' Hom. Il. γ'. 327. ἵπποι ἀερσίποδες.

δόμους] δόμοις conj. Wakef. Erf. δόμων conj. Bergk. δόμους appears to be the accus. of motion after θρώσκει. So Œd. R. 1134. τὸν Κιθαιρῶνος τόπον — ἐπλησίαζον. El. 1297. νῷν ἐπελθόντοιν δόμους. 63. ὅταν δόμους ἔλθωσιν. Perhaps we should read θρώσκει 'ς δόμους, or πλάθει δόμοις. Or the construction may be the same as in Aj. 30. πηδῶντα πεδία. Eur. Bacch. 874. ἡνίκ' ἂν — θρώσκῃ πεδίον. 307.

59. εἴ τι σοὶ vulg. εἴ τί σοι Herm. Dind. Bgk.

60. χρῆσθαι τἀνδρὶ—] Cf. Œd. R. 117. οὐδ' ἄγγελός τις—κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;

τἀνδρί] Hyllus.

τοῖς τ' A. supr. K. L. vulg. τοῖς A. B. T. V. Ven. Hart. "*Recte fortasse,*" says Dind. τοῖς γ' Herm. Translate, '*and my suggestion.*' After πάρεστι supply σοι.

61. ὦ τέκνον, ὦ παῖ] These nouns are elsewhere joined, as in Phil. 260. ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως. Eur. Hec. 171. ὦ τέκνον, ὦ παῖ δυστανοτάτας ματρός (parodied by Arist. Nub. 1165). 414. Tro. 790. ὦ τέκνον, ὦ παῖ πατρὸς μογεροῦ. 651. The sense is, '*O child that I have borne.*' Cf. Eur. Iph. T. 239. Ἀγαμέμνονος παῖ καὶ Κλυταιμνήστρας τέκος. Burges (on Phil. 260) proposes εὖ, τέκνον, εἶπας (addressed to her attendant).

ἀγεννήτων] '*Ignoble,*' lit. '*of no birth*' (Œd. C. 973. ἀγέννητος τότ' ἦν). Schol: δυσγενῶν. And so explains Hesych. Cf. Fr. 105. κοὐκ οἶδ' ὅ τι χρὴ πρὸς ταῦτα λέγειν, | ὅταν οἵ γ' ἀγαθοὶ πρὸς τῶν ἀγενῶν (πρὸς ἀγεν-

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μῦθοι καλῶς πίπτουσιν· ἥδε γὰρ γυνὴ
δούλη μέν, εἴρηκεν δ' ἐλεύθερον λόγον.

ΥΛΛΟΣ.

ποῖον; δίδαξον, μῆτερ, εἰ διδακτά μοι.

ΔΗΙΑΝΕΙΡΑ.

σοὶ πατρὸς οὕτω δαρὸν ἐξενωμένου
τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνην φέρειν.

νήτων Valck. Diatr. p. 15) | κατανικῶνται. Hor. Sat. I. 6. 10. '*viros nullis majoribus ortos.*' A. P. 248. '*quibus est equus et pater et res.*'

ἆρα] '*Then, it would seem.*'

62. καλῶς πίπτουσιν] '*Fall well* (seasonably).' An expression taken from the throwing of dice. V. Blomf. Gl. Agam. 31. Cf. El. 1466. φάσμ' —εὖ πεπτωκός. Fr. 763. ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι. Æsch. Ag. 435. ἐν φοναῖς καλῶς πεσόντα. 32. τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι. Eur. Or. 603. οἷς δὲ μὴ πίπτουσιν εὖ (οἱ γάμοι) | τά τ' ἔνδον εἰσὶ καὶ θύραξε (θύρασι?) δυστυχεῖς.

ἥδε] ἧδε L. (and so often.)

63. Cf. Fr. 677. εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος. Aj. 1020.

δούλη μέν] Sc. ἐστί. Perhaps δούλη 'στίν. Cf. Arist. Lys. 1124. ἐγὼ γυνὴ μέν εἰμι, νοῦς δ' ἔνεστί μοι. Ant. 1105. μόλις μὲν, καρδίας δ' ἐξίσταμαι. Eur. Cycl. 501. πλέως μὲν οἴνου, γάνυμαι δέ.

ἐλεύθερον] '*Worthy of a free person.*' Cf. on 53.

64. εἰ διδακτά μοι] '*If it may be taught me.*' Schol: εἰ προσήκει μοι μαθεῖν. Cf. 671. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβεῖ. Œd. R. 993. Perhaps we should read, εἰ διδακτά γε, or εἰ διδακτά, με.

65. σὲ the mss. vulg. Herm. Dind. &c. σοὶ Valck. ad Phœn. 394. Br. Cf. on Ant. 710. ἄνδρα (ἀνδρὶ?), κεἴ τις ἦ σοφὸς, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν. Eur. Her. 224. σοὶ γὰρ τόδ' αἰσχρὸν—συγγενεῖς—ἔλκεσθαι βίᾳ. Qu. τὸ—σὲ μὴ πυθέσθαι—φέρειν. See Elmsl. ad Heracl. 657. The Greeks said τὸ σὲ μὴ πυθέσθαι, not σὲ τὸ μὴ πυθέσθαι. Therefore σοι seems a necessary correction, unless indeed we read μηδὲν (or μή πω) πυθέσθαι.

ἐξενωμένου] '*Detained in strange lands.*' Schol: ἐν ξένῃ διατρίβοντος. So ξένος is used El. 867. Dobree notices the strangeness of the fact that Hyllus should never have mentioned to his mother where his father was said to be; and also that Deianira should never before have acquainted her son with the critical situation of his father (86). Such inconsistency is not usually found in Sophocles.

66. τὸ μὴ πυθέσθαι] μηδὲν πυθέσθαι Valck. Erf. Qu. μή πω πυθέσθαι. But cf. Ant. 710. just quoted.

ποῦ 'στιν] ποὔστιν L.

αἰσχύνην φέρειν] Cf. Eur. Ion. 854. ἓν γάρ τι τοῖς δούλοισιν αἰσχύνην φέρει, &c. Isocr. IV. 176. ἃ δ' ἡμῖν αἰσχύνην φέρει, &c.

φέρει the mss. Wak. Sch. φέρειν Valck. l. c. (to depend upon εἴρηκεν) Br. Herm. Wund. Dind. Hart. Bgk. The infinitive seems absolutely required, for Deianira is stating what her attendant had said.

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ΥΛΛΟΣ.

ἀλλ' οἶδα, μύθοις γ' εἴ τι πιστεύειν χρεών.

ΔΗΙΑΝΕΙΡΑ.

καὶ ποῦ κλύεις νιν, τέκνον, ἱδρῦσθαι χθονός;

ΥΛΛΟΣ.

τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικί φασί νιν λάτριν πονεῖν. 70

ΔΗΙΑΝΕΙΡΑ.

πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΥΛΛΟΣ.

ἀλλ' ἐξαφεῖται τοῦδέ γ', ὡς ἐγὼ κλύω.

67. *μύθοις* A. B. K. L. T. V. Turn. *μύθοις γ'* Harl. Ald. Hart. Rightly, I think.

68. *νιν τέκνον* A. K. L. T. vulg. *τέκνον νιν* B. V. (Dindorf compares a similar position of *νιν* in Iph. A. 617.)

ἱδρύσθαι (*ἱδρ.* K.) the mss. *ἱδρῦσθαι* Martin. Herm. Dind. &c. I. q. *ναίειν*. '*Is established, is living.*' Schol: *διάγειν*. Cf. Æsch. Pers. 227. *ποῦ τὰς Ἀθήνας φασὶν ἱδρύσθαι χθόνος;*

69 f. Cf. 248 f. 274 f.

ἄροτον] '*Year*,' as in 825. *τελεόμηνος—δωδέκατος ἄροτος*. Schol: *ἀντὶ τοῦ ἐνιαυτόν· ἅπαξ γὰρ τοῦ ἔτους ἀροτριᾶται ἡ γῆ*. Wakefield compares the well-known epigram of Claudian: '*Frugibus alternis, non consule, computat annum;* | *autumnum pomis, ver sibi flore notat*,' and also his Consul. Honor. 372. '*necdum decimas emensus aristas* | *aggrederis metuenda viris.*'

ἐν μήκει χρόνου] '*After a length of time.*' Æsch. Ag. 610. *σημαντήριον* | *οὐδὲν διαφθείρασαν ἐν μήκει χρόνου*. Plat. Legg. III. p. 683 A. *ἐν χρόνου τινὸς μήκεσιν ἁπλέτου*. Hyllus probably means that Hercules had not undergone any labour for some time, and that this was his last. Qu. *ἔκμηνον χρόνον*, i. e. an entire summer, the working portion of a year. Cf. 253. *ἐνιαυτὸν ἐξέπλησεν*. Œd. R. 1137. *τρεῖς—ἑκμήνους χρόνους*.

70. *Λυδῇ γυναικί*] Omphale. See Lichas' account of this 248 f.

φασί νιν λάτριν πονεῖν] *φασὶ λατρείαν πονεῖν* conj. Wunder.

λάτριν] 'As a hired servant.' Theogn. 314. *μή σε βιάσθω* | *γαστὴρ ὥστε κακὸν λάτριν ἐφημέριον*. Eur. Iph. A. 868. *παλαιὸν δωμάτων ἐμῶν λάτριν*. Hec. 609. *ἀρχαία λάτρι*. Ion. 4. *Ἑρμῆν, μεγίστῳ Ζηνὶ δαιμόνων λάτριν*. Herc. 823. *Λύσσαν—τὴν θεῶν λάτριν*. Martial, IX. 67. 5. '*Argolico famulum non te servire tyranno* | *vidissent gentes, saevaque regna pati.*'

πονεῖν] The imperfect infinitive. See Wund. Introd. V. §. 1.

71. *πᾶν τοίνυν*] Qu. *πᾶν νυν ἂν—*.

εἰ καὶ τοῦτ' ἔτλη] '*If he endured even this.*' The disgrace of Hercules' servitude consisted in its being to a woman, and that a barbarian.

72. *ἐξαφεῖται*] Schol: *ἀφείθη, ἀπηλλάγη τοῦ δουλεύειν*.

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ΔΗΙΑΝΕΙΡΑ.

ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;

ΥΛΛΟΣ.

Εὐβοΐδα χώραν φασὶν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτὸν ἢ μέλλειν ἔτι.

ΔΗΙΑΝΕΙΡΑ.

ἆρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι
μαντεῖα πιστὰ τῆσδε τῆς ὥρας πέρι;

ΥΛΛΟΣ.

τὰ ποῖα, μῆτερ; τὸν λόγον γὰρ ἀγνοῶ.

ΔΗΙΑΝΕΙΡΑ.

ὡς ἢ τελευτὴν τοῦ βίου μέλλει τελεῖν,

73. θανών] θανών γ' B. V. Br. Apitz.

74. Εὐβοΐδα] This is the contracted Attic form for Εὐβοΐδα, like βοίδιον for βοΐδιον, &c. See Lob. ad Phryn. p. 39. Elmsl. ad Ach. 883. Nauck gives Εὐβοΐδα. Elmsley would read Εὐβῶδα. Cf. on 237. ἀκτή τις ἔστ' Εὐβοιΐς. 401. Fr. 239. Æsch. Fr. 24. Εὐβοΐδα καμπὴν ἀμφὶ Κηναίου Διὸς | ἀκτήν. Below 752. The nom. is always written in full Εὐβοιὶς (237. 401.).

Εὐβοΐδα χώραν] The town of Œchalia. V. 354.

75. ἢ μέλλειν ἔτι] '*Or is yet intending to do so.*' Cf. Phil. 567. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι. 1256. El. 318. ἢξοντος ἢ μέλλοντος; For ἢ μέλλειν Schneid. conjectures οὐ μέλλειν. For the construction cf. 362. Eur. Suppl. 648. Ἄδραστος—ἐπεστράτευσε Καδμείων πόλιν.

76—81. The authenticity of these lines is suspected by Dobree, because of their disagreement with 40. 41. 73. 97—102, and because the oracle had made no mention of Eubœa (if indeed τῆσδε τῆς χώρας mean Eubœa, and not Trachis, as in 165). On this oracle v. Wund. Introd. IV. §. 4.

77. χώρας vulg. ὥρας (Dronke's conj.) Bergk. "Exspectares πείρας, ὁδοῦ, ἀγῶνος, ut 159, vel simile," observes Dobree. Meineke proposes πείρας (i. e. expedition against Œchalia). I doubt much if χώρας be right. I had myself thought of τῆς ὁδοῦ or τῆς πείρας. Wunder thinks Oechalia is meant.

78. τὰ ποῖα—;] Lit. '*the which?*' In French, '*lesquels?*' Œd. R. 291. 935. Œd. C. 893. Arist. Ach. 963. ὁ ποῖος οὗτος Λάμαχος—; A nearly similar line occurs Eur. Ph. 719. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ. Where Porson compares our passage. Compare also Suppl. 577.

τὸν λόγον] '*What you say, mean.*'

79—80. These lines Dobree thinks are unworthy of Sophocles.

79—81. Cf. 164—8. 821—30. 1159—73. The same Dodonaean oracle in all these passages is meant.

79. ὡς ἢ] ὥς οἱ L.

τελευτὴν—τελεῖν] '*To end the term.*' Perhaps ὡς ἢ τελευτῶν τὸν

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ἢ τοῦτον ἄρας ἆθλον εἰς τὸν ὕστερον
τὸν λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
ἐν οὖν ῥοπῇ τοιᾷδε κειμένῳ, τέκνον,

βίον μέλλει τελεῖν (or *περᾶν*, as Nauck also conj.). Cf. 1256. Œd. C. 1720. *ἔλυσε τὸ τέλος βίου.* Œd. R. 1530. *πρὶν ἂν τέρμα τοῦ βίου περάσῃ.* Eur. Andr. 102. *τὴν τελευταίαν περάσας ἡμέραν.* So *κάμπτειν βίου τέλος*, Œd. C. 91.

μέλλει] Perhaps *μέλλοι.* It may be that the *οἱ* for ἢ above in L. refers to this reading.

80. ἢ *τοῦτον ἄρας ἆθλον* the mss. vulg. Wunder expresses his surprise that *ἆθλον αἴρειν* should be used as *ἆθλον αἴρεσθαι*, '*laborem suscipere*' (as in Ant. 907. *τόνδ' ἂν ἠρόμην πόνον*). Cf. on Aj. 129. Moreover, as he well observes, it is not the *undertaking* of a labour, but its *accomplishment* that is spoken of. Nauck too suspects *ἄρας*, and conjectures ἢ *τοῦτ' ἀνατλάς.* Dindorf conj: ἢ *τόνδ' ἀνατλὰς ἆθλον, ὕστατον πόνων,* | *τὸ λοιπὸν* —. Nauck: ἢ *τοῦτ' ἀνατλὰς βίοτον εὐαίων' ἔχειν.* Qu. ἢ *τόνδ' ἀρόμενος ἆθλον, εἶτ' ἐς ὕστερον* — (Ant. 907. *τόνδ' ἂν ἠρόμην πόνον.* Hom. Il. ι' 124.) Or ἢ *τοῦτον ἀντλήσας τὸν ἆθλον, ὕστερον* (or *τὸν ἆθλον ὕστατον*) — (Æsch. Pr. 375. *τὴν παροῦσαν ἀντλήσω τύχην.* Cho. 748. *τλημόνως ἤντλουν κακά* om. Eur. Hipp. 898.) Or ἢ *τοῦτον ἀνύσας* (*τόνδ' ἀνατλὰς, τόνδε τελέσας, τόνδ' ἐνεγκὼν*) *ἆθλον, εἶτ' ἐς ὕστερον* — (Hom. Od. 14, 47. *ὁππόσα κήδε' ἀνέτλης.* 10, 327. For *ἀνύσας* cf. on 506.) Or ἢ *τόδε περάνας ἆθλον* (Tr. 506. Ph. 509) —. Cf. Diodor. v. 24. *τετελεκὼς τὸν δέκατον ἆθλον.* IV. 10. *τελεῖν ἆθλους.* Apollod. II. 4. 12. *ἆθλους δώδεκα ἐπιτελεῖν.* Il. ι'. 124. *ἵπποις—ἀθλοφόροις, οἳ ἀέθλια ποσσὶν ἄροντο.*

ἆθλον] *ἆθλον* L.

εἰς τὸν ὕστερον the mss. vulg. *εἰς τό γ' ὕστερον* Reisk. Hart. *ὡς τὸν ὕστατον* Bergk (after Koechly). *ὕστατον πόνων* conj. Herwerden. *εὐτόλμῳ φρενὶ* conj. Dind. *εἰς τὸ καρτερὸν* Mein. on Ant. 782. (conjecturing also *εἰς τό γ' ὕστερον* | *ἄλυπον ἤδη*—). Qu. *εἶτ' ἐς ὕστερον.* Or— *ἆθλον ἔτι τὸν ὕστατον* (*ἔτι πανύστατον*, cf. Aj. 864). The ellipse *τὸν ὕστερον* (*χρόνον*) is very suspicious: cf. on El. 1076. *τὸν ἀεί.* The words are ejected by Dind., who thinks that the original ones (such as *εὐτόλμῳ φρενὶ*), which were connected with the preceding ἢ—*ἆθλον*, have been lost. He accordingly marks a lacuna. The words *ἐς τὸν—βίοτον* are considered spurious by Wunder (v. Emend. p. 171 f.).

81. *τὸν λοιπὸν* A. K. L. T. supr. vulg. *τὸ λοιπὸν* B. T. V. Elmsl. ad Med. 1096. Reiske n. ms. Cf. 168. *τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.* El. 457. For *τὸ λοιπὸν ἤδη* cf. on Œd. C. 1619.

βίοτον εὐαίων'] Cf. Œd. C. 1619. *βίοτον εὐαίωνα.* Aj. 708. Ph. 829. Fr. 718. *τὸν εὐαίωνα πλοῦτον.* Æsch. Pers. 717. *βίοτον εὐαίωνα—διήγαγες.* Eur. Bacch. 421. *εὐαίωνα διαζῆν.* Suppl. 960. *δυσαίων βίος.*

ἔχειν] Qu. *ἄγειν* (cf. Æsch. l. c.). These two verbs are constantly confounded in the mss. Cf. Œd. C. 1736. *αἰῶνα τλάμον' ἔξω* (*ἄξω*?). 1619. *οὔ τητώμεναι* | *τὸ λοιπὸν ἤδη τὸν βίον διάξετον.*

82. *ῥοπῇ*] '*Crisis, danger.*' '*Ροπὴ* means literally '*the turn of the balance.*' Œd. C. 1508. *ῥοπὴ βίου μοι.* Arist. 1235, ἁ δ' (ἁ πόλις) *ἔχεται ῥοπᾶς.* Plut. Artax. 30. *ἦν μὲν οὖν ἐπὶ ῥοπῆς μικρᾶς—διὰ τὸ γῆ-*

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οὐκ εἶ ξυνέρξων, ἡνίκ' ἦ σεσώσμεθα
[ἢ πίπτομεν σοῦ πατρὸς ἐξολωλότος]
κείνου βίον σώσαντος ἢ οἰχόμεσθ' ἅμα;

ΥΛΛΟΣ.

ἀλλ' εἶμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατῄδη τῶνδε, κἂν πάλαι παρῆν·
νῦν δ' ὁ ξυνήθης πότμος οὐκ εἴα πατρὸς

ρας. Cf. on Œd. R. 961. Schol: ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἱσταμένῳ.

83. οὐκ εἶ ξυνέρξων—;] *'Will you not go to assist him* (lit. to work with him)?' El. 350. οὔτε ξυνέρδεις, τήν τε δρῶσαν ἐκτρέπεις. Plat. Rep. V. 461 B. συνέρξαντος. Qu. οὐκ εἶ 'παρήξων (El. 1197).

ἡνίκ'] οὔνεκ' Herw. '*Now that.*' So ἵνα El. 855.

ἢ σεσώσμεθα, ἢ πίπτομεν] Œd. R. 146. ἢ γὰρ εὐτυχεῖς—φανούμεθ' ἢ πεπτωκότες.

84. This line is ejected or bracketed as an interpolation by Bentl. Pors. (Opusc. p. 218.) Herm. Apitz. Dind. Schn. Hart. Bgk. Dobr. Wund. (v. Emend. p. 171 f.) Weckl. It probably came from a revised edition of this play. Cf. on Aj. 554—5. Other interpolations, probably by the same busy hand, occur 17. 150. 166—8. 170. 295. 684. 696. 898. 899. Canter corrects καὶ πίπτομεν, and places the line after 85. In this he is followed by Wak. Musgr. Vauv. Br. Schæf. Erf. Cf. Eur. Alc. 288. σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἴην.

85. ἢ om. T. For the synizesis in ἢ οἰχ. cf. El. 316. So ἢ εἰδέναι, &c.

87. κατῄδειν A. B. T. vulg. κατῄδην K. L. κατῄδη Br. Cf. on Ant. 18. Ph. 1010. Œd. R. 1525. Arist. Av. 511. τουτὶ τοίνυν οὐκ ᾔδη 'γώ.

κἂν πάλαι παρῆν] I. e. καὶ πάλαι παρῆν ἄν. '*I should have gone to his aid* (Ph. 425) *even long since.*' Καὶ πάλαι often occurs, Œd. C. 1252. Ant. 289. Ph. 966, &c. So καὶ λίαν, μάλα, κάρτα, &c.

παρῆν the mss. vulg. Herm. Bergk. παρῇ Dind. Nauck. Cf. on Œd. R. 1526.

88—89. These lines, as they are commonly read, accord but ill with the context. They are therefore bracketed or ejected by Herm. Dind. (who in his Annot. thinks that 90—1 rather should be ejected). Brunck transposes them after 91, and for νῦν δ' he substitutes ἀλλ' in v. 88. In this he is followed by Herm. Wund. (v. Emend. p. 177 f.) &c. The two lines some think are an interpolation, or from a second arrangement of the play. Cf. on 84. But νῦν δ' in v. 90 would not come well after 87, whereas it does so after 89.

88. νῦν δ' the mss. Bgk. Nck. πρὶν δ' Wak. ἀλλ' Br. Erf. Herm. Wund. Hart. Dind. The former correction comes nearer to the common reading. At the same time νῦν δ' might well be defended, if it did not follow again so soon; though we do find it occasionally twice repeated, as in Œd. R. 54—6. 258—63. Arist. Th. 426—8. 450—3. 255—6.

ὁ ξυνήθης πότμος] '*His usual (habitual) good fortune.*'

ἑᾷ the mss. vulg. Wund. εἴα Vauv. Apitz. Billerb. Erf. C. Matth. Herm. Hart. Schn. Bgk. Dind. Weckl. εἴα might easily have been corrupted into ἑᾷ (ἑᾶι).

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ἡμᾶς προταρβεῖν οὐδὲ δειμαίνειν ἄγαν.
νῦν δ', ὡς ξυνίημ', οὐδὲν ἐλλείψω τὸ μὴ οὐ
πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

ΔΗΙΑΝΕΙΡΑ.

χώρει νυν, ὦ παῖ· καὶ γὰρ ὑστέρῳ τό γ' εὖ

πατρὸς—προταρβεῖν] Æsch. Sept. 332. *βαρείας τοι τύχας προταρβῶ*. Cf. *προφοβοῦμαι* Æsch. Suppl. 1043.

90. *νῦν δ'*] '*But now.*' Œd. R. 263. Œd. C. 273. 1352. 222. 985· Ph. 949. 1048. El. 335. 1334. Aj. 450. 1060. Herod. III. 25, &c.

ὡς ξυνίημ'] '*That I am aware of it.*'

οὐδὲν ἐλλείψω—] '*I will spare no pains to ascertain the exact truth* (the true meaning) *of them.*' Aj. 1379. *καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσων*, &c. Æsch. Prom. 341. *προθυμίας γὰρ οὐδὲν ἐλλείπεις*. 1056. Plat. Lys. 129. *οὐδὲν τῆς προθυμίας ἐλλέλειπται*. Symp. 210. *προθυμίας οὐδὲν ἀπολείψω*. Rep. 571 D.

τὸ μὴ vulg. *τὸ μὴ οὐ* Br. Herm. Dind. Wund. Bgk. Nck. Cf. on 226. 622. Œd. R. 1232. *λείπει μὲν οὐδ' ἃ πρόσθεν ἤδεμεν τὸ μὴ οὐ | βαρύστον' εἶναι*. 283. *μὴ παρῇς τὸ μὴ οὐ φράσαι*. Ant. 544. *μή τοι—μ' ἀτιμάσῃς τὸ μὴ οὐ | θανεῖν*, &c. El. 107. *οὐ λήξω—μὴ οὐ* &c. Œd. R. 1065. 1091. Œd. C. 566. Ant. 97. 443. 936. Aj. 96. 540. 728. El. 133. Arist. Ran. 68. *κοὐδείς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ | ἐλθεῖν*. Av. 37. *οὐ μισοῦντ' ἐκείνην τὴν πόλιν | τὸ μὴ οὐ μεγάλην εἶναι*. Æsch. Prom. 926. *οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ | πεσεῖν ἀτίμως*. 786. 1056. Ag. 1169. *ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ οὐ* (vulg. *τὸ μὴ*) *πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν*. Eum. 853. *οὐκ ἀνέξομαι τὸ μὴ οὐ* (*οὐ* om. Ven.) | *τήνδ'—τιμᾶν πόλιν*. Eur. Phœn. 1175. *μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς | τὸ μὴ οὐ κατ' ἄκρων περγάμων ἕλεῖν πόλιν*. Orest. 1033. *οὐχ οἷόν τε μὴ* (*μὴ οὐ* Herw.) *στένειν κακά*. Herc. 326. *οὐ γὰρ ἀλκὴν ἔχομεν ὥστε μὴ* (*μὴ οὐ* Herw.) *θανεῖν*. Hipp. 49. 645. Med. 1209. Iph. A. 916. Andr. 254. Phœn. 1192. Plat. Rep. p. 354 D. *οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου*. Crit. p. 100. Xen. Symp. III. 3. *οὐδείς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν*. More usually the article is omitted as in Herod. VI. 88. *οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι*. Plat. Menon. p. 89 D. *οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι*. So we find both *μὴ* and *τὸ μή*. Cf. on Aj. 96. Œd. R. 1388.

92. *νυν* (supr. *δὴ*) T. *νῦν* B. K. L. vulg.

καὶ γὰρ ὑστέρῳ] I. e. *καὶ γὰρ καὶ ὑστέρῳ*, or *καὶ ὑστέρῳ γὰρ* (as in 87. *κἂν πάλαι παρῇ*). '*For even if a man be late, yet doing what is right at least, as soon as he has learnt* (how things are), *brings gain to him.*' As we say, '*Better late than never*,' '*never too late to mend.*' Such, I conceive, is the general sense of this rather awkwardly expressed sentence. Schol: *καὶ νῦν, φησὶν, ὦ παῖ, ἄπιθι· καὶ γὰρ τὸ βραδέως τὰ δέοντα ποιεῖν, ἐπειδὰν ἀκούσῃ τις, κέρδος ἀποφέρεται. τουτέστι, καὶ εἰ βραδέως ἤκουσας καὶ* (*εἰ*?) *ὠφελήσεις αὐτὸν παραγενόμενος, κέρδος σοι ἔσται*. But Herm: '*etiam serius venienti prosperae quidem res* (sc. illius, de quo comperiat), *ubi de iis audierit, lucrum afferunt.*' And so explain Dind. Wund. Nauck, &c. And indeed the words *ἐπεὶ πύθοιτο* ('*when he has heard of it*') seem to favor this view.

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πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟΡΟΣ.

στροφὴ α.

ὃν αἰόλα νὺξ ἐναριζομένα τίκτει κατευνάζει τε φλογιζόμενον 94

ὑστέρῳ] Sc. ὄντι. I. q. ὑστεροῦντι, '*though he be late* (or *set out late*).'

τὸ—εὖ πράσσειν] '*To act rightly.*' Cf. 57. Schol. τὸ—τὰ δέοντα ποιεῖν. Compare καλῶς πράσσειν 57. Eur. Hec. 713. τἀκεῖθεν εὖ—πεπραγμέν' ἐστί. Others, probably rightly, explain '*prospera fortuna.*'

93. πύθοιτο vulg. πύθοιτο (altered from πύθοιο) L. πύθοιο may perhaps be the true reading. Cf. El. 697. ὅταν δέ τις θεῶν | βλάπτῃ, δύναι' ἂν (δύναιτ' vulg.) οὐδ' ἂν ἰσχύων φυγεῖν. And on 2 above.

κέρδος ἐμπολᾷ] '*Procures* (gets) *gain, causes satisfaction.*' The Schol. explains ἐμπολᾷ by ἀποφέρεται. Cf. Ph. 303. οὐδ' ὅποι πλέων | ἐξεμπολήσει κέρδος. Ant. 1037. κερδαίνετ', ἐμπολᾶτε—ἤλεκτρον. Lucian. Cat. 1. οὐδ' ὀβολὸν ἐμπεπολήκαμεν. 24. πολλὰ | ἐμπολήσας στίγματα. Ἐμπολᾶν properly means '*to gain by traffic.*' Isae. 88, 26.

94—140. The Chorus begin with an invitation to the Sun, whose piercing rays penetrate everywhere, to declare in what quarter Hercules now is, for that his afflicted wife is inconsolable from his protracted absence. They then endeavour to console her by these several considerations: that as Hercules has hitherto always been preserved by some protecting divinity from casualties, it is reasonable to hope the same of him now; that there is a bright side of things, as well as a dark, to all; and, lastly, that Zeus is not likely to neglect his own offspring.

94. αἰόλα νύξ] '*Star-bespangled night.*' ποικίλη διὰ τὰ ἄστρα, as explained by the Schol., who also gives two other interpretations, μέλαινα and ταχεῖα (as in Hom. Il. μ'. 463. ξ'. 261. *Νυκτὶ θοῇ*). The two former are also given by Hesych. Suid. and Bekk. Anecd. p. 359, 3. Buttmann (Lexil. §. 12) decides in favour of the interpretation '*starry night.*' Cf. 132. Eur. Pir. Fr. II. 4. ὀρφναία νὺξ αἰολόχρως. Æsch. Prom. 24. ἡ ποικιλείμων νύξ (schol: διὰ τὸ πεποικίλθαι τοῖς ἄστροις).

ἐναριζομένα] '*Being dispersed* (lit. killed)' by the darting rays of the Sun (ἡλίου τόξοις, Eur. Herc. 1090). Schol. min: φθειρομένη. Cf. Aj. 141. τῆς νῦν φθιμένης νυκτός. Tr. 1169. χρόνῳ τῷ ζῶντι. Æsch. Pers. 383. ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο. 228. τῆλε πρὸς δυσμαῖς, ἄνακτος ἡλίου φθινάσμασιν. Lucret. I. 148. '*non radii solis neque lucida tela diei | discutiant.*' For ἐναριζομένα, which Nauck also suspects, I would gladly substitute ἀφανιζομένα, Cf. Philo p. 714. ἀνατείλαντος ἡλίου τὸ μὲν σκότος ἀφανίζεται. Wecklein proposes συνοριζομένα ('*sibi vicinam, adfinem, σύνορον, efficiens*').

95. τίκτει] '*Begets,*' causes to rise, by its own disappearance. Schol: ἀνατέλλειν ποιεῖ. Cf. on Aj. 674. Æsch. Ag. 264. εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, | ἕως γένοιτο μητρὸς εὐφρόνης πάρα. 279. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. Similarly Pind. Ol. II. 59. ἁμέραν—παῖδ' ἁλίου (schol: ἐπεὶ ὁ ἥλιος τὴν ἡμέραν γεννᾷ ἀνατέλλων).

κατευνάζει] Lit. '*puts to rest.*' Lat. '*componit.*' Cf. Ant. 833. Æsch. Prom. 24. ἡ ποικιλείμων νὺξ ἀποκρύφει φάος. Virg. Æn. I. 374.

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Ἅλιον Ἅλιον αἰτῶ
τοῦτο καρῦξαι τὸν Ἀλκμήνας, πόθι μοι πόθι μοι
ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων, 99

'*Ante diem clauso componet vesper Olympo.*' Hor. Carm. Sæc. 10. '*Alme Sol, curru nitido diem qui | promis et celas.*' Cf. on 653. Elmsl. ad Herac. 131. With κατευνάζει the sense bids us supply γεννωμένη or the like (cf. on El. 72).

φλογιζόμενον] '*Shining, blazing.*' Schol: λάμποντα. Ph. 1199. φλογίζων (trans.). El. 58. δέμας φλογιστόν. Qu. κατευνάζει τ' ἀφανιζόμενον, if ἐναριζομένα be right. In some editions a comma is marked before φλογ. (Wak. Br. Dind. Schn.), in others (Ald. Turn. Herm. Wund. Hart. Bgk.) there is none. With Hermann I mark a comma after φλογιζόμενον.

96. Ἅλιον —] The Sun, as pervading all lands with its light, is called upon to declare the region in which Hercules now is. Il. γ' 277. Ἥλιος, ὃς πάντ' ἐφορᾷς. Æsch. Ag. 632. In like manner the Sun is invoked Aj. 844 f. Œd. C. 869. ὁ πάντα λεύσσων ἥλιος. Æsch. Ag. 615. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς, | πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν. 659. εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ | καὶ ζῶντα καὶ βλέποντα &c. Hom. H. in Cer. 69 f. ἀλλὰ σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόντον | αἰθέρος ἐκ δίης καταδέρκεαι ἀκτίνεσσι, | νημερτέως μοι ἔνισπε, φίλον τέκος εἴ που ὄπωπας.

Ἅλιον αἰτῶ—ὦ λαμπρᾷ στεροπᾷ φλεγέθων] The same change of person we find 216. οὐδ' ἀπώσομαι τὸν αὐλὸν, ὦ τύραννε τᾶς ἐμᾶς φρενός. Œd. C. 1085 f.

97. τοῦτο καρῦξαι τὸν Ἀλκμήνας] '*To proclaim* (or *declare*) *this concerning the son of Alcmene, where* &c.' The common Attic construction for καρῦξαι τοῦτο, πόθι μοι ὁ Ἀλκμήνας ναίει, &c. So e. g. Arist. Nub. 145. ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης | ψύλλαν, ὁπόσους ἄλλοιτο τοὺς αὑτῆς πόδας. Pac. 604. εἰ βούλεσθ' ἀκοῦσαι τήνδ' ὅπως ἀπώλετο. For the addition of τοῦτο cf. Phil. 1355. ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως | ἐμὲ ξυνόντα παισὶν—. Eur. Alc. 36. ἦ τόδ' ὑπέστη, πόσιν ἐκλύσασ' αὐτὴ προθανεῖν. Hipp. 1112 f.

τοῦτο B. T. τούτῳ A. K. L. Harl. Ald. It is not very clear whether τοῦτο depends upon αἰτῶ or καρῦξαι. Musgrave, Brunck, Dind., and others prefer the former; Apitz and others the latter. Qu. παῖδα, or τόνδε.

καρῦξαι B. K. T. Herm., Dind. &c. καρύξαι A. L. vulg. Gl. V: εἰπεῖν ἐμοί. Cf. 45. ἤδη δέκα | μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.

98. πόθι μοι πόθι μοι παῖς A. B. K. L. Ald. πόθι μοι πόθι παῖς T. Turn. Br. Dind. Herm. Bgk. πόθι μοι παῖς Harl. πόθι μοι πόθι μοι (del. παῖς) Pors. Wund. Schn. Nauck. πόθι μοι πόθι γᾶς conj. Schn. Certainly παῖς cannot well stand thus by itself; and I suspect it is a corruption of παῖδα, a gloss on τὸν Ἀλκμήνας (schol: τὸν Ἀλκμήνας. λείπει παῖδα), or rather of γᾶς.

99. ναίει] I. e. διατρίβει, '*is dwelling, is.*' Lat. '*versatur.*' Cf. Œd. C. 137. τίς ἄρ' ἦν; ποῦ μοί ποτε ναίει. 117. ὃν ἐγὼ—οὔπω δύναμαι—γνῶναι ποῦ ναίει. Seidl. ad Eur. El. 302.

λαμπρὰ στεροπὰ B. L. pr. (corr. ᾶ . . . ᾶ). Cf. Aj. 257. λαμπρᾶς — ἄτερ στεροπᾶς.

100. ἢ—ἢ—] According to Epic usage. So Hom. Il. α'. 192. μερμήριξεν | ἢ—τοὺς μὲν ἀναστήσειεν— | ἠὲ χόλον παύσειεν, Æsch. Cho. 756. οὐ γάρ τι φωνεῖ—ἢ (εἰ?) λιμὸς ἢ δίψη τις ἢ λιψουρία | ἔχει. I should prefer here the usual formula εἰ—ἢ—, '*if (whether) — or —*,' Ant. 1217. &c.

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ἢ ποντίας αὐλῶνας ἢ δισσαῖσιν ἀπείροις κλιθεὶς,
εἶπ' ὦ κρατιστεύων κατ' ὄμμα. 102

ποντίους A. B. T. lemm. schol. ποντίας K. et (supr. ου m. pr.) L. Nck. I think ποντίας is right. According to Athenaeus (v. 189 D.) αὐλὼν is masculine in prose writers (as Thuc. IV. 63), but feminine in the poets.

ποντίους αὐλῶνας] '*The straits of the sea*,' and hence perhaps the sea at large. So Schaefer (Melet. p. 37) explains πόντιοι αὐλῶνες of the sea, δισσαὶ ἤπειροι of the earth. The Chorus wish to learn whether Hercules is at sea, or on land (on one of the two continents). Cf. Fr. 493. κρημνούς τε καὶ σήραγγας ἠδ' ἐπακτίας (ἠδὲ ποντίας?) | αὐλῶνας. Æsch. Prom. 731. αὐλῶν' ἑκπερᾶν Μαιωτικόν. Arist. Av. 244. ἑλείας (al. ἑλείους) παρ' αὐλῶνας. Dionys. Perieg. 136. ὅθεν στενὸς ἔρχεται αὐλών. Philostr. p. 817. ἐν ἁπλῇ αὐλῶνι. With ποντίους αὐλῶνας supply ναίει, if indeed there be not some error. Perhaps Sophocles wrote ἢ ποντίους κλύδωνας. Œd. C. 1686. ἢ πόντιον κλύδων' ἁλώμεναι, &c. Or ἢ ποντίοις αὐλῶσιν (or κλύδωσιν, sc. κλιθείς).

101. δισσαῖσιν ἀπείροισι A. B. K. Harl. Ald. δισσαῖσιν ἀπείροισιν L. δισσαῖς ἀπείροις T. δισσαῖσιν ἀπείροις Erf. &. Qu. χέρσοισιν —. Cf. Pind. N. IV. 115. χέρσος Εὐρώπα, *the mainland of Europe*. Herod. II. 99.

δισσαῖσιν ἀπείροις κλιθείς] '*Tarrying in (near) the two continents*.' Cf. Fr. 760. ἐδοξάτην μοι τὰ (τῷ?) δύ' ἠπείρω μολεῖν. Mosch. Id. II. 8. ἠπείρους δοιάς. Antipater Thess. LVI. ἠπείροις διδύμαις. Herod. IV. 118. τὰ ἐν τῇ ἠπείρῳ τῇ ἑτέρῃ. Sophocles follows that division of the world, which constituted it in two parts, Europe and Asia; Africa being looked upon as a kind of neutral ground, attached at one time to the former, at another to the latter. So Plato (Gorg. p. 265.) and Isocrates (Paneg. c. 48.) speak only of Europe and Asia, without any mention of Africa. See Wessel. ad Herod. II. 16. Schaef. Melet. p. 36 f. The words of Isocrates are: τῆς γῆς ἁπάσης τῆς ὑπὸ τῷ κόσμῳ κειμένης δίχα τετμημένης, καὶ τῆς μὲν Ἀσίας, τῆς δὲ Εὐρώπης καλουμένης. But as Hercules could not have been on two continents at one and the same time, Wunder explains δισσαῖσιν ἀπείροις '*one of the two continents*,' referring to El. 1319 f. Musgrave thinks we should not require too much exactness in a poet. Schol: πρὸς τὰ ἑῷα καὶ δυτικά. Perhaps the two regions of Thessaly and Eubœa are meant, and by the πόντιοι αὐλῶνες the straits that lie between them. Cf. 74 f. Benedict understands it 'de terra continente versus orientem et occidentem spectante.'

κλιθείς] '*Near to*', according to Epic usage. Musgrave compares Il. ε'. 709. λίμνῃ κεκλιμένος Κηφισίδι. ο'. 740. πόντῳ κεκλιμένοι ἑκὰς ἤμεθα πατρίδος αἴης. Add Theogn. 1110. πόλις — καλὴ, Ληθαίῳ κεκλιμένη πεδίῳ. Eur. Tro. 798. νάσου — τᾶς ἐπικεκλιμένας ὄχθοις ἑρωΐς. Apoll. Rh. I. 595. Ὁμόλην — πόντῳ κεκλιμένην. Seidl. ad Tro. 819.

102. εἶπ' — κατ' ὄμμα] αἶρ' — κάλυμμα Reiske n. ms.

ὦ — ὄμμα] '*O thou that surpassest in appearance*.' Œd. R. 660. El. 824. Cf. 379. ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν. Others explain κατ' ὄμμα '*in vision*'. Schol: ὦ νικῶν πάντας τοὺς θεοὺς κατὰ τὸ ὀπτικόν. And so Musgrave, '*videndi facultate*,' rather than '*lucis splendore*' in a passive sense. Probably rightly. Εἰπὲ is added after καρῦξαι, because of the length of the intervening sentence.

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ἀντιστροφὴ α.

ποθουμένᾳ γὰρ φρενὶ πυνθάνομαι
τὰν ἀμφινεικῆ Δηιάνειραν ἀεὶ,
οἷά τιν' ἄθλιον ὄρνιν,
οὔποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'
εὔμναστον ἀνδρὸς δεῖμα τρέφουσαν ὁδοῦ

103. *ποθουμένᾳ — φρενὶ* vulg. Herm. Dind. Nck. I. e. '*With a longing mind*'. Schol: *ἀντὶ τοῦ ποθούσῃ*. Eust. p. 806, 56. *ποθουμένῃ φρενὶ, τῇ κοινότερον ποθούσῃ*. Dindorf cites another doubtful instance of the middle *ποθεῖσθαι* from Procop. Bell. Pers. II. 4. p. 96 B. But there can be little doubt that Musgrave's and Wakefield's conjecture *πονουμένᾳ* (adopted by Erf. Wund.) is right. Cf. 985. *κεῖμαι πεπονημένος ἀλλήκτοις ὀδύναις*. Œd. R. 685. *γᾶς προπονουμένας*. Aj. 1310. Thuc. II. 51. *τόν τε θνήσκοντα καὶ τὸν πονούμενον ᾠκτίζοντο*. Meineke proposes *πτοουμένᾳ*. Cf. Æsch. Prom. 858. *ἐπτοημένοι φρένας*. Cho. 528. *ἡ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη*.) Nauck *πόθου πλέᾳ*. *Ποθούμεθα* is passive below 632.

104. *τὰν ἀμφινεικῆ*] '*Contended for, much courted*'. Schol: *τὴν περιμάχητον*. Cf. 527. *ἀμφινείκητον ὄμμα νύμφας*. 25 f. Æsch. Ag. 669. *τὰν δορίγαμβρον ἀμφινεικῆ θ' Ἑλέναν*. Connect *ἀεὶ* with *τρύχεσθαι*, with Nauck. Dindorf connects it with *οὔποτ' εὐνάζειν* — (= *ἀνεγείρειν* —, i. e. *κλάειν*). Wunder wrongly connects it with *πυνθάνομαι*, others again with *ἀμφινεικῆ*.

105. *οἷά τιν' ἄθλιον ὄρνιν*] I. e. the nightingale. Cf. 963. El. 148 f. 1075 f. For *οἷα* '*like as*' cf. 526. Æsch. Ag. 1103. *οἷά τις ξουθὰ — ἀηδών*. Hermesianax ap. Athen. XIII. 598. C. *Ἀτθὶς δ' οἷα μέλισσα*. Eur. Hipp. 564. *μέλισσα δ' οἷά* (vulg. *οἵα*) *τις πεπόταται*.

οὔποτ' εὐνάζειν —] '*Never lulls to rest the regret of her tearless eyes*,' i. e. so that they should not weep. Schol: *μηδέποτε τοὺς ὀφθαλμοὺς ἀδακρύτους ἔχειν, ἀλλ' ἀεὶ τῷ πόθῳ τῶν δακρύων νικωμένην ὀδύρεσθαι*. For *εὐνάζειν* cf. 95.

ἀδακρύτων] I. e. *ὥστε γίγνεσθαι αὐτὰ ἀδάκρυτα*. Put proleptically. Cf. Ant. 881. *τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει*. Œd. C. 1200. *τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος*. El. 242. *γονέων ἐκτίμους ἴσχουσα πτέρυγας ὀξυτόνων γόων*. *Ἀδακρύτων* here means '*not weeping*', as it is rightly explained by Heath. Vauv. Herm. Dind. Cf. 1200. *ἀστένακτος κἀδάκρυτος*. Eur. Hec. 690. *οὐδέποτ' ἀστένακτος ἀδάκρυτος ἀμέρα ἐπισχήσει*. Others wrongly explain *ἀδακρύτων* in the sense of *πολυδακρύτων*, as Schol. here and on Ant. 881. Lob. ad Aj. p. 299. Blomf. Gl. Prom. 905. Nitzch. ad Odyss. *α'*. 20. Dissen. ad Pind. N. VI. 46. Cf. Seidler ad Eur. El. 442. Musgrave conjectures *ἀδακρύτῳ βλεφάρῳ* ('*palpebra sicca*').

106 f. Cf. Odyss. *τ'*. 515. *αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕληαί τε κοῖτος ἅπαντας, | κεῖμαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ | ὀξεῖαι μελεδῶναι ὀδυρομένην ἐρέθουσιν*.

107. *βλεφάρων πόθον*] Cf. Aj. 140. — *ῥόθον* for *πόθον* Reiske n. ms. *ἀλλ'*] *ἀλλὰ* — Bergk.

108. Construe *τρέφουσαν εὔμναστον δεῖμα ὁδοῦ ἀνδρός*, '*entertaining an ever mindful (anxious) apprehension respecting the journey of her*

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ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν
δύστανον ἐλπίζουσαν αἶσαν. 111

husband.' Schol: *ἀλλὰ τὸ δεῖμα τὸ ὑπὲρ τοῦ ἀνδρὸς ἀεὶ μνημονεύουσαν ἐν ταῖς ἀνάνδροις κοίταις τρύχεσθαι κατὰ ψυχήν.* Musgrave conj: *εὔμναστον — φέρουσαν, ὁδοῦ ἐνθυμίοις* (*'viae terroribus'*) *εὐναῖς τ' —.*

αἰείμναστον Liv. a. *'Mindful'.* So Æsch. Ag. 155. *μνάμων μῆνις.* The Schol. appears to refer *εὔμναστον* to Deianira herself.

φέρουσαν the mss. Wak. Herm. Apitz. *τρέφουσαν* Casaub. (Anim. in Athen. p. 549.)Br. Erf. Sch. Wund. Dind. Hart. Schn. Nck. Weckl. Cf. 28. *ἀεί τιν' ἐκ φόβου φόβον τρέφω.* Aj. 1124. *ἦ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.* El. 101. *οἶκτος — φέρεται* (*τρέφεται?*). Œd. R. 294. and on Œd. R. 863. Ant. 1090. Wakefield defends *φέρουσαν*, coll. Eur. Orest. 1506. *τραῦμα φέρων.* Catull. LXI. 54. *'indomitos in corde gerens, Ariadna, furores.'* Ovid. Met. V. 426. *'inconsolabile vulnus | mente gerit tacita'.*

δεῖμα — ὁδοῦ] The gen. as in Œd. R. 233. *φίλου δείσας.*

ὁδοῦ] *'Concerning the journey.'* Cf. 51. Perhaps *ἀεὶ*, or *ὕπερ.* Or *οὗ* (reading *φλέγων* for *φλεγέθων* 99). Or thus: *τρέφειν ταράσσον* (*συνοικοῦν, σύνοικον*). Wakefield conj.: —, *ὁμοῦ ἐνθυμίοις* &.

109. *ἐνθυμίοις εὐναῖς ἀνανδρώτοις τρύχεσθαι*] *'Is pining away by reason of her widowed couch, which weighs on her mind.'* The epithet *ἐνθυμίοις* belongs not simply to *εὐναῖς*, but to the collective idea contained in *εὐναῖς ἀνανδρώτοις 'widowhood'*. The dative of cause. The Schol. understands *ἐν.* Schneidewin explains: *ἐνθυμουμένην τὰς τοῦ ἀνδρὸς ἐρήμας εὐνάς.* Schol: *ἐνθυμίοις εὐναῖς . ταῖς μεριμνητικαῖς, ταῖς πολυφροντίστοις . ἀνανδρώτοισι δὲ ταῖς ἐρήμαις τοῦ ἀνδρός.* Œd. R. 739. *τί δ' ἔστι σοι τοῦτ' ἐνθύμιον*; Hom. Od. *ν'*. 421. *μή σοι λίην ἐνθύμιον ἔστιν.* Herod. VIII. 54. Thuc. VII. 50. Antiphon p. 106. *ὑμῖν δὲ ἐνθύμιος γενήσεται* (*ὁ ἀποθανών*). p. 112. Schneid. ad Xen. de Rep. Ath. III. 12. Valck. ad Ammon. I. 19. ad Herod. I. 176.

εὐναῖς A. K. L. Harl. Ald. *εὐναῖς τ'* B. T. Turn.

ἀνανδρώτοισι A. B. K. L. *ἀνανδρώτοις* T. *Ἀνάνδρωτος* occurs no where else, I believe. The usual form is *ἄνανδρος.* Œd. R. 1506. Tr. 308. Æsch. Pers. 289. *εὔνιδας ἠδ' ἀνάνδρους.* Eur. Hipp. 547. *ἄναυδρον — καὶ ἄνυμφον.* Med. 436. *τὰς ἀνάνδρους κοίτας.* Cycl. 305. *ἀλόχους ἀνάνδρους.* Hec. 669. Hel. 293. Andr. 347. Qu. *ἀνάνδροισίν τε* (or *γε*) —. Or — *ἐνθύμιον, κοίταις ἀνάνδροις αἶσι* —. Cf. 913. *καὶ τὰς ἄπαιδας* (*ἀνάνδρους?*) *ἐς τὸ λοιπὸν οὐσίας* (qu. *εὐφρόνας*). Æsch. Pers. 135. *Περσίδες δ' ἀκροπενθεῖς ἑκάστα πόθῳ φιλάνορι τὸν — εὐνατῆρα προπεμψαμένα λείπεται μονόζυξ.* Virg. Æn. IV. 82. *'Sola domo mœret vacua stratisque relictis | incubat.'* Sil. Ital. II. 555. *'Hæc bello vacuos — lugebat thalamos, Murrho spoliata marito.'* Cratinus uses *ἠνδρωμένη* in the sense of *ἀνδρὸς πεπειραμένη.*

110. *τρύχεσθαι*] Aj. 605. Œd. R. 666. Eur. Hipp. 147. *ἀμπλακίαις — τρύχει.* Hel. 528. 1302. Arist. Ach. 68.

κακὰν — αἶσαν] Connect *κακὰν αἶσαν*, and refer *δύστανον* to Deianira (cf. 16. Ph. 291). *'Anticipating, poor woman, an evil fate.'* Or *'anticipating an evil sad fate.'* Eur. Hipp. 162. *κακὰ δύστανος ἁμαχανία.* Perhaps *τρύχεσθαι κέαρ, δύστανον ἐλπίζουσαν αἶσαν.* See Schol.

111. *δύστανον*] *'Unhappy one'.* Cf. 326. *δακρυρροεῖ δύστηνος.* 16. 936. Ph. 172. Col. 844. 1583. Œd. R. 1249.

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στροφὴ β.

πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις
κύματ' ἐν εὐρέϊ πόντῳ βάντ' ἐπιόντα τ' ἴδῃ, 115

ἐλπίζουσαν] '*Expecting, anticipating, apprehending.*'. Cf. on 296. ἐλπίζειν κακά. Aj. 799. Eur. Suppl. 800. τὸ μὲν γὰρ οὐκ ἤλπιζον ἂν πεπονθέναι | πάθος περισσόν. Ion. 351. Herc. 728. Hom. Il. ξ'. 110. Incert. ap. schol. ad Trach. 296. ὅταν καλῶς πράσσῃ τις, ἐλπίζειν κακά. Plat. Legg. I. 644. D. πρὸς δὲ τούτοιν ἀμφοῖν αὖ δόξας μελλόντων, οἷν κοινὸν μὲν ὄνομα ἐλπὶς, ἴδιον δὲ φόβος μὲν ἡ πρὸ λύπης ἐλπὶς, θάρσος δὲ ἡ πρὸ τοῦ ἐναντίου. Arist. Av. 956. Thuc. I. 1. VII. 61. Polyb. IX. 6. 9. Cic. Tusc. IV. 37. 80. '*si spes exspectatio boni, mali exspectationem esse necesse est metum.*' Fam. V. I. Orat. III. 13. &. Virg. Æn. I. 543. '*At sperate deos memores fandi atque nefandi.*' IV. 419. '*Hunc ego si potui tantum sperare dolorem.*' Lucan. V. 455. '*naufragii spes omnis abit.*'

112 f. πολλὰ γὰρ —] '*For as one may see, when the unwearied south or north wind blows, many waves in the wide sea receding and (again) advancing.*' Cf. Œd. C. 1239 f. Ant. 586 f. Æsch. Suppl. 469. Eur. Or. 343. Virg. Æn. II. 416 f. XI. 277 f. The image is drawn apparently from Hom. Il. β'. 394. ὡς ὅτε κῦμα | ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ νότος ἐλθὼν, | προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει | παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται. ι'. 4 f. λ'. 305 f. ν'. 795 f. Connect πολλὰ with κύματα.

ὥστε—τις—ἴδῃ] The construction of ὥστε with a subjunctive is according to Epic usage. It is rarely found in Tragedy. Hom. Il. β'. 474. ὥστ' αἰπόλια πλατέ' αἰγῶν | αἰπόλοι ἄνδρες ῥεῖα διακρίνωσιν. ι'. 323. ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι | μάστακ', — ὣς καὶ ἐγὼ &c. λ'. 67. οἳ δ', ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν | ὄγμον ἐλαύνωσιν. μ'. 165. οἳ δ' ὥστε σφῆκες μέσον αἰόλοι ἠὲ μέλισσαι | οἰκία ποιήσωνται —, ὣς οἵ γ' οὐκ ἐθέλουσι &c. μ'. 278. τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ — ὣς τῶν &c. ξ'. 16. ὡς δ' ὅτε πορφύρῃ πέλαγος, — ὣς ὁ γέρων &c. π'. 428. οἳ δ' ὥστ' αἰγυπιοὶ μεγάλα κλάζοντε μάχωνται, | ὣς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν. ε'. 161. κ'. 486. Eur. Hec. 988. ὥς τις ἐκπέσῃ. Ant. 586. ὅμοιον ὥστε πόντιον οἶδμα — κυλίνδει (qu. κυλίνδῃ) &c. Perhaps ὥστ' ἂν ἀκμῆτος — ἴδοι (cf. 699 f.).

ὥστ' ἀκάμαντος — βορέα] The construction of this gen. is far from clear. It may possibly be put absolutely, a participle being understood, as αἰθρίας, χειμῶνος, ἑσπέρας, νυκτὸς, &c. But I think some participle is needed. Qu. ὥστε βρέμοντος (or ὥστε πνέοντος) —. Or ὥσθ' ὑπ' ἀκμῆτος —.

ἀκάμαντος] '*Unwearied, incessant.*' Il. σ'. 484. ἠέλιόν τ' ἀκάμαντα. π'. 177. Σπερχειῷ ἀκάμαντι. Eur. Pir. Fr. III. 1. ἀκάμας χρόνος. Pind. Ol. IV. 1. ἀκαμαντόποδος βροντᾶς. III. 3. ἀκαμαντοπόδων ἵππων. V. 3.

113. ᾖ] εἰ ('*ut si*') Erf.

Βορέα A. K. L. T. &c. Βορέου A. corr. B.

114. κύματ' εὐρέϊ the mss. κύματα εὐρέϊ Tricl. εὐρέϊ κύματα Br. κύματ' ἂν εὐρέϊ Wak. Pors. Dobr. Apitz. κύματ' ἐν εὐρέϊ Erf. Herm. Dind. Hart. Schn. Bgk. and Elmsl. ad Med. 806. The solution in εὐρέϊ of course could only be allowed in choral odes or in free metre like that of anapaests. Cf. Eur. Fr. Inc. 175, 1. πόντου κύματ' εὐρέος.

115. βάντ' ἐπιόντα τε] '*Ebbing and flowing.*' Schol: τὰ μὲν ἀπιόν-

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οὕτω δὲ τὸν Καδμογενῆ τρέφει τε καὔξει βιότου
πολύπονον ὥσπερ πέλαγος Κρήσιον. ἀλλά τις θεῶν

τα, τὰ δὲ ἐπερχόμενα. Βῆναι often means '*to depart*,' and *ἐπιόντα* is here equivalent to *ἐπιστρέφοντα* '*returning*.' Perhaps *βάντ' ἀνιόντα τ'*. But cf. 134. *ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν* &c.

ἴδοι the mss. Wak. *ἴδῃ* Erf. Herm. Dind. Schn. Hart. Bgk. Nck.

116. *οὕτω δὲ —*] '*So in like manner a troublesome Cretan sea as it were of life sustains and strengthens the hero of Thebes.*' Herm: '*ita quasi Creticus quidam pontus Herculem habet augetque ejus labores.*' On this use of *δὲ* in apodosis see Elmsl. Add. ad Bacch. 180. Buttm. in Dem. c. Mid. Exc. XII. Schaef. Mel. Crit. p. 58. Heind. ad Phæd. 46. Cf. El. 27. *ὥσπερ ἵππος εὐγενὴς — ὡσαύτως δὲ σὺ* &c. Ant. 426. Œd. R. 302.

τὸν Καδμογενῆ] Schol: *τὸν Θηβαγενῆ Ἡρακλέα*. Who quotes Hesiod. Theog. 530. *ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴη*. Add Hom. Il. *τ'*. 99. *ξ'*. 323 f. H. in Herc. 2. Pind. Isth. I. 13 f. VII. init. Cf. also on Œd. R. 1.

117. *τρέφει τὸ δ' αὔξει — Κρήσιον*] Schol: *ἀντὶ τροφῆς καθημερινῆς καὶ αὐξήσεώς εἰσιν αὐτῷ οἱ πόνοι, ὃν, φησὶ, τὸ μὲν τῶν κακῶν ἔχει, τὸ δὲ αὔξεται κατ' αὐτοῦ*. A figure that frequently occurs in writers both sacred and profane. *Τρέφειν* and *αὔξειν* are elsewhere united, as in Plat. Rep. VIII. 565. C. *καὶ τοῦτον τρέφειν τε καὶ αὔξειν μέγαν*. Aristid. Monod. de Smyrn. *αὔξον καὶ τρέφον καὶ ἄρδον* (*τὰς ὄψεις*). Compare also Eur. Hipp. 367. *ὦ πόνοι τρέφοντες βροτούς*. Suppl. 321. *τοῖς πόνοισιν αὔξεται*. Philem. Stob. 66. *τὸν δὲ μόνον ὄντα καὶ κακὴ τύχη τρέφει*. Soph. Fr. 518. *βόσκει δὲ τοὺς μὲν μοῖρα δυσαμερίας, τοὺς δ' ὄλβος ἡμῶν*. Œd. R. 374. *μιᾶς τρέφει πρὸς νυκτός*. Æsch. Cho. 24. *ἰνγμοῖσι βόσκεται κέαρ*. And conversely they said *τρέφειν νόσον, ἄτην, μίασμα, φόβον, θυμὸν*, &c. Cf. on Phil. 795. Musgrave wrongly takes *αὔξει* in a neuter sense for *αὔξεται*. Wunder takes *τὸ βιότου πολύπονον* to be the subject of both *τρέφει* and *αὔξει*, i. e. *τὸ μὲν τρέφει, τὸ δὲ αὔξει* (*βιότου πολύπονον*). But this cannot well be. It is better to remove the comma usually placed after *πολύπονον*, and make *πέλαγος* the subject. But the passage is, I doubt not, rather corrupt. Qu. *τρέφει τ' ἀέξει τε βίου πολύπονον ὥσπερ πέλαγος Κρήσιον*. Or *τρέφει καὶ αὔξει* (*τρέφει τε καὔξει, τρέφει ταράσσον*, or *τανῦν ταράσσει*) *βιότου —*. Or *τρέφει τ' ἰὸ'* (Ant. 969.) *αὔξει βιότου —*. Or *τρύχει ταράσσον*. And for *βιότου πολύπονον* perhaps *βίοτος πολύπονος*.

τρέφει] *τὸ μὲν τρέφει* B. *τρύχει* Mudge. *στρέφει* Reisk. Hart. Nauck.

τὸ δ' A. K. L. *τόδ'* B. T.

αὔξει (*ἄξει* pr.) L. "*αυ* in litura unius literae."

118. *ὥσπερ* A. K. Harl. *ὥστε* B. L. T. *ὥσπερ τι* (i. e. *τε*, I suspect) V. Cf. on 530. Connect *ὥσπερ πέλαγος* '*as it were a sea*.' Cf. Aj. 8. Æsch. Sept. 758. *κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει· τὸ μὲν πίτνον, ἄλλο δ' ἀείρει* &c. Arist. Vesp. 713. *οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχεῖται*; Plat. Phaed. p. 66 B. *κινδυνεύει ὥσπερ ἀτραπός τις ἡμᾶς ἐκφέρειν*. Aj. 8. *κυνὸς Λακαίνης ὥς τις εὔρινος βάσις*. Apocal. XV. 2. *καὶ εἶδον ὡς θάλασσαν ὑαλίνην* &c. Arist. Nub. 1276. *τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς*. Plat. Phæd. p. 88 D. *ὁ λόγος οὗτος ὥσπερ ὑπέμνησέ με* &c.

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αἰὲν ἀναμπλάκητον Ἅιδας σφε δόμων ἐρύκει. 120

ἀντιστροφὴ β.

ὧν ἐπιμεμφομένα σ' αἰδοῖα μὲν ἀντία δ' οἴσω. 122

πέλαγος] Cf. on Œd. C. 663. 1746. Schol: *βίον δὲ πέλαγος, τὸν χειμαζόμενον βίον.* A similar passage in Eur. Hipp. 822. *κακῶν δ' ὁ τάλας πέλαγος εἰσορῶ | τοσοῦτον, ὥστε μή ποτ' ἐκνεῦσαι πάλιν | μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.* Menand. ap. Athen. XIII. p. 559 C. *ἀληθινὸν | εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ (ἐμβαλεῖς σεαυτὸν?) πραγμάτων | οὐ Λιβυκὸν οὐδ' Αἰγεῖον.*

119. *Κρήσιον*] *Κρήσσιον* T. The sea about Crete was usually rough and stormy. Hor. Od. I. 26. 2. '*tristitiam et metus | tradam protervis in mare Creticum | portare ventis.*'

120. *ἀναμπλάκητον* Schol. Camer. Musgr. &c. *ἀμπλάκητον* the mss. *ἀπλάκητον* Heath. Vauv. Br. I. q. *ἀσφαλῆ.* Hesych: *ἀπλάκητον. ἀναμάρτητον. Σοφ. Τραχ.* And the same grammarian explains *πλακίγσι* by *ἁμαρτίαις.* Other explanations given are *ἐπιτυχῆ*, and *ἄπταιστον.* Æsch. Ag. 345. *ἀμπλάκητος (ἀναπλ. Bl.) εἰ μόλοι στρατός.* Cf. on Œd. R. 472. *κῆρες ἀναπλάκητοι.* Blomf. ad Æsch. Ag. 336. The metre requires *ἀπλακήματα* (*ἀμπλ.* the mss.) in Æsch. Eum. 871. Perhaps therefore we should write *ἀναπλάκητον.* Translate, '*safe from harm.*' Schol: *θάρρει, φησίν, ὦ Δηιάνειρα· θεῶν γάρ τις αὐτὸν, ἀναμάρτητον καὶ δίκαιον ὄντα κωλύει ἀπὸ τοῦ Ἅιδου. ἢ ἀναπλάκητον* (*μ* supr. a m. sec. Cf. on Œd. R. 472), *ἐπιτυχῆ, παρὰ τὸ μὴ ἀναπλακεῖν· οἷον, κωλύει αὐτὸν μὴ ἐπιτυχεῖν τοῦ Ἅιδου.* Compare with this passage S. Matth. Ev. IV. 6. *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.*

120. *ἅιδα* B. *ἄϊδα* A. K. L. T.

121. *ἐρύκει*] *ἐρύκοι* T.

122. *ὧν ἐπιμεμφομένα σ'*] *ὧν ἔπι μεμφομένα σ'* Wund. (Emend. p. 9 f.) Hart. '*For which things (conduct) finding fault with you.*' Cf. Hom. Il. *α'*. 65. *εὐχωλῆς ἐπιμέμφεται. β'*. 225. Aj. 180. *μομφὰν ἔχων ξυνοῦ δορός.* The usual construction is *ἐπιμέμφεσθαί τί τινι*, Hom. Od. XVI. 97. *ἤ τι κασιγνήτοις ἐπιμέμφεαι.* Herod. IV. 159. I. 75. II. 161. And *ἐπιμέμφεσθαί τινί τινος* occurs Lucian. D. Mort. 27, 2.

ἐπιμεμφομένα σ' Turn. *ἐπιμεμφομένας* A. B. K. L. Harl. Ald. *ἐπιμεμφομένα σ'* (gl. *σοι*) T. Schol: *περὶ ὧν μεμφομένη σοι, ὅτι οὐ προσηκόντως ὀδύρῃ· θεοὶ γὰρ αὐτὸν σώζουσιν.* Gl. L: *ἀντὶ τοῦ σοί.*

ἀδεῖα the mss. Dind. Schn. Bgk. Nck. *αἰδοῖα* Musgr. Wund. (Emend. p. 11 f.) Dind. II. *ἄδεια* (!) Herm. Musgrave's conjecture is highly probable. Translate, '*respectful language.*' Cf. Æsch. Suppl. 195. *αἰδοῖα—ἔπη | ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει.* 455. *πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.* The first syllable of *αἰδοῖα* anwers to a short one in the strophe, but Soph. is not so exact in metre as Æschylus. Qu. *ἀδεῖα* (sc. *ἐγὼ*) *μὲν οὖ, τάδε δ' οἴσω.* Cf. 373. *εἰ δὲ μὴ λέγω φίλα, | οὐχ ἥδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.* Ant. 1105. *μόλις μὲν, καρδίας δ' ἐξίσταμας | τὸ δρᾶν.* Arist. Ach. 501. *ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.* Nub. 1462. *ὦμοι πονηρά γ' — δίκαια δέ.* For *ἡδὺς* '*acceptable, welcome,*' Lat. '*gratus,*' cf. El. 56. *ἡδεῖαν φάτιν.* 667. *λόγους ἡδεῖς.* Ant. 12. *μῦθος— οὔθ' ἡδὺς οὔτ' ἀλγεινός.* Œd. R. 157. *ἀδυεπὲς φάτι.* There is some

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φαμὶ γὰρ οὐκ ἀποτρύειν ἐλπίδα τὰν ἀγαθὰν
χρῆναί σ' ἀνάλγητα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς
ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ

doubt about the form ἀδεῖα for ἀδέα in a Tragic writer, which perhaps may be defended in a choral ode. Or: ὧν ἐπιμεμφομένα σε (or σοι) δεινὰ μὲν, ἔνδικα δ' οἴσω. Or rather ὧν ἐπιμεμφομένα (sc. σοι) δέδοικα μὲν, ἀντία δ' οἴσω. Which answers better in respect of metre to v. str. 112. Reiske conj. ὧν ἐπιμεμφομένα σοι δεινὰ μὲν ἄρτια ('*proba consilia*') δ' οἴσω. Hart: ὧν ἔπι μεμφομένα σ' ἀδείματ' ἐναντία τ' οἴσω.

123. ἀντία] '*Contrary words*', or '*words in reply.*' Cf. Hom. Od. ο'. 377. ἀντία δεσποίνης φάσθαι. Il. α'. 230. ὅστις σέθεν ἀντίον εἴπῃ ('*contradict.*'). Æsch. Pers. 707. δέομαι μὲν χαρίσασθαι, | δέομαι (σέβομαι?) δ' ἀντία φάσθαι, | λέξας δύσλεκτα φίλοισιν. 701. σέβομαι μὲν προσιδέσθαι, | σέβομαι δ' ἀντία λέξαι | σέθεν ἀρχαίῳ περὶ τάρβει. Ag. 481. τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον.

οἴσω] '*I will bring, say.*' Œd. C. 166. λόγον εἴ τιν' οἴσεις. 360. 420. &c. Schol: ἀντὶ τοῦ λέξω.

124. ἀποτρύειν] '*To wear away, efface, lose.*' Ant. 339. γᾶν — ἀποτρύεται. Schol: οὐκ ἀποτρύειν· οὐκ ἀπογνῶναι, οὐκ ἀποκάμνειν, οὐκ ἀποβάλλειν, οὐκ ἀποδοκιμάζειν.

125. ἐλπίδα τὰν ἀγαθάν] '*The hope which is good.*' Cf. 667. ἀπ' ἐλπίδος καλῆς. Aj. 606. κακὰν ἐλπίδ' ἔχων, &c. Pind. Isth. 7, 16. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν. Arist. Pl. 210. ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι. Vesp. 306. Eur. In. Fr. 21. κακῶς τε πράσσουσ' ἐλπίδος κεδνῆς ἔχου. S. Paul. II. Ep. Thess. 2, 16. ὁ — δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθήν.

126. '*For exemption from pain and grief not even the son of Saturn, who rules all things, bestows* (i. e. can bestow) *on mortals.*' Wunder compares Fr. 607. καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς σθένει | Ζεύς, ἀλλ' ὑπείκει &c.

ἀνάλγητα] '*A state free from pain.*' But ἀνάλγητα can only mean '*things that do not feel, unfeeling.*' Aj. 946. 1333. Should we therefore read ἀνέλπιστα (El. 186. βιότος ἀνέλπιστος), i. e. '*a state without hope*'? Or ἀνήριθμα? Or rather ἀνήκεστα '*an irremediable, hopeless state*'? Cf. Ph. 186. ἀνήκεστα μεριμνήματ' ἔχων. Œd. R. 98. Aj. 52. El. 888.

127. ὁ πάντα κραίνων] '*Who rules all things.*' Or '*who effects* (causes, Œd. C. 914.) *all things.*' Κραίνειν '*to rule*' usually governs a gen. Perhaps ὁ πάντ' ἀνάσσων.

πάντα A. B. K. L. Harl. Ald. πάντων T. Turn.

128. ἐπέβαλε T. B. ἐπέβαλλε A. K. L. Ald. Cf. El. 1246. Ἐπιβάλλειν '*to lay upon*' (like προσβάλλειν) is more usually said of an evil than of a good. Eur. Med. 1115. λύπην θνητοῖσιν ἐπιβάλλειν.

θνατοῖς Κρονίδας] θνητοῖσι Ζεὺς Suid. v. ἀποτρύειν.

129. ἀλλ' ἐπὶ πῆμα — κυκλοῦσ'] Some, as Brunck, connect ἐπὶ with κυκλοῦσι (cf. 135. τῷ δ' ἐπέρχεται χαίρειν &c.), others with πᾶσι. Herm: '*quasi quædam ursæ rotationes omnibus volvendo afferunt mærorem et gaudium.*' Wunder renders ἐπὶ '*adversus.*' Qu. ἀλλὰ πόνος τε καὶ χαρὰ —. The sense is: Good and Evil come round in turn to all, just as the Bear revolves round and round in unbroken succession all the year round. Cf. 440. Eur. Ion. 1517. ὦ μεταβαλοῦσα μυρίους ἤδη βροτῶν | καὶ δυστυχῆσαι

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πᾶσι κυκλοῦσιν, οἷον ἄρκτου στροφάδες κέλευθοι. 131

ἐπῳδός.

μένει γὰρ οὔτ' αἰόλα 132
νὺξ βροτοῖσιν οὔτε Κῆρες οὔτε πλοῦτος,
ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ στέρεσθαι.

καὖθις αὖ πρᾶξαι καλῶς | *Τύχη*. Hor. Od. II. 10. 17. '*non, si male nunc, et olim | sic erit.*' Sil. Ital. XII. 383. '*Fortuna — permiscet tristia lætis.*'

πῆμα καὶ χαρά] πήματι καὶ χαρᾶι L. pr.

χαρά] χαρᾶι L. pr. χαρᾷ K. χαρὰν Herm. Hart. Schn. Nck. Dind. χαραὶ conj. Bergk. The Schol. read χαρᾷ and πήματι.

130. κυκλοῦσιν] κυκλοῦσ' Tricl. Br. Sch. Tricl: κυκλοῦσι. κυκλικῶς ἐπέρχονται. *Κυκλοῦσιν*, as Tricl. observes, is the more expressive here, because it applies equally to the revolutions of the Bear and of Time (ἡ κυκλικὴ τοῦ χρόνου στροφή). *Κυκλεῖν* is often neuter, as '*to roll*' in English, and '*volvere*' in Latin ('*volventes anni, volventia lustra*' &.). So μεταβάλλειν '*mutare*', πάλλειν '*vibrare*', στρέφειν '*vertere*' &c., as Apitz observes. Cf. El. 1365. πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι &c. Soph. Fr. 713. ἀλλ' οὐμὸς ἀεὶ πότμος ἐν πυκνῷ θεοῦ | τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν. El. 917. Herod. I. 207. ἐκεῖνο πρῶτον μάθε ὡς κύκλος τῶν ἀνθρωπηΐων ἐστὶ πραγμάτων· περιφερόμενος δὲ οὐκ ἐᾷ αἰεὶ τοὺς αὐτοὺς εὐτυχέειν. Phocylides, ὁ βίος τροχὸς, ἅστατος ὄλβος. Arist. Probl. Sect. XVII. καθάπερ καί φασι κύκλον εἶναι τὰ ἀνθρώπινα.

οἷον ἄρκτου στροφάδες κέλευθοι] '*Like the revolving courses (revolutions) of the Bear.*' Tricl: ὥσπερ αἱ ἀεὶ στρεφόμεναι ἄρκτοι καὶ μηδέποτε στάσιν ἔχουσαι. διὰ τὸ εἶναι δὲ καὶ αὐτὰς δύο, καὶ ποτὲ μὲν ἄνω ποτὲ δὲ κάτω ἑκάστην στρέφεσθαι, ὡς καὶ τὰ ἐν ἀνθρώποις πράγματα, ταύτας πρὸς παράδειγμα εἴληφεν. The '*Bear*' perpetually revolves in the Heavens, and, unlike the rest of the stars, never dips in the Ocean or sets. Hom. Il. σ'. 487 f. Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν, | ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει, | οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο. Od. ε'. 273. Soph. Fr. 379. ἄρκτου στροφάς τε καὶ κυνὸς ψυχρὰν δύσιν. Eur. Ion. 1173. Theocr. XXIV. 11. Anacr. Od. III. Juven. V. 23. (Musgr.) For οἷον Nauck substitutes αἰέν.

132. μένει γὰρ οὔτ' ἄμαρ οὔτε [οὐ?] νὺξ βροτοῖσιν conj. Mein.

αἰόλα νύξ] Cf. on 94.

133. Κῆρες] I. e. συμφοραὶ, as Hesychius explains. Gl. T: φθοραί. Wunder: '*res adversæ.*' Œd. R. 472. δειναὶ δ' ἅμ' ἔπονται Κῆρες ἀναμπλάκητοι. Hom. Il. μ'. 326. κῆρες ἐφεστᾶσιν θανάτοιο | μυρίαι. μ'. 113. κακὰς κῆρας ὑπαλύξαι. φ'. 565. οὐκ ἔσται θάνατον καὶ κῆρας ἀλύξαι. Od. ξ'. 207. ἀλλ' ἤτοι τὸν Κῆρες ἔβαν θανάτοιο φέρουσαι | εἰς Ἄϊδαο δόμους. Il. θ'. 528. οὓς Κῆρες φορέουσι. β'. 302. κῆρες θανάτοιο. Eur. El. 1300. πῶς — οὐκ ἠρκέσατον κῆρας μελάθροις; The expression here is rather a strange one. Perhaps φέγγος, or Φοῖβος.

πλοῦτος] I would read νοῦσος.

134. ἄφαρ βέβακε] '*Quickly departs.*' The same words 529. Ἄφαρ occurs only in Choral pieces in Soph.

135. βέβακε A. Harl. Ald. βέβηκε B. K. L. T. Turn.

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ἃ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ὧδε
τέκνοισι Ζῆν' ἄβουλον εἶδεν; 140

ΔΗΙΑΝΕΙΡΑ.

πεπυσμένη μὲν, ὡς ἐπεικάσαι, πάρει

τῷ δ' ἐπέρχεται —] '*And to another does it fall to rejoice and (then again) to be deprived of it (of rejoicing).*' Wunder: '*et ad alium accedit gaudere privarique.*' Ἐπέρχεσθαι nowhere else in Soph. governs a dat., but either an accus. (Ant. 153. El. 1297.), or an accus. with εἰς. Perhaps τῷ δ' αὖ ἔρχεται, or τῷ δὲ γίγνεται. Wakefield conj: ἀλλ' ἄφαρ | βέβακεν· ὧδ' ἐπέρχεται —. Cf. 115. βάντ' ἐπιόντα τ'.

136. στέρεσθαι] Sc. τοῦ χαίρειν. Reiske n. ms. corrects στένεσθαι. Cf. Æsch. Sept. 879. στένομαι. Eur. Med. 996. μεταστένομαι. But στένεσθαι nowhere occurs in Soph. Schol: ἀντὶ τοῦ λυπεῖσθαι καὶ στέρεσθαι χαρᾶς· τίνος δὲ στέρεσθαι; δηλονότι τοῦ χαίρειν. The passage seems not altogether sound. Qu. πονεῖσθαι. Or λαχεῖν τε καὶ στέρεσθαι. Or perhaps for στέρεσθαι some verb according in sense with χαίρειν is required. Cf. 129. πῆμα καὶ χαρά. El. 265. λαβεῖν — καὶ τὸ τητᾶσθαι.

137. ἃ] '*Wherefore, because of which things.*' I. e. δι' ἅ, '*quapropter.*' As explained by Mudge, Heath, Musgr. and others. Cf. Œd. R. 1005. and on Œd. C. 1291. Wakefield corrects ὃ, comparing the Latin '*quod*,' Hor. Epist. I. 7. fin. '*Quod te per genium — obsecro et obtestor, vitæ me redde priori.*' Cf. Eur. Phœn. 158. ὃ καὶ δέδοικα, μή με &c. El. 274. Arist. Eccl. 338. Hom. Il. τ'. 176. τὸ καὶ κλαίουσα τέτηκα. For the plural Vauv. refers to Eur. Andr. 661. Phœn. 906. Wunder with Bernhardy (Synt. p. 278.) strangely connects ἃ with τάδε, as in Eur. Andr. 1115. ὧν — εἰς ἣν ἁπάντων τῶνδε μηχανορράφος. Schol: ἅπερ καὶ σὲ λέγω χρῆναι φρονεῖν καὶ χρησταῖς ἐλπίσι βόσκεσθαι. ἢ οὕτως· ἃ καὶ σὲ βούλομαι φρονιτίζειν, ὅτι τρέπονται καὶ ἐκ κακῶν ἐπὶ ἀγαθὰ τὰ ἀνθρώπινα.

σὲ τὰν ἄνασσαν] Instead of σὲ, ὦ ἄνασσα. Cf. Wund. ad Ant. 1010 (1109.).

τὰν A. B. K. L. τὴν T.

ἐλπίσιν λέγω τάδ' αἰὲν ἴσχειν] Qu. ἐν φρεσὶν λέγω (or χρεὼν) τάδ' (or δεῖν) αἰὲν ἴσχειν. Or ἐλπίδας τρέφειν χρηστὰς (or ἐσθλὰς) λέγω δεῖν. Or ἐλπίδας λέγω τρέφουσαν ἴσχειν. Or ἐλπίδ' ἐννέπω τάνδ' αἰὲν (or τὸ λοιπὸν) ἴσχειν. Or ἐλπίδας λέγω τάσδ' αἰὲν ἴσχειν. Cf. Ant. 897. κάρτ' ἐν ἐλπίσιν τρέφω | φίλη μὲν ἥξειν, &c.

ἐλπίσιν — ἴσχειν] Neue compares Œd. C. 1678. πόθῳ λάβοις. Thuc. II. 8. οὕτως ὀργῇ εἶχον οἱ πλείους τοὺς Ἀθηναίους.

λέγω] '*I bid.*' Cf. 468. 480. Aj. 1047. Œd. C. 840. &c.

138. τάδ'] δεῖν Hart.

139. ἐπεὶ τίς — εἶδε;] Æsch. Cho. 208. ἐπεὶ τί νῦν ἔκατι δαιμόνων κυρῶ; Eur. Or. 519. Rhes. 204.

ὧδε] '*So, so far.*'

τέκνοισι] τέκνοισιν T. Of whom Hercules was one.

140. ἄβουλον] I. e. κακόβουλον. '*Improvident.*' El. 546. ἀβούλου — πατρός. Wecklein proposes ἀγνώμον', '*durum, immitem.*'

εἶδεν A. K. L. οἶδεν T. οἶδε B. Cf. on Arist. Ach. 613.

141. ὡς ἀπεικάσαι the mss. Apitz. Nck. ὡς ἐπεικάσαι Herm. ὡς σάφ

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πάθημα τοὐμόν· ὡς ὁ' ἐγὼ θυμοφθορῶ
μήτ' ἐκμάθοις παθοῦσα, νῦν τ' ἄπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται
χώροις, ἵν' οὐ ψυχός νιν, οὐ θάλπος θεοῦ

εἰκάσαι (!) Wund. Dind. Schn. Hart. Bgk. Ἀπεικάζειν means 'to liken', Fr. 162. ἐπεικάζειν or εἰκάζειν 'to conjecture.' Cf. on 1220. Œd. C. 16. 152. Æsch. Cho. 11. ἦ πατρὶ τῷμῷ τάσδ' ἐπεικάσας τύχω | χοὰς φερούσας; 976. ὡς ἐπεικάσαι πάθη | πάρεστιν. 560. Suppl. 241. Eur. Or. 1298. Ἑλένης τὸ κώκυμ' ἐστὶν, ὡς ἀπεικάσαι (read ἐπ.). Here. 713. δοκῶ μὲν αὐτὴν, ὡς θύραθεν εἰκάσαι. 1078. ὡς μὲν εἰκάσαι (perh. ὡς ἐπεικάσαι). Xen. Symp. IV. 25. ὡς ἐν ἡμῖν αὐτοὶς εἰρῆσθαι. So ὡς εἰπεῖν.

142. θυμοφθορῶ] 'Pine away in my mind.' Gl: κατὰ ψυχὴν φθείρομαι. Hom. Il. ζ'. 202. ὃν θυμὸν κατέδων. Od. δ'. 716. τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον.

143. μήτ' ἐκμάθοις —] I. e. οὔτε πεπείρασαι, μήτ' ἐκμάθοις παθοῦσα, or ὡς νῦν ἄπειρος εἶ, οὕτω μηδὲ ἐκμάθοις παθοῦσα. The inverse order, as in 122. Borrowed probably from Herod. I. 207. τὰ δέ μοι παθήματα — μαθήματα γέγονε. Cf. 583. μήτ' ἐκμάθοιμι, τάς τε τολμώσας στυγῶ. Ant. 686. οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν. Œd. C. 421. Œd. R. 403. παθὼν ἔγνως ἄν &c. Eur. Suppl. 590. γνώσει σὺ πάσχων· νῦν δ' ἔτ' εἶ νεανίας &c.

ἐκμάθοις] ἐκμάθῃς Harl.

παθοῦσα B. K. L. V. T. παροῦσα A. Harl. Ven. Ald.

νῦν δ' A. B. K. L. vulg. Br. Apitz. Wund. Herm. Dind. Schn. νῦν τ' Harl. Wak. Sch. Matth. Hart. Nck. Herw. Elmsl. (ad Med. 431. Œd. C. 367. 422.). Dobr. Blomf. Cf. on 334. 583. Œd. C. 422. Ph. 1363 f. For μήτ' — νῦν δὲ, and similar instances of anacoluthon, Wunder refers to 286. 1151 f. Aj. 836. El. 1097 f. Xen. Cyr. VI. 2. 4. But all such instances, I think, are very doubtful. Wakefield conj.: μηδὲν μάθοις — νῦν δ' &c.

144. τὸ γὰρ νεάζον —] 'For youth.' So τὸ νέον Eur. Andr. 183. Ion. 547. τὸ βάρβαρον Hec. 1110. τὸ ξυγγενὲς Æsch. Prom. 39. Schol: ἡ γὰρ νέα ἡλικία ἐν τοῖς τόποις τῆς ἀμεριμνίας βόσκεται. Cf. Aj. 558. τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν | ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν. Œd. C. 676. Hom. Od. ε'. 478 f. (compared with τ'. 440 f.) Eur. Med. 48. νέα γὰρ φρουτὶς οὐκ ἀλγεῖν φιλεῖ. Νεάζειν is neuter (Œd. C. 374. χὠ μὲν νεάζων &c.), as μετριάζειν Ph. 1184. &c. For the mode of life of virgins among the ancient Greeks Musgrave refers to Fr. 517. Catull. Epithal. 38 f.

145. χώροισιν αὐτοῦ, καί νιν — vulg. Schn. Dind. Nck. χώροισιν αὐτοῦ v. l. in schol. Schol: τὸ δ' αὐτοῦ τινὲς ψιλοῦσι καὶ νοοῦσιν αὐτόθι· ἔνιοι δὲ δασύνουσιν, ἀντὶ του ἑαυτοῦ, τοῖς ἰδίοις ἑαυτοῦ τόποις ἀμερίμνως βόσκεται τὸ νεάζον, καὶ οὔτε καύματι φθείρεται οὔτε ὑετῷ οὔτε ἀνέμων σφοδρότητι. Imitated by Joann. Diacon. Alleg. in Hesiod. Theog. p. 448 G. φιλόμυθον γὰρ ἀεὶ τὸ τῶν νέων γένος καὶ τοῖς τοιούτοις βοσκόμενον χώροις. Linwood translates: *in such places of its own.*' Which I am surprised should meet with Dindorf's approval. Dindorf considers τοιοῖσδε to be explained by καί νιν &c., in the sense of ὅπου νιν &c., which the Poet would have written, had the metre allowed of it. The passage

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οὐδ' ὄμβρος οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνὴ

is undoubtedly faulty. Reisig conj: χώροις ἄνατον —. Herm: χώροις, ἵν' αὐτοῦ, —. Hart: χώροις ἀναύροις, —. Musgrave: χώροις, ἵν' αὐτοῦ χλοῦνιν (Æsch. Eum. 187.) οὐ —, or χώροις, ἵν' οὐ ψύχη νιν —. Bergk conj: δώροισιν (or χαραῖσιν) αὐτοῦν. —. Arndt: χώροις, ἵν' αὐαίνοντος οὐ —. Which conjecture is tacitly adopted by Wunder (whom see Emend. p. 17 f.). Herwerden (ad Œd. R. 172): χώροις, ἵν' αὖτ' οὐ δίψιον (or οὐκ αἰθρίου) θάλπος θεοῦ. Wecklein: χώροις, ἵν' αὐτὸ καῖον (κᾶον) —. Qu. χώροις, ἵν' οὐ ψῦχος (or χειμών) νιν —. Or χώροις, ἵν' αὖξει, καί νιν —. Or χώροις, ἵν' αὐτὸ δυνατὸν οὐ — κλονεῖν (κλονεῖν L. pr.). Or χώροις, ἵν' αὐτὸ δεινὸν (or θερμὸν) οὐ —. Musgrave's ingenious and simple correction χώροις, ἵν' for χώροισιν seems unquestionably true. Compare with this passage Hom. Od. ε'. 478. τοὺς (θάμνους) μὲν ἄρ' οὔτ' ἀνέμων διάει μένος ὑγρὸν ἀέντων, | οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν, | οὔτ' ὄμβρος περάασκε διαμπερές. τ'. 440. Od. δ'. 566. οὐ νιφετὸς, οὔτ' ἄρ χειμὼν πολὺς, οὔτε ποτ' ὄμβρος. Antiphon in App. ad Stob. Flor. IV. p. 38. ἐν νέῳ σώματι ὅταν τις τὴν παίδευσιν γενναίαν ἐναρόσῃ, ξῇ τοῦτο καὶ θάλλει διὰ παντὸς τοῦ βίου, καὶ αὐτὸ οὔτε ὄμβρος οὔτ' ἀνομβρία ἀφαιρεῖται. Æsch. Cho. 753. τὸ μὴ φρονοῦν γὰρ ὥσπερεὶ βοτὸν | τρέφειν ἀνάγκη. Joseph. B. J. II. 8. χῶρον οὔτε ὄμβροις οὔτε νιφετοῖς, οὔτε καύμασι βαρυνόμενον. The figure is drawn from tender plants.

αὐτοῦ A. B. K. T. ἀὐτοῦ (sic) L. αὖτοῦ Ald. Turn. marg. Br. &c. Both readings are known to the Schol.

θάλπος] '*The scorching heat.*' Æsch. Sept. 446. μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου. Eur. Cycl. 542. θάλπος ἡλίου. Arist. Av. 1091. οὐδ' αὖ θερμὴ πνίγους ἡμᾶς | ἀκτὶς τηλαυγὴς θάλπει. 1096. ἀχέτας | θάλπεσι μεσημβρινοῖς ἡλιομανὴς βοᾷ. Œd. C. 350. πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν | μοχθοῦσα. Œd. R. 1428.

θεοῦ] '*Of the weather.*' Œd. C. 1504. Phil. 464. Arist. Vesp. 260. ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι. Xen. Cyneg. VIII. 1. ὅταν νίφῃ ὁ θεός. The tragedians occasionally use θεὸς also of the sun, generally without the article. V. Orest. 1023. Suppl. 208. Med. 353. Monk ad Alc. 738.

146. Before οὐδὲν there is an erasion of three letters in L. Heimsoeth corrects μένος, perhaps rigthly. Cf. Od. ε'. 478. ἀνέμων — μένος.

κλονεῖ] κλονεῖν (ν erased) L. Cf. Œd. C. 1241. 1244. Pind. P. IX. 49. ῥιπαῖς ἀνέμων κλονέονται. Hom. Od. ζ'. 43. οὔτ' ἀνέμοισι τινάσσεται (Olympus) οὔτε ποτ' ὄμβρῳ.

147. ἡδοναῖς] Qu. ἡδέως.

ἐξαίρει] Qu. ἐκτείνει, or ἐξαντλεῖ. (Eur. Cresph. Fr. 7, 3. τὸν αὐτὸν ἐξήντλησαν βίον. Cycl. 10. ἐκείνων μείζον' ἐξαντλῶ πόνον. 110. 281. Med. 79. Hipp. 898. ἀντλήσει βίον.) Or ἀεὶ ζῇ. Or εὑρίσκει (284. ἄζηλον εὑροῦσα, βίον). Schol: ταῖς ἡδοναῖς εἰς ὕψος εὐθυμίας αἴρεται. Dind. explains ἄμοχθον ἐξαίρει βίον as equivalent to ἐν βίῳ ἀμόχθῳ ἐξαίρει ἑαυτὸ, '*tollit se, adolescit, procrescit*,' the opposite of αὐαίνειν βίον El. 819. A similar passage Aj. 554.

148. ἀντὶ παρθένου γυνή] Γυνὴ is sometimes used in a restricted sense

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κληθῇ λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος,
ἤτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.
τότ' ἄν τις εἰσίδοιτο, τὴν αὑτοῦ σκοπῶν
πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
ἓν δ', οἷον οὔπω πρόσθεν, αὐτίκ' ἐξερῶ.
ὁδὸν γὰρ ἧμος τὴν τελευταίαν ἄναξ

of a married woman. Theocr. XXVII. 64. *παρθένος ἔνθα βέβακα· γυνὰ δ' εἰς οἶκον ἀφερψῶ.* | *Δαφ. ἀλλὰ γυνὰ μάτηρ, τεκέων τροφὸς, οὐκέτι κώρα.* Below 536. Jacobs ad Achill. Tat. VIII. 7.

149. *ἐν νυκτὶ*] Musgrave connects this closely in point of sense with *φροντίδων μέρος*, understanding it of nocturnal thoughts and cares. No one, he observes, is altogether free from care; but only the wretched are deprived thereby of their nocturnal repose. Cf. 29. 175. Arist. Eq. 1290. *ἦ πολλάκις ἐννυχίαισι | φροντίσι συγγεγένημαι.* Wunder and Dindorf understand it with more probability of the first night of married life. Dindorf thinks the omission of *μιᾷ* or *πρώτῃ* excusable, since the preceding words *ἕως τις — κληθῇ* sufficiently explain the meaning. Cf. Fr. 517, 11. *καὶ ταῦτ', ἐπειδὰν εὐφρόνη ξενύξῃ μία, | χρεὼν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.* Hom. Od. σ'. 271. *νὺξ δ' ἔσται, ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει | οὐλομένης ἐμέθεν.* Antipho Stob. 68. 37. *γάμων καὶ γυναικὸς ἐπιθυμησάτω. αὕτη ἡ ἡμέρα, αὕτη ἡ νὺξ καινοῦ δαίμονος ἄρχει· μέγας γὰρ ἀγὼν γάμος ἀνθρώπῳ* (quoted apparently from memory). Eur. Tro. 204. *ἢ λέκτροις πλαθεὶσ' Ἑλλάνων· | ἔρροι νὺξ αὕτα καὶ δαίμων &c.* But the passage seems not altogether sound. Erf: *μιᾷ τ' ἐν νυκτὶ φροντίδων μέρος | λάβῃ πρὸς ἀνδρὸς —.* Qu. *λάβῃ τ' ἐν νυκτὶ φροντίδας* (or *φροντίδ' ἐν*) *μιᾷ.* Or *μιᾷ τ' ἐν νυκτὶ φροντίδας λάβῃ* (cf. Fr. 517. *ἐπειδὰν εὐφρόνη ξενύξῃ μία*). Or *λάβῃ τ' εὐθύς τι φροντίδων μέρος.*

150. *πρὸς ἀνδρός*] '*In respect of, on account of, her husband.*' The Schol. explains *πρὸς* by *ὑπέρ*. Cf. El. 784. *ἀπηλλάγην φόβου | πρὸς τῆσδ' —.* We have *φοβεῖσθαι πρός τι* 1211. This verse is bracketed, as an interpolation, by Dind. Wund. Weckl. The allusion to children in the case of a woman who is only just married appears to Dind. unseasonable.

151. *τότ'*] *τόδ'* A.

αὑτοῦ A. vulg. *αὐτοῦ* B. K. L. T. Gl. T: *αὐτῆς*. The masc. is used, because the remark is one of general application. Cf. El. 770. *δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχοντι μῖσος ὢν τέκῃ προσγίγνεται.*

152. *πρᾶξιν*] '*Fortune, condition.*' Cf. 294. *ἀνδρὸς εὐτυχῆ | κλύουσα πρᾶξιν τήνδε.* 879.

κακοῖσιν οἷς] By attraction for *κακὰ οἷς*, as in El. 653. *τέκνων ὅσων ἐμοὶ | δύσνοια μὴ πρόσεστιν.* Schneid. compares Il. σ'. 192. *ἄλλου οὔ τευ οἶδα τοῦ ἂν (ἐν?) κλυτὰ τεύχεα δύω.* Qu. *κακοῖς οἵοις* (*ὅσοις*), or *κάχ', οἵσι νῦν —.*

153. *πάθη*] '*Troubles.*' Deianira speaks of her own, not of those of Hercules. Cf. 28 f. 175 f. For *ἐκλαυσάμην* qu. *ἠνεγκάμην.*

δὴ πόλλ'] I. e. *πολλὰ δή*, '*multa sane.*'

155. *ὁδὸν — ὡρμᾶτ'*] Cf. Aj. 287. *ἐξόδους ἕρπειν κενάς.*

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ὡρμᾶτ' ἀπ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις
λείπει παλαιὰν δέλτον ἐγγεγραμμένην
ξυνθήμαθ', ἁμοὶ πρόσθεν οὐκ ἔτλη ποτὲ,
πολλοὺς ἀγῶνας ἐξιὼν, οὔπω φράσαι,
ἀλλ' ὥς τι δράσων εἶρπε κοὐ θανούμενος. 160
νῦν δ' ὡς ἔτ' οὐκ ὢν εἶπε μὲν λέχους ὅ τι

156. ὡρμᾶτ'] A. B. K. L. ὁρμᾶτ' T.

τότ'] τόδ' Harl. Qu. τήνδ'.

157. παλαιὰν δέλτον —] '*An old tablet.*' Some suppose this tablet contained the substance of an oracle which had been formerly given to Hercules. See Wund. Introd. IV. §. 47. Below this oracle is called καινὰ 1165. To reconcile the discrepancy Dobree proposes to explain this '*veteris oraculi vaticinium*' (as τὰς παλαιφάτου προνοίας 823), but he considers 1165 to be spurious. But it is clear from what follows that it is a testamentary document or will that is meant, though allusion is made in it to the said oracle (171), which in fact had been the cause of the will being made. Perhaps παλαιὰν is faulty, and we should read ταλαίνῃ, or φυλάσσειν. Reiske n. ms. proposes τάλαιναν.

ἐγγεγραμμένην ξυνθήμαθ'] I. e. '*containing arrangements.*' Matth. §. 424, 2. Brunck cites Plat. Legg. IX. p. 854 D. ἐὰν μὲν ᾖ δοῦλος η ξένος, ἐν τῷ προσώπῳ καὶ ταῖς χερσὶ γραφεὶς τὴν συμφορὰν καὶ μαστιγωθεὶς —. Add Schol. Arist. Pl. 277. πινάκιον ἔχων ἐπιγεγραμμένον τὸ ὄνομα αὐτοῦ. Similarly Aj. 1178. ῥίζαν ἐξημημένος. Arist. Eccl. 494. πώγωνας ἐξηρτημένας. Xen. Cyr. VI. 3. 24. προβεβλημένοι — τοὺς θωρακοφόρους. Eur. Iph. A. 35. Phœn. 583. Virg. Ecl. III. 106. '*inscripti nomina regum flores.*' Hor. Ep. I. 1. 56. '*laevo suspensi loculos tabulamque lacerto.*'

158. ξυνθήμαθ'] '*Stipulations, arrangements, provisions,*' Wunder explains it of tachygraphic notes or symbols.

ἁμοί] ἆμοι L. ἄ μοι Ald. Turn. ἀ 'μοὶ Heath. Vauv.

ποτὲ — οὔπω] I. e. οὐπώποτε.

159. πολλοὺς ἀγῶνας ἐξιών] The Greeks said ὁδὸν ἐξιέναι and the like (cf. 155. Thuc. I. 3. ταύτην τὴν στρατείαν ξυνῆλθον. 15. ἐκδήμους στρατείας οὐκ ἐξῄεσαν), but hardly ἀγῶνα ἐξιέναι. Qu. πόλλ' ('*often*') εἰς ἀγῶνας ἐξιὼν (as ἐς ἅμιλλαν ἐξιέναι, ἐξέρχεσθαι in Euripides). Or πολλοὺς ἐπ' ἄθλους (gl. ἀγῶνας) ἐξιών. Or πολλῶν ἀγώνων ἐξιὼν ὕπερ (οὔπω L.), φράσαι.

οὔπω] οὔπω L. οὔπω is added after οὐκ — ποτὲ, because of the intervening clause. But οὔπω, after ποτὲ, hardly appears right.

160. εἶρπε] '*He used to set off.*'

εἶρπε, κοὐ —] I think, εἶρπεν, οὐ θανούμενος would be more emphatic.

161. ὡς ἔτ' οὐκ ὤν] I. e. ὡς οὐκ ἔτι ὤν. Cf. Phil. 1217. ἔτ' οὐδέν εἰμι. Œd. R. 24. ἔτ' οὐχ οἷά τε. Œd. C. 280. Apoll. Rh. II. 28. τῶν μὲν ἔτ' οὐκ ἀλέγει.

λέχους — κτῆσιν] '*For a marriage-portion or settlement.*' Musgr: '*ut bonum dotale.*' Apitz explains: '*quid me ut conjugem accipere oporteret.*' Schol: νῦν δὲ ὡς τεθνηξόμενος ἐνετείλατό μοι ἵνα πρόνοιαν ἄλλου ἀνδρὸς ἑαυτῇ ποιήσωμαι. — Ἔλεγεν προσήκειν ἐμὲ λαβεῖν τὴν προῖκα,

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χρεία μ' ἐλέσθαι κτῆσιν, εἶπε δ' ἣν τέκνοις
μοῖραν πατρῴας γῆς διαιρετὸν νέμοι,
χρόνον προτάξας ὡς τρίμηνον ἡνίκα
χώρας ἀπείη κἀνιαύσιον βεβὼς 165

καὶ τἀ δῶρα, ἃ ὑπὲρ τοῦ λέχους ἐκτησάμην. On these marriage portions, settlements, or presents see Spanhem. ad Callim. H. Dian. 74. We may understand ὡς. Cf. Arist. Av. 1655. τί δ', ἢν ὁ πατὴρ ἐμοὶ διδῷ τὰ χρήματα | νοθεῖ' ('as bastard's portion') ἀποθνήσκων; Nub. 178. Fr. 488. Musgrave refers to Dem. 1156. Harp. v. ἀποτιμηταί.

ὅτι vulg. Schol. ὅ τι Musgr. Vauv. Apitz. Wund. Dind. Schn. Hart. Bgk.

162. 166. χρεῖ' ἦ the mss. χρείη Dawes M. C. p. 333. Br. &c.

162. κτῆσιν] 'As (for) a possession.' Qu. κλῆρον, or λῆξιν 'a portion.'

163. διαιρετὸν A. B. K. L. T. vulg. Nauck. διαιρετὴν Harl. R. Dind. Wund. Hart. διαίρετον Br. Herm. 'Divided, distributed, apportioned.'

νέμοι B. K. L. M. T. V. Turn. μένειν A. Harl. Ven. Ald.

164 f. Construe προτάξας ὡς, ἡνίκα ἀπείη χώρας βεβὼς τρίμηνον κἀνιαύσιον χρόνον, τότ' —. 'Having previously appointed that when he should have been absent after his departure from his country (Wund: 'post discessum suum abesset') for a period of a year and three months, then &c.' Or thus with Wunder: προτάξας χρόνον, ὡς ἡνίκα ἀπείη βεβὼς χώρας (χρόνον) &c.

164. ὡς] 'That', to be connected with τότε χρείη &c. Dind. does not take ὡς for a final particle, but connects it with τρίμηνον, i. e. 'about &c.' I think, wrongly. Cf. Œd. R. 791. προὐφάνη λέγων | ὡς μητρὶ μὲν χρείη με μιχθῆναι. Herwerden proposes to read μοι for ὡς.

τρίμηνον — κἀνιαύσιος the mss. edd. vett. Herm. Schn. Bgk. τρίμηνον — κἀνιαύσιον Musgr. Br. Wund. Dind. τρίμηνος — κἀνιαύσιος Wak. Erf. Sch. Hart. Nauck. Burges on Phil. 769. Weckl. Probably κἀνιαύσιος was corrected by some grammarian to agree with βεβώς. Cf. 647. δυοκαιδεκάμηνον ἀμμένουσαι χρόνον. Ph. 715. δεκέτη χρόνον. Eur. Hel. 781. χρόνον ἐνιαύσιον. Hipp. 37. ἐνιαυσίαν αἰνέσας φυγήν. Dindorf compares Joseph. in Vit. c. 67. ἡμερῶν εἴκοσι χρόνον προέτεινα τοῖς βουλεύσασθαι θέλουσι περὶ τῶν ἑαυτοῖς συμφερόντων. With τρίμηνον — κἀνιαύσιον Wunder bids us repeat χρόνον.

ἡνίκ' ἂν the mss. vulg. Br. Herm. Schn. Hart. ἡνίκα Dawes l. c. Elmsl. (Quart. Rev. XIV. 453.) Dobr. Dind. Nauck. Cf. on Œd. R. 523. ἡνίκ' ἂν ἀπείη would be a solœcism. Hercules, on taking his departure from Deianira, had calculated that there remained but fifteen months to complete the term of twelve years of servitude which the oracle had predicted he should undergo. The Chorus mention loosely a year v. 826. This time had already elapsed, as Deianira herself tells us v. 45. That Hercules had been absent already more than a year is evident from what Lichas says v. 248, that he had served Omphale τὸν πλεῖστον χρόνον for the term of a year.

165. ἀπείη B. K. Dawes. Musgr. Br. Erf. ἀπῄει (supr. ειη a m. pr.) L. ἀπῄει M. T. ἀπίῃ A. Ald. Qu. χώρας ἄπ' εἴη — βεβώς. Cf. 247. τὸν ἄσκοπον | χρόνον βεβὼς ἦν &c. Or ἡνίκ' ἂν | χώρας ἀπὼν ᾖ — βεβώς. Cf. 826.

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τότ' ἢ θανεῖν χρείη σφε τῷδε τῷ χρόνῳ,
ἢ τοῦδ' ὑπερδραμόντα τοῦ χρόνου τέλος
τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.
τοιαῦτ' ἔφραζε πρὸς θεῶν εἱμαρμένα
τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε

After κἀνιαύσιον there is an erasion of four letters in L.

166—168. These three lines are condemned by Dobree, Wunder, Dind. and Nauck, not merely on account of their insipidity, but because they are out of place here, where Deianira anticipates the worst; and moreover the Chorus appears not to have heard them (823—42.).

166. χρείη] χρεῖ' ἦ the mss. Cf. Œd. R. 791. προὐφάνη λέγων | ὡς μητρὶ μὲν χρείη μεμιχθῆναι.

τῷδε τῷ χρόνῳ] '*At the expiration of this time.*'

167. ἢ τοῦδ' —] '*Or having passed the term of this period.*'

τοῦθ' the mss. vulg. τοῦδ' Wund. A very probable correction.

ὑπεκδραμόντ' the mss. vulg. ὑπερδραμόντ' is the probable correction of Burges on Phil. 769. The same had occurred to myself. Compare ὑπερτελὴς 36. ὑπεκδραμεῖν means '*to escape from*,' Ant. 1086. Eur. Andr. 416. ἦν δ' ὑπεκδράμῃς μόρον.

χρόνου τέλος] A redundant expression, such as θανάτοιο τέλος in Il. γ'. 308. ὁδοῦ τέλος Œd. C. 1400.

168. τὸ λοιπὸν ἤδη —] Cf 81. τὸν (al. τὸ) λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.

ζῆν ἀλυπήτῳ βίῳ] Qu. ζῆν ἀλύπητον βίον. But cf. El. 650. ζῶσαν ἀβλαβεῖ βίῳ. So νοσεῖν νόσον (Phil. 173.), but νοσεῖν νόσῳ (Tr. 544.). For ἀλύπητος '*not giving pain, painless*' cf. Œd. C. 1662. Pollux III. 98. Πλάτων δὲ καὶ ἀλύπητος ἔφη, ὥσπερ καὶ Σοφοκλῆς ἀλύπητον. Cf. on Œd. R. 969. So ἀνόσητον (for ἄνοσον) Fr. 838.

169—170. Bracketed by Bergk. Herw. Wunder condemns 169—171.

169. τοιαῦτ' ἔφραζε] I. e. Hercules, rather than the tablet (as the Schol. understands it). Cf. 161. 162. 164. 172. '*Such things (things to this effect) he intimated were decreed by the gods to be accomplished respecting the labours of Hercules.*' Or: '— *respecting the labours of Hercules that they should be accomplished.*' So Vauv: '*Talia dicebat a diis decreta esse de Herculis laboribus finiendis.*' Schol: ἡ δέλτος τοιαῦτα ἔλεγε παρὰ θεῶν εἱμάρθαι, ὥστε τούτων θάτερον αὐτῷ τέλος ἔσεσθαι τῶν πόνων.

170. τῶν Ἡρακλείων —] Schol: τῶν ἑαυτου πόνων τὸ τέλος· πολὺ δὲ τὸ τοιοῦτο εἶδος παρὰ ποιηταῖς. For the gen. v. Matth. §. 374. a. Cf. on Œd. C. 355. ἃ (μαντεῖα) τοῦδ' ἐχρήσθη σώματος. 436. El. 317. But ἐκτελευτᾶσθαι is probably faulty. Hartung gives (from Schol.) τῶν Ἡρακλείων θάτερον τέλος πόνων. Qu. τῶν Ἡρακλείων περὶ τελευτᾶσθαι (or τελεσθῆναι) πόνων. The line is bracketed as spurious by Wunder (v. Emend. p. 183 f.) and Dind. It is perhaps made up from 1170—1.

171. ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε] Cf. 1168. τῆς — πολυγλώσσου δρυός. Hesiod. ap. Schol. ad 1167. Χρηστήριον — τίμιον ἀνθρώποις, ναῖον δ' ἐν πυθμένι φηγοῦ. Hesiod. ap. Strab. VII. p. 327. Δωδώνην φηγόν τε Πελασγων ἔδρανον ἦκεν. Hom. Il. π'. 233. Ζεῦ

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Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.
καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου
τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.
ὥσθ' ἡδέως εὕδουσαν ἐκπηδᾶν ἐμὲ 175

ἄνα Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων, | Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ | σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. (Where v. Schol. and Eust.) Od. ξ'. 327. Æsch. Prom. 830. *τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα | μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς, | τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες* &c. Herod. II. 53—7. (Who however makes no mention of speaking oaks or beeches.) Arist. Meteor. I. 14. Hesych. v. *Ἕλλοι*. Seneca Herc. Œt. 1473. '*Quercus fatidica.*'

172. *Δωδῶνι*] See Wund. Introd. IV. §. 4. The dative, as in Fr. 401. *Δωδῶνι ναίων Ζεὺς ὁμέστιος βροτοῖς*. Eur. Phœn. 617. *Μυκήναις, μὴ 'νθάδ', ἀνακάλει Θεούς*. Eustathius (on Il. β'. 286.) notices the form *Δωδὼν* for *Δωδώνη*, with which he compares *Ἑρμιὼν* for *Ἑρμιόνη*.

δισσῶν ἐκ πελειάδων] On this story see Schol. and Herod. II. 55 f. Hesych: *Πέλειαι, αἱ ἐν Δωδώνῃ θεσπίζουσαι μάντεις*. Cf. Fr. 401. *τὰς θεσπιῳδοὺς ἱερίας Δωδωνίδας*. Homer mentions only the oak, Od. ξ'. 327. *τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο | ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσῃ*. The line is perhaps an interpolation.

δισσῶν] *τρισσῶν* conj. Bergk.

173—4. Translate: '*And the truth (exact accomplishment) of these things falls in with (coincides with) the present time.*' Such appears to be the sense of this obscurely worded passage.

Schol: *καὶ τῶν εἰρημένων ὑπὸ Ἡρακλέους ἀλήθεια (ἡ ἀλ.?) νῦν ἀποβαίνει ἐν τῷ παρόντι χρόνῳ, ὥστε ὑπότερον* (add *οὖν*?) *πραχθῆναι*. Cf. Œd. R. 75. *καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ | λυπεῖ τί πράσσει*. 963.

173. *ναμέρτεια*] I. e. *ἀλήθεια, ἀκρίβεια*, '*the exact fulfilment.*' Hesych: *ναμέρτεια. ἀλήθεια*. Id: *ναμερτέα, ἀληθῆ*. The Doric form of this word, as *κυναγὸς* and *Ἀθάνα*, appears to be always used by Attic writers. Blomfield (ad Pers. 257) prefers *νημερτὴς, νημέρτεια*, as *νήποινος, νήνεμος* &c.

συμβαίνει χρόνου —] '*Falls in with, agrees with.*' Cf. Æsch. Cho. 1012. *φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται*. Eur. Med. 288. *συμβάλλεται δὲ πολλὰ τοῦδε δείματος*. Or *συμβαίνει* may perhaps mean '*happens, comes off.*' Cf. El. 262. Below 1174. *ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει*. 1164. And *χρόνου τοῦ νῦν παρόντος* may be the genitive of time, as *νυκτὸς τῆσδε* Aj. 21. *ἄλλης ἡμέρας* El. 698. For the gen. *χρόνου* Wunder refers to Matth. §. 377, 2. After *συμβαίνει* Schneid. proposes to mark a comma. For *συμβαίνει* perhaps *συμβάλλει*.

χρόνου τοῦ νῦν παρόντος] Cf. 1169. *χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν*. El. 1293. *τῷ παρόντι νῦν χρόνῳ* Œd. C. 580. *χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι ποῦ* (*νῦν*?).

175. *ὥσθ' ἡδέως —*] *ὥστ' εὐθέως* — Herw. A. C. p. 21. i. e. '*vix consopitam,*' coll. Aj. 762. Cf. Ph. 769. *ἕκηλον εὕδειν*. Also Mosch. Id. II. 16. *ἡ δ' ἀπὸ μὲν στρωτῶν λεχέων θόρε δειμαίνουσα, | παλλομένη κραδίην*. Eur. Or. 45. *ποτὲ δὲ δεμνίων ἄπο | πηδᾷ δρομαῖος*. Virg. Æn. III. 172. '*Talibus attonitus visis ac voce deorum | corripio e stratis corpus.*'

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φόβῳ, φίλαι, ταρβοῦσαν εἴ με χρὴ μένειν
πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΤΡΑΧΙΝΙΩΝ.

εὐφημίαν νῦν ἴσχ' · ἐπεὶ καταστεφῆ

176. *ἐκπηδᾶν — φόβῳ — ταρβοῦσαν*] Cf. Œd. C. 1624—5. *ὥστε πάντας ὀρθίας | στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας.* Ph. 225. *καὶ μή μ' ὄκνῳ | δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον.* Eur. Herc. 971. *οἱ δὲ ταρβοῦντες φόβῳ | ὦρουον ἄλλος ἄλλοσε.* Iph. A. 1536. *ταρβοῦσα τλήμων κἀκπεπληγμένη φόβῳ | μὴ —.* Phœn. 361. *τάρβος ἐς φόβον τ' ἀφικόμην.* Æsch. Sept. 225. *ταρβοσύνῳ φόβῳ.* Phil. 1251. *τὸν σὸν οὐ ταρβῶ φόβον.* Similarly Tr. 755. *οὖ νιν τὰ πρῶτ' εἰσεῖδον ἄσμενος πόθῳ.* Cf. on Œd. C. 1625.

φόβῳ] '*For fear.*' The dative of cause, to be connected with *ἐκπηδᾶν*. Wunder and others wrongly connect *φόβῳ ταρβοῦσαν*, '*metu trepidantem.*'

ταρβοῦσαν εἴ με χρὴ μένειν] '*Dreading that I should have to remain &c.*' So 666. *ἀθυμῶ δ' εἰ φανήσομαι* &c. Aj. 510. *οἰκτειρε — παῖδα τὸν σὸν, εἰ — σοῦ διοίσεται μόνος.* Eur. Med. 187. *ἀτὰρ φόβος εἰ πείσω δέσποιναν ἐμάν.* 931. *εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε.* Suppl. 70. *δειμαίνουσα φίλους — εἴ τις ἐστὶ κηδεμών.* 717. *περίφοβόν μ' ἔχει τάρβος — ὄφελος εἴ τί μοι.* Her. 786. *φόβος γὰρ εἴ μοι ζῶσιν οὓς ἐγὼ θέλω.* Or. 1216. *φύλασσε δ' ἤν τις — ἐλθὼν ἐς οἴκους φθῇ.* Virg. Æn. IV. 110. '*Sed fatis incerta feror si Iupiter unam | esse velit Tyriis urbem.*' See Elmsl. ad Med. 181.

μένειν] Schol: *ἀντὶ τοῦ ζῆν.*

177. *ἀρίστου*] '*The bravest.*' Eur. Herc. 183. *ἐροῦ τίν' ἄνδρ' ἄριστον ἐγκρίνειαν* (read *ἂν κρ.*) *ἄν.* Arist. Nub. 1051. *ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.*

178. *εὐφημίαν νῦν ἴσχ'*] Schol: *εὔφημα φώνει.* Musgr: '*bene ominata loquere.*' Cf. Aj. 362. 591. El. 630. 1211. *εὔφημα φώνει.* Æsch. Cho. 581. *ὑμῖν δ' ἐπαινῶ γλῶσσαν εὔφημον φέρειν, | σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρια.* Ag. 1247. *Ἀγαμέμνονός σέ φημ' ἐπόψεσθαι μόρον.* | *Χο.* *εὔφημον, ὦ τάλαινα, κοίμησον στόμα.* Eur. Hipp. 724. *Χο.* *εὔφημος ἴσθι.* Ion. 98. *στόμα τ' εὔφημον φρουρεῖτ' ἀγαθόν.* Iph. A. 1564. *εὐφημίαν ἀνεῖπε καὶ σιγὴν στρατῷ.* Arist. Eq. 1313. *εὐφημεῖν χρὴ καὶ στόμα κλείειν.* Thesm. 39. *εὔφημος πᾶς ἔστω λαὸς στόμα συγκλείσας.* Ach. 236. *εὐφημεῖτε, σῖγα πᾶς.* *Εὐφημεῖν* means properly and generally '*to speak words of good omen,*' but sometimes also indirectly '*to be silent*' (rather than utter words of ill omen). Sometimes *εὐφημεῖν* and *σιγᾶν* are found combined (e. g. in Eur. Iph. A. 1564. *εὐφημίαν ἀνεῖπε καὶ σιγὴν στρατῷ.* Arist. Eq. 1313. Th. 39.), from whence it is reasonable to infer that the two words do not mean precisely the same thing. Blomfield therefore (Gl. Ag. 1218.) is wrong in holding that *εὐφημεῖν* means simply and invariably '*silere,*' and *εὐφημία* '*silentium.*' For the above remarks I am mostly indebted to Wunder. Cf. on Œd. C. 132.

νῦν A. B. L. T. *μὲν* K. Perhaps *νυν.*

καταστεφῆ] '*Crowned with a garland,*' as those were accustomed to be, who were the bearer of good news. Eur. Suppl. 258. *γλαυκὴν χλόην φυλλάδος καταστεφῆ.* Cf. on Œd. R. 82. *ἀλλ', εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κάρα | πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.* Æsch. Ag. 476.

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στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων
ὄκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκον
καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κἀκ μάχης
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

ΔΗΙΑΝΕΙΡΑ.

τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;

ΑΓΓΕΛΟΣ.

τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν
ἥξειν, φανέντα σὺν κράτει νικηφόρῳ,

κήρυκ' ἀπ' ἀκτῆς τόνδ' ὁρῶ κατάσκιον | κλάδοις ἐλαίας. Eur. Phœn. 870 f. Arist. Pl. 765 (Kust.).

179. πρὸς χαρὰν λόγων] '*To announce some welcome news, with welcome news.*' Schol: πρὸς ἡδονήν, πρὸς χάριν. ἀπαγγελοῦντα λόγον ἡδονὴν διδόντα. ἐκ τοῦ στεφάνου δὲ στοχάζεται ὅτι μέλλει χρηστὰ ἀπαγγέλλειν. Wunder: '*ut adferat voluptatem sermonis.*' Benedict: '*ad lætitiam dictis suis excitandam.*' Musgrave: '*præ lætitia nuncii, lætitia nuncii,*' (as πρὸς ὀργὴν, φθόνον &c.) Brunck reads πρὸς χάριν (i. e. ἕνεκα) λόγων, '*to announce some news.*' So Ant. 908. τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω; Apitz connects πρὸς χαρὰν λόγων, not with στείχοντα, but with καταστεφῇ. Cf. Œd. R. 1152. πρὸς χάριν μὲν οὐκ ἐρεῖς &c. El. 921. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε; Eur. Med. 773. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. Ant. 30. οἰωνοῖς — εἰσορμῶσι πρὸς χάριν (perh. χαρὰν) βορᾶς. Arist. Pl. 637. λέγεις μοι χαράν. Eur. Iph. T. 641. Ion. 751. Hesiod. Op. 709. μηδὲ ψεύδεσθαι γλώσσης χάριν. Æsch. Cho. 260. γλώσσης χάριν δὲ &c. Prom. 294. χαριτογλωσσεῖν.

χαρὰν] χάριν M. Br. (from conj.) Erf. Hart. The Schol. explains πρὸς χαρὰν by πρὸς ἡδονὴν, πρὸς χάριν; and contrariwise Hesychius χάρις by χαρά. Perhaps therefore χαρὰν is a gloss on χάριν.

180. πρῶτος ἀγγέλων] Cf. 185 f. Arist. Eq. 642. εὐαγγελίσασθαι πρῶτος ὑμῖν βούλομαι. Menand. Naucl. Fr. 1. ὡς ἐς καλὸν | τὸν υἱὸν εὐτυχοῦντα — πρῶτος λέγω σοι.

181. ὄκνου σε λύσω] Œd. R. 1002 f. Heralds usually began their addresses, if possible, with some good news. Cf. 229 f. Aj. 719 f. Eur. El. 230. ζῇ· πρῶτα γάρ σοι ταῦτ' ἀγγέλλειν θέλω.

182. ζῶντ' ἐπίστω] Aj. 1080. σωτηρίαν ἔχοντα τόνδ' ἐπίστασο. Epist. Hebr. XIII. 23. γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον.

ἐπίστω] The same form occurs Œd. R. 658. Phil. 1325. El. 616.

185. τόν] Qu. σόν.

186. ἥξειν depends on εἶπον to be understood from 183. Valck. ad Phœn. 394.

σὺν κράτει νικηφόρῳ] '*With the glory of victory.*' El. 83. ταῦτα γὰρ

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ΔΗΙΑΝΕΙΡΑ.

καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓΓΕΛΟΣ.

ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
Λίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων
ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε
πρὸς σοῦ τι κερδάναιμι καὶ κτῴμην χάριν.

ΔΗΙΑΝΕΙΡΑ.

αὐτὸς δὲ πῶς ἄπεστιν, εἴπερ εὐτυχεῖ;

φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. Below 497. σθένος — νίκας. Œd. C. 1089. σθένει 'πινικείῳ.

187. καὶ τοῦτο δ' (τούτοδ' L. sec.) the mss. καί του τόδ' Cant. καὶ τοῦ τόδ' Br. Cf. El. 975. Œd. R. 817.

τοῦ — μαθών] *'Having learnt from whom?'* Cf. 405.

λέγεις] Perhaps ἔχεις. Cf. 318.

188. βουθερεῖ] *'Grazed by oxen.'* I. q. βουνόμῳ. The Schol. offers two interpretations, πολλάκις θεριζομένῳ, and ὑπὸ βοῶν θεριζομένῳ τοῖς ὀδοῦσι, βοῦς τρέφοντι. Hesych: βουθερεῖ. ἐν ᾧ βόες θέρους ὥρᾳ νέμονται. Cf. Æsch. Suppl. 535. λειμῶνα βούχιλον. Pind. N. IV. 184. βουβόται — πρῶνες. Wecklein proposes βουθόρῳ, coll. Hesych. in βουθερεῖ: — καὶ βουθόρῳ τὸ αὐτό. and Aj. 144. ἱπποµανῆ λειμῶνα.

πρόσπολος the mss. πρὸς πολλοὺς Herm. Dind. &c. Cf. 193. 352. 371. 423. Neue explains πρόσπολος *'compellatus.'* Qu. προσπόλοις.

189. κήρυξ A. L. T. and probably all the mss. κῆρυξ Dind. The question as to the right accentuation of κηρυξ, as of φοινιξ, is still an unsettled one. V. Herm. ad Œd. R. 746.

τοῦδ' vulg. τὸν δ' L. pr. (τοῦδ' L. corr.) τοῦ δ' Herm. Dind. &c. ταῦτ' ἐγὼ τοῦδε κλύων. Cf. Œd. R. 1005. Ph. 552.

190. τοι the mss. Dind. Wund. Herm. Schn. Hart. om. Harl. σοι Br. Erf. Sch. Matth. Which correction derives support from Eur. El. 230. ξῆ· πρῶτα γάρ σοι τἀχάθ' ἀγγέλλειν θέλω. Cf. El. 1469. χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως | τὸ συγγενές τοι (τε most mss. γε Tricl. rightly) κἀπ' ἐμοῦ θρήνων τύχῃ. Qu. πρώτιστος ἀγγείλας, or πρώτιστ' ἀπαγγείλας, or πρῶτος τάδ' ἀγγείλας ἔπη (Œd. C. 302). Cf. on Arist. Eq. 643. Τοι never, I think, occurs after ὅπως.

191. πρὸς σοῦ τι vulgo. Rather πρός σού τι. Or rather χρηστόν τι. τι κερδάναιμι] Œd. R. 1006. ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι. Phil. 544. Κερδάναιμι ill agrees with κτῴμην. Such a combination of different tenses is seldom, if ever, found in Sophocles, except in the case of the so called historic present (cf. on Aj. 31.). I think therefore we should correct κερδαίνοιμι, or else θείμην χάριν (*'put you under an obligation'*). Cf. 471. κἀπ' ἐμοῦ κτήσει χάριν. Œd. R. 232. τὸ γὰρ | κέρδος τελῶ 'γὼ χἦ χάρις προσκείσεται. κτώμην L.

192. αὐτός] *'He himself'*, Lichas.

εἴπερ εὐτυχεῖ] I. e. εἴπερ καλῶς πράσσει (230). *'If indeed he* (Lichas)

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ΑΓΓΕΛΟΣ.

οὐκ εὐμαρείᾳ χρώμενος πολλῇ, γύναι.
κύκλῳ γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς
κρίνει παραστὰς οὐδ' ἐᾷ βῆναι πρόσω. 195
τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
οὐκ ἂν μεθεῖτο πρὶν καθ' ἡδονὴν κλύειν.

fares well (has good news to report).' The Schol. understands Hercules as the subject of εὐτυχεῖ. But in that case ἐκεῖνος would have been added. Wunder wrongly takes εὐτυχεῖ for an impersonal, coll. El. 945. πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. Hermann reads: εἴπερ εὐτυχῇ (*'si res salvae sunt'*).

193. '*Because he has not much facility (so to do).*' It is no easy matter for him to come hither. Schol: οὐκ εὐχερείᾳ. ἀντὶ τοῦ, οὐκ ἔστιν αὐτῷ εὐχερὲς παραγενέσθαι. Cf. Œd. R. 1241. ὀργῇ χρωμένη. 878. Eur. Iph. A. 88. ἁπλοίᾳ χρώμενοι. Phalar. Ep. 144. οὔτε μόνος τοιαύτῃ ἐχρήσω συμφορᾷ. For εὐμάρεια cf. Phil. 284. 704.

εὐμαρείᾳ — πολλῇ] Phil. 284. τούτου δὲ πολλὴν εὐμάρειαν (ηὗρισκον).

194. Cf. Arist. Pl. 786. ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος | περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός;

Μηλιεὺς — λεώς] A people of Thessaly, near to Trachis, whose town was called Malia. V. Palmer. Exercit. p. 275. Poppo Geogr. Thucyd. p. 301.

Μηλιεύς] For Μηλιακός. Cf. on 53. So Ἐρετριεὺς for Ἐρετριακὸς, Φωκεὺς for Φωκικὸς, Λάκων for Λακωνικὸς, Ἕλλην for Ἑλληνικὸς, &c.

195. κρίνει] I. q. ἀνακρίνει, '*questions, interrogates.*' Gl: ἐρωτᾷ. Cf. 314. 355. Aj. 586. Ant. 399. El. 1445.

οὐδ' ἔχει] Dind. and others understand Λίχας from the prec. αὐτόν. In order to avoid an awkward and inelegant change of person (cf. on 463.) I would read οὐδ' ἐᾷ (ἐᾶι), which Schneidewin, I find, also proposes.

196. τὸ γὰρ ποθοῦν —] '*For each wishing to learn of him what he desired.*' Τὸ ποθοῦν is usually explained (after the Schol.) as equivalent to τὸ ποθούμενον '*id quod quis desiderat.*' Cf. on Œd. C. 1220. τοῦ θέλοντος (σθένοντος?). 1604. παντὸς | δρῶντος. Phil. 674. τὸ γὰρ | νοσοῦν ποθεῖ σε ξυμπαραστάχην λαβεῖν. Eur. Iph. A. 1270. οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα. Hec. 299. τῷ θυμουμένῳ. Thuc. 6, 24. τὸ ἐπιθυμοῦν τοῦ πλοῦ. 2, 59. τὸ ὀργιζόμενον τῆς γνώμης. 1, 36. τὸ μὲν δεδιὸς αὐτοῦ — τὸ δὲ θαρσοῦν &c. 1, 90. τὸ βουλόμενον. 1, 142. ἐν τῷ μὴ μελετῶντι. Matth. §. 570. Cf. also on Œd. C. 267. 1220. Ph. 675. Hermann takes τὸ ποθοῦν for a nominative. Dindorf considers τὸ ποθοῦν as put absolutely, '*quae est desiderii vis,*' and would mark a comma accordingly after ποθοῦν (as do Herm. and Apitz), instead of after θέλων, as in the old edd. Wecklein proposes ὃ γὰρ ποθῶν ἦν (Tr. 22. Œd. R. 801.) πᾶς τις —. Qu. τὰ γὰρ παρόνθ' —. (Proposed also by Nauck and Weckl.) Or ἃ γὰρ πέπονθ' —. Or τὸ ποθούμενον γὰρ πᾶς τις —. Or τὸ γὰρ ποθούμενόν τις —.

197. οὐκ ἂν μεθεῖτο] '*Would not let him go.*' Qu. οὔ νιν μεθεῖτο, '*did not dismiss him (*or *let him go).*' Or οὔ νιν μεθίει. Or οὐ πρὶν μεθίει. Or οὐ πρόσθεν εἶα. Or οὐ πρόσθε λήγει. Or, what is perhaps preferable, we may consider τὸ ποθοῦν to be governed by μεθεῖτο, in

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οὕτως ἐκεῖνος οὐχ ἑκὼν ἑκοῦσι δὴ
ξύνεστιν· ὄψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.

ΔΗΙΑΝΕΙΡΑ.

ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις,
ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
φωνήσατ', ὦ γυναῖκες, αἵ τ' εἴσω στέγης

this sense, '*for each person, wishing to learn, refuses to part with his desire (to learn), before he has heard to his heart's content.*' In this case the sentence becomes a general one; and indeed what follows, *οὕτως ἐκεῖνος* —, seems to show as much.

μεθεῖτο A. B. K. L. *μεθεῖστο* Harl. *μεθοῖτο* T. (with Gl: *ἀπολύσειεν*). *μεθεῖτο* seems here to be the opt. Cf. Eur. Med. 736. *οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ.* Arist. Ran. 830. *οὐκ ἂν μεθείμην τοῦ θρόνου.* Lucian Dem. enc. 34. *προείμην.* But we find Xen. Cyneg. XII. 11. *προοῖντο.* *Ἐφεῖτο* (Tr. 286. El. 1111. Ph. 619.) is the aorist indicative.

καθ' ἡδονήν] '*To their satisfaction, to their heart's content.*' Cf. El. 1503. Œd. C. 890. Plut. Pomp. 65. *ᾧ μὴ καθ' ἡδονήν ἐστι νικᾶν Πομπήϊον.* In Latin, *ex animi sententia.*

198. *οὐχ ἑκών*] Since he writes to hasten to you. Similarly Ant 276. *πάρειμι δ' ἄκων οὐχ ἑκοῦσιν.* Œd. C. 767. *οὐκ ἤθελες θέλοντι προσθέσθαι χάριν.* Æsch. Prom. 19. *ἄκοντά σ' ἄκων — προσπασσαλεύσω.* 218. *ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.* Hom. Od. γ'. 272. *τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.* ε'. 155. *παρ' οὐκ ἐθέλων ἐθελούσῃ.* Plat. Legg. VIII. 832 C. *ἀκόντων ἑκοῦσα ἄρχει.*

δέ] I should prefer *δὴ* or *νῦν*. Or *οὕτως ἐκεῖνος νῦν ἑκοῦσιν οὐχ ἑκὼν* —. The *δὲ* seems unsuitable here.

199. *αὐτὸν αὐτίκ'*] *αὐτίκ' αὐτὸν* T.

200. *Οἴτης*] Cf. on 1191.

ἄτομον] '*Uncut, ungrazed, intact,*' as being consecrated. Cf. Hesych: *Ἀδρέπανον. ἄδρεπτον, θεοῖς ἀνακείμενον· Σοφοκλῆς.* Eur. Hipp. 73 f. *σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου | λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω, | ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ | οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον | μέλισσα λειμῶν' ἠρινὸν διέρχεται, | αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις.* Where see Valck.

ἔχεις] Cf. on Œd. C. 54.

201. *ἀλλὰ σὺν χρόνῳ*] '*At least after a length of time.*' Phil. 1041. *τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ.* El. 1013. *αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτέ.* Aj. 306. *ἔμφρων μόλις πως σὺν χρόνῳ καθίσταται.* Tr. 395. Œd. C. 1602. Perhaps *ἀλλὰ νῦν χρόνῳ ποτέ.*

202. *φωνήσατ'*] Schol: *ὁλολύξατε καὶ βοήσατε, χάριν ὁμολογοῦσαι τοῖς θεοῖς.* A change of person is here indicated in L.

εἴσω στέγης] Instead of the more usual *ἔνδον στέγης.* Cf. 492. Ammonius p. 50. notices *ἔσω* here put for *ἔνδον*, and compares Eur. Her. 584. *καὶ τὸν γέροντα τήν τ' ἔσω γραῖαν δόμων.* Herod. I. 182. *συγκατακληΐεται τὰς νύκτας ἔσω ἐν τῷ νηῷ.* II. 169. *ἔθαψαν — ἔσω ἐν τῷ ἱρῷ.* II. 143. 175. Æsch. Sept. 218. *ἔσω δόμων μένειν.* Eur. Her. 477. Arist. Av. 437. *πανοπλίαν — κρεμάσατον — ἐς τὸν ἱπνὸν εἴσω.* Lob. ad Phryn. p. 44. Cf. on Aj. 80. Ant. 491.

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αἵ τ' ἐκτὸς αὐλῆς, ὡς ἄελπτον ὄμμ' ἐμοὶ
φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΤΡΑΧΙΝΙΩΝ.

ἀνολολυξάτω δόμοις 205

εἴσω the mss. Herm. Dind. Bgk. Nek. Cf. on 492. ἔσω Br. Dind. II.

203. *αἵ τ' ἐκτὸς αὐλῆς*] Ant. 18. *ἐκτὸς αὐλείων πυλῶν.* Phil. 722. *πατρίαν ἄγει πρὸς αὐλάν.* As Ammonius (p. 50.) quotes this passage only as far as *ἐκτὸς*, Valck. (Anim. p. 75.) is disposed to believe that he did not find *αὐλῆς* in his copy; and would therefore read — *αἵ τ' ἐκτός· αὐγῆς ὡς* &c., comparing Eurip. Iph. T. 194. *ἱερὸν ὄμμ' αὐγᾶς ἅλιος* &c. Perhaps we should read instead *αὐλαῖς* (sub. *ἐν.* Trach. 901. *παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια | στορνύντα.* Ant. 946. *χαλκοδέτοις αὐλαῖς*), or *αὐτῆς*, or *αὐτίχ'*, or *αὖ τῆδ'*. By *αἱ ἐκτὸς* the Chorus are probably understood. Cf. on 210. Dindorf considers *αὐλῆς* the same as *στέγης.*

ὡς ἄελπτον —] '*Since unexpectedly &c.*' Connect *ἄελπτον ἀνασχόν.* Qu. *ὡς ἀέλπτά γ'*. Cf. Œd. C. 1120. *τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.* El. 903. *σύνηθες ὄμμα.*

ὄμμ' — *φήμης* — *τῆσδε*] '*The joyous light of this news*'.

ὄμμα] '*Light, joy*', as elsewhere *φάος*, and in Latin '*lux.*' Cf. El. 903. Œd. R. 187. Pind. P. V. 75. *ὄμμα τε φαεννότατον ξένοισι.* So in Æsch. Ag. 534. Agamemnon returning home victorious is said *ἥκειν φῶς ἐν εὐφρόνῃ φέρων.*

204. *ἀνασχόν*] '*That has risen.*' Schol: *ἀναφανὲν, ἀνατεῖλαν, ἐκ μεταφορᾶς τοῦ ἡλίου.* Eur. Med. 482. *ἀνέσχον σοι φάος σωτήριον.* Oppian. Hal. 667. *ἅλμενος ἐς πόντοιο βαθὺν πόρον οὐκ ἔτ' ἀνέσχε* (schol: *ἀνῆλθε*). Herod. V. 106. VII. 14. Compare *ἐξέχειν.* Arist. Fr. 346. *ἔξεχ', ὦ φίλ' ἥλιε.*

τῆσδε νῦν καρπούμεθα] *τῆς γε νῦν* — conj. Musgr. Qu. *τῆσδ'* (or *τοῦθ'*), *ὃ νῦν καρπούμεθα*, the accusative absolute *ὡς ἄελπτον* — as in Œd. R. 101. *ὡς τόδ'* (*τήνδ'* or *τί γ'?*) *αἷμα χειμάζον πόλιν.*

καρπούμεθα] Æsch. Ag. 502. *αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν.*

205—24. The Schol. (on 216.) remarks on this ode: *τὸ μελιδάριον οὔκ ἐστι στάσιμον, ἀλλ' ὑπὸ τῆς ἡδονῆς ὀρχοῦνται.* It is a dance-song, such as we have in Ant. 1115 f. Aj. 693 f. and perhaps Œd. R. 1086 f. Cf. Æsch. Eum. 968. *ὀλολύξατε νῦν ἐπὶ μολπαῖς. | σπονδαὶ δ' εἰσόπιν ἐνδᾶδες ἴτων.* It is only on occasions of unusual excitement, as the present, that we thus find an ode consisting of a single strophe. The maidens and youths of the house of Deianira are called upon to sing in honour of Apollo '*the protector*,' and the former to raise a hymn of praise to Diana and her attendant Nymphs. We find a similar invocation of Apollo and Diana in the Secular ode of Horace. The same two divinities are invoked together Œd. C. 1091 f. Cf. Eur. Iph. A. 1468. *ὑμεῖς δ' ἐπευφημήσατ', ὦ νεάνιδες, | παιᾶνα τῇμῇ συμφορᾷ, Διὸς κόρην | Ἄρτεμιν· ἴτω δὲ Δαναΐδαις εὐφημία.*

205. *ἀνολολύξατε* B. K. Ven. Br. Sch. Herm. *ἀνολολύξετε* A. L. Ald. *ἀνολολύζετε* V. *ἀνολόλυξον* T. *ὀλολύξετε* Harl. *ἀνολολύξεται* Elmsl. ad Heracl. 782. Wund. *ἀνολόλυξον* Ben. *ἀνολολύξατ' ὦ* conj. Seidler de V. D. p. 86. (coll. Eur. Tro. 335. *βοάσατ' εὖ τὸν Τμέναιον, ὦ, μακαρίαις ἀοιδαῖς.* Ph. 302.). *ἀνολολυξάτω* Burges (in Class. Journ. VII. 369, coll. Æsch. Ag. 1117. *κατολολυξάτω.* Cho. 940. *ἐπολολυξάτω*). Dind. Hart. Schn.

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ἐφεστίοις ἀλαλαγαῖς

Bgk. ἀνολολυζέτω Nauck. Schol. ad 206: ἀντὶ τοῦ, ὁ πᾶς οἶκος Ἡρακλέους θυσίας καὶ εὐχὰς ποιείτω. Who clearly read either δόμος or δόμοι, not δόμοις; and also ἀνολολυξάτω. Dindorf explains δόμος ὁ μελλόνυμφος of the unmarried maidens in the house, in distinction from the youths who are mentioned immediately after. Elsmley (ad Eur. Her. 782.) and Wunder correct: ἀνολολύξεται δόμος ἐφεστίοις ἀλαλαγαῖς ὁ μελλόνυμφος. Qu. ἀνολολύξατ', ὦ δόμοι, ἐφεστίοις ἀλαλαγαῖς, | ἃ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων | ἴτω κλαγγὰ, τὸν —. (Cf. El. 750. ἀνωλόλυξε τὸν νεανίαν.) Or συναλαλάξατ', ὦ δόμοι — τὸν &c. (Eur. Herc. 10. ἦν πάντες ὑμεναίοισι Καδμεῖοί ποτε | λωτῷ ξυνηλάλαξαν). Or ἀνολολυξάτω δόμοις (or 'ν δόμοις) ἐφεστίοις ἀλαλαγαῖς (or ἐφεστίους ἀλαλαγὰς) | ἃ μελλόνυμφος &c. Or ἀνολολυξάτω στόλος ἐφεστίοις ἀλαλαγαῖς ὁ μελλόνυμφος ('*the company of maidens*'). Or ἀνολολύξατ' ἐν δόμοις — αἱ μελλόνυμφοι, σὺν δὲ —. Cf. on 207. The second person of the imperative would agree with ἀνάγετε 211, and ἀνολολυξάτω would also agree with ἴτω 208. The verse probably consists of two dochmii and a cretic. Cf. El. 750. ἀνωλόλυξε τὸν νεανίαν. Æsch. Ag. 573. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο. Cho. 942. ἐπολολυξάτω (ἐπολολύξατ', ὦ Seidl. V. D. p. 89. &c.) δεσποσύνων δόμων | ἀναφυγὰς (ἀποφ.?) κακῶν. Sept. 827. Eur. Med. 1142. καί τις γεραιὰ — ἀνωλόλυξε. El. 690. ὡς, ἦν μὲν ἔλθῃ πύστις εὐτυχὴς σέθεν, | ὀλολύξεται πᾶν δῶμα (which passage strongly resembles this). Or. 1335. ἐπ' ἀξίοισι τἄρ' ἀνευφημεῖ δόμος. Arist. Av. 781. Ὀλυμπιάδες δὲ μέλος Χάριτες Μοῦσαί τ' ἐπωλόλυξαν. Tro. 335. βοάσατ' εὖ τὸν Τμέναιον ὦ μακαρίαις ἀοιδαῖς. Ὀλολύζειν means μετὰ κραυγῆς εὔχεσθαι (Schol. Arist. Pac. 96), and with its compounds is properly used of the joyous acclamations of females. (Accordingly we read presently, ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγά.) Pollux I. 28. τὸ γὰρ ὀλολῦξαι καὶ ὀλολυγῇ χρήσασθαι ἐπὶ γυναικῶν. Hesych: Ὀλολυγή. φωνὴ γυναικῶν, ἣν ποιοῦνται ἐν τοῖς ἱεροῖς εὐχόμεναι. Eur. Her. 782. ὀλολύγματα παννυχίοις ὕπο παρθένων ἰαχεῖ ποδῶν κρότοισι. Xen. Anab. IV. 3. 4. ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον (as here ἀλαλαγαῖς), ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Sometimes however ὀλολύζειν is used improperly of males. Æsch. Sept. 831. Ag. 604. Arist. Eq. 613. 1324. Pac. 96. Demosth. p. 313, 20. 22. Soph. El. 751. Eur. Or. 1137. Med. 1176. El. 690. Hence ὀλολυγμὸς Æsch. Sept. 270. Eur. Or. 1130. Compare the Latin '*ululare*,' which, though derived from ὀλολύζειν, strangely enough is chiefly, if not always, used of mournful cries. The only exception to the usage of ὀλολύζειν of joyful acclamations appears to be El. 751. στρατὸς — ἀνωλόλυξε τὸν νεανίαν — οἷα τυγχάνει (read λαγχάνει) κακά. If indeed the passage be not corrupt. For the substance of the above examples I am chiefly indebted to Elmsley ad Her. 782. and Med. 1142. Blomf. Gl. ad Æsch. Sept. 254. Seidl. ad Eur. El. 686.

δόμοις the mss. Tricl. Ben. Herm. Nauck. δόμος Burges. Elmsl. Dind. Wund. Hart. Schn. Bgk. δόμοι Br. Sch. Perhaps στόλος (ὁ μελλόνυμφος).

206. ἐφεστίοις ἀλαλαγαῖς] '*With indoor acclamations.*' Liban. II. 162. γυναικῶν κατὰ τὸν αὐτῶν νόμον οἴκοθεν ἑκάστης ἐκπεμπούσης εὐφημίαν. Quoted by Musgrave. Schol: ταῖς ἐπὶ τῶν θυσιῶν εὐχαῖς.

ἀλαλαγαῖς B. V. Turn. Elmsl. Ben. Br. Sch. Dind. Hart. Seidler (de V. D. p. 166.) ἀλαλαῖς A. K. L. Harl. Ven. Ald. Herm. Nauck. ἀλλαλαῖς

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ἁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
ἴτω κλαγγὰ, τὸν εὐφαρέτραν
Ἀπόλλωνα προστάταν· ὁμοῦ δὲ

Harl. ἀλλαλαγαῖς T. ἁλαλαλαῖς Schn. Perhaps ἐφεστίοισιν ἁλαλαγαῖς (dim. iamb.). Cf. Eur. Herc. 10. ἦν πάντες ὑμεναίοισι Καδμεῖοί ποτε | λωτῷ συνηλάλαξαν, ἤνικ' εἰς ἐμοὺς | δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο.

207. ὁ μελλόνυμφος] ἁ μελλ. Erf. Perhaps rightly.

κοινός] Attic for κοινή, according to Schol., who compares κλυτὸς Ἱπποδάμεια (Il. β'. 742). Cf. Matth. §. 118. n. 1. So ἀργὸς, βεβαιὸς, &c. Cf. on El. 614.

208. ἴτω] Cf. Fr. 435. ἴτω δὲ Πυθιὰς βοὰ Θεῷ. (Arist. Av. 857.) Æsch. Sept. 963. ἴτω δάκρυα. — ἴτω γόος. Eur. El. 879. ἴτω ξύναυλος βοὰ χαρᾷ. Iph. A. 1348. ἴτω δὲ Δαναΐδας εὐφήμια. Pha. Fr. I. 57. ἴτω τελεία γάμων ἀοιδά. Ion. Eleg. II. 7. ἴτω διὰ νυκτὸς ἀοιδή.

τὸν — προστάταν] This accusative seems to depend on ἀνολολυξάτω, and perhaps also loosely on ἴτω κλαγγὰ (= κλάζετε), just as Ἄρτεμιν does on παιᾶνα ἀνάγετε (the equivalent of ὑμνεῖτε). Cf. El. 749. στρατὸς δ' — ἀνωλόλυξε τὸν νεανίαν, | οἵ' ἔργα δράσας &c. And so construe Wunder and Schneid., who consider as parenthetic the words ἐν δὲ — κλαγγά. After κλαγγὰ a full stop is marked in B. K. Hermann, Apitz, and Dindorf construe ἴτω κλαγγὰ (= κλάζετε or κλαζόντων) τὸν — προστάταν, as παιᾶνα ἀνάγετε Ἄρτεμιν, the construction according to the sense, as they said δορυφορεῖν τινα, κόπτεσθαί τινα, and the like. For this construction of the accusative cf. El. 123. τίν' ἀεὶ τάκεις ὧδ' ἀκόρεστ' οἰμωγὰν τὸν — ἁλόντ' ἀπάταις Ἀγαμέμνονα —; 556. Œd. C. 1120. Cf. on 210.

209. Ἀπόλλωνα the mss. vulg. Herm. Wund. Bgk. Ἀπόλλω Dind. Nck. Ἀπόλλωνα probably came from the interpretation of the Schol. The form Ἀπόλλωνα is impugned by some (Herodian. p. 439. Thom. M. v. Ἀπόλλω).

προστάταν] 'The Protector' (in this case of Hercules). I. q. προστατήριον (Hesych.). Schol: σωτῆρα. Cf. Œd. R. 881. and on El. 637. Œd. R. 149. 206. For the same reason this God appears to be lauded by the Chorus in Aj. 702 f. According to Wunder the Chorus, having just called upon the maidens and youths indoors to celebrate Apollo, now call upon themselves to sing the paean in honour of Artemis. The construction of these words again is rather obscure. The Schol. evidently refers them to Apollo: ἀνυμνεῖτε πάντες καὶ πᾶσαι τὸν σωτῆρα καὶ παιᾶνα Ἀπόλλωνα. Herm. and Dind., marking a colon after προστάταν, connect them with what follows, παιᾶνα ἀνάγετε τὰν Ἄρτεμιν. (For which construction cf. Eur. Herc. 687. παιᾶνα ὑμνοῦσι τὸν Λατοῦς γόνον. Iph. A. 1468. ὑμεῖς δ' ἐπευφημήσατ', ὦ νεάνιδες, | παιᾶνα τὴμῇ συμφορᾷ Διὸς κόρην | Ἄρτεμιν· ἴτω δὲ Δαναΐδαις εὐφημία. Theocr. XIV. 30. χὠ Λαρισσαῖος τὸν ἐμὸν Λύκον ᾄδεν ἀπ' ἀρχᾶς | Θεσσαλικόν τι μέλισμα. Matth. ad Eur. Hec. 383.) The hymn, called the Paean, was sung in honor of Artemis no less than of Apollo (Procl. Chrestom. p. 381. Gaisf. ἰδίως ἀπέκειτο τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμιδι. Schol. Phœn. 1109. Valck. ad Thuc. IV. 43.). But as the Paean was common to both Apollo and Artemis, there seems no reason why the singing of it here should be confined to Artemis, as it should be according to this latter arrangement. Wakefield therefore after ἀνάγετ' puts a colon, to distinguish the address to the maidens from that to the youths.

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παιᾶνα παιᾶν' 210
ἀνάγετ', ὦ
παρθένοι,
βοᾶτε τὰν ὁμόσπορον
Ἄρτεμιν Ὀρτυγίαν ἐλαφαβόλον ἀμφίπυρον
γείτονάς τε Νύμφας. 215
ἀείρομ', οὐδ' ἀπώσομαι

210. παιᾶνα A. B. K. L. T. Ald. παιᾶν' Br. Herm. &c.

211. ἀνάγετ'] *'Raise'.* Eur. Ph. 1369. ἀνάγετ' ἀνάγετε κωκυτόν. Tro. 330. ἄναγε χορόν. Lasus ap. Athen. XIV. 5. ὕμνων ἀνάγω βαρύβρομον ἁρμονίαν. Callim. H. in Del. 279. Schol: ἀνυμνεῖτε καὶ τιμᾶτε τὴν ἅμα τῷ Ἀπόλλωνι σπαρεῖσαν, τὴν ἐν Ὀρτυγίᾳ τιμωμένην.

ἀνάγετ', ὦ παρθένοι] ἀνάγετε, παρθένοι Hart. The true reading is perhaps ἀείδετ', —.

212. ὦ παρθένοι] Addressed to the Chorus, as in 821. ἴδ', οἷον, ὦ παῖδες —.

213. βοᾶτε] Eur. Tro. 335. βοάσατ' εὖ τὸν Ὑμέναιον, ὦ, μακαρίαις ἀοιδαῖς, ἰακχαῖς τε νύμφαν. Perhaps we should read βοάν τε (ἀνάγετε).

τὰν ὁμόσπορον] τὰν θ' ὁμόσπορον Musgr. A probable correction.

214. Ὀρτυγίαν] She is called *'Ortygia dea'* by Ovid Met. I. 694. Cf. Dissen Explic. Pind. Nem. I. 1. V. ad Callim. H. Apoll. 58. Arist. Av. 870.

ἐλαφαβόλον K. L. V. ἐλαφηβόλον A. B. T. Turn. ἐλαφοβόλον R. Harl. Ald. Cf. on Œd. R. 181. also Eur. El. 862. στεφανοφορίαν (so edd. vett., but στεφαναφορίαν two mss.). Herc. 781. Blomf. Gl. Sept. 415. Lob. Phryn. p. 649 f. Cf. Hom. H. in Dian. 1. Ἄρτεμιν ἀείδω χρυσηλάκατον κελαδεινὴν, | παρθένον αἰδοίην, ἐλαφηβόλον, ἰοχέαιραν. Œd. C. 1092. πυκνοστίκτων ὀπαδὸν ὠκυπόδων ἐλάφων. Before ἐλαφαβόλον Dindorf inserts θεὰν, for the sake of the metre. We might also add τάν.

ἀμφίπυρον] *'Holding a torch (fire) in each hand'*, as δαδοῦχον. Schol: παρ' ὅσον ἀμφοτέραις ταῖς χερσὶ δαδουχεῖ, ἡ αὐτὴ οὖσα τῇ Ἑκάτῃ. Cf. on Œd. R. 207. πυρφόρους Ἀρτέμιδος αἴγλας. Arist. Ran. 1301. σὺ δ', ὦ Διὸς διπύρους ἀνέχουσα λαμπάδας — Ἕκατα &c. Orph. H. in Dian. 3. πασιφαὴς, δαδοῦχε. Spanhem. ad Callim. Dian. 11. Kust. ad Arist. Ran. 1406. Creuzer Symb. T. II. p. 190. The epithet occurs also Eur. Ion. 716. Βάκχιος ἀμφιπύρους ἀνέχων πεύκας. Hipp. 559. ἀμφίπυρον *(fulmen)*.

215. γείτονάς τε νύμφας] *'And the neighbouring Nymphs,'* her attendants, who dwell in the neighbourhood of Trachis, which coast was considered sacred to Artemis (cf. on 637.). Schol: νύμφας φησὶ τὰς Ὀρεστιάδας· παρ' ὅσον ἐν τοῖς ὄρεσι διατρίβει ἡ Ἄρτεμις. (Virg. Æn. I. 498 f. Ovid. Met. III. 178 f.) Who perhaps read something different from γείτονας, perhaps ὀρεστέρας. Cf. Phil. 725. Μηλιάδων νυμφᾶν.

216. ἀείρομ' A. B. K. L T. I. e. ἄνω αἴρομαι. *'I leap (exult, jump, bound) for joy.'* Cf. Arist. Eccl. 1178. αἴρεσθ' ἄνω, ἰαὶ εὐαί. So Aj. 693. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν. Schol: μετεωρίζομαι ἐν τῷ χορεύειν εἰς τὸν ἀέρα, καὶ ἄνω αἴρομαι. τὸ γὰρ μελιδάριον οὐκ ἔστι στάσιμον, ἀλλ' ὑπὸ τῆς ἡδονῆς ὀρχοῦνται. Hesych: ἀείρομαι. ἄνω αἴρομαι. Σοφοκλῆς Τραχ. Cf. Eur. Hec. 69. τίπτ' ἄρ' ἀείρομαι ἔννυχος οὕτω (for so I would read). As however the final αι in the first and third persons of indicativs, and in infinitives, is never elided in Tragic writers

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τὸν αὐλόν, ὦ τύραννε τᾶς ἐμᾶς φρενός.
ἰδού μ' ἀναταράσσει,
εὐοῖ μ' ὁ κισσὸς ἄρτι βακχίαν
ὑποστρέφων ἅμιλλαν. 220

(see Erf. ad Aj. 191. Herm. El. D. M. I. 10. on Œd. R. 686. El. 818.), I would read either *ἀείρομαι* (with Hart. and Nauck), or *ἀείσομαι* with Reiske. This latter correction, which had also occurred to myself, agrees better with *ἀπώσομαι* than does *ἀείρομαι*; and moreover agrees well with the invitation just given to sing (*ἀνάγειν παιᾶνα, βοᾶν*). The metre will then be: ⏑, ⏓ ⏑ ⏑ –, ⏑ ⏓ ⏑ –. Hermann with much probability supposes these lines to be sung by a different part of the Chorus.

217. *τὸν αὐλόν, ὦ — φρενός*] Schol: *ὦ αὐλέ, τῆς ἐμῆς ψυχῆς τύραννε· ἐρεθίζει γὰρ ὁ αὐλὸς τὰς παρθένους πρὸς τὴν χορείαν. ἀντὶ τοῦ, ὦ κρατῶν τῆς ἐμῆς φρενὸς. ἐν δὲ τῷ ταῦτα λέγειν ὀρχοῦνται ὑπὸ χαρᾶς.* Hermann adduces Arist. Rep. VIII. 6. *ἔτι δ' οὐκ ἔστιν ὁ αὐλὸς ἠθικόν, ἀλλὰ μᾶλλον ὀργιαστικόν.* 7.

τὸν αὐλόν] *τὸ σαυλὸν* (i. e. *τὸ κοῦφον*) conj. Musgr. (coll. Eur. Cycl. 40. *ἀοιδαῖς βαρβίτων σαυλούμενοι*). *Λύαιον* Burges l. l. Qu. *σὲ, Βάκχι', ὦ —*. Or *τὸν Βρόμιον, ὦ —*. The flute is called for, as being used on festive occasions.

ὦ τύραννε τᾶς ἐμᾶς] *ὦ τύρανν' ἐμᾶς* T. Beloved objects are often termed the sovereigns of those to whom they are dear. Cf. Fr. 678, 15. *Διὸς τυραννεῖ πνευμόνων* (*Ἔρως*). Eur. Hipp. 537. *Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν* &c. Androm. Fr. 7. *σὺ δ', ὦ τύραννε θεῶν τε κἀνθρώπων Ἔρως.* Tragicus ap. Diod. Sic. Exc. Vat. III. 134. *ὦ χρυσὲ — πάντων τύραννε.* Anacreon V. 141. *ἁπάντων κρατοῦντα καὶ τύραννον.* Hor. Od. IV. 1. '*Regnum Cinyræ.*' Symmach. Ep. VII. 104. '*Dominus pectoris mei.*' VIII. 29. For the change to the vocative cf. 99. *Ἅλιον αἰτῶ, ὦ στεροπᾷ φλεγέθων.* For *φρενὸς* perhaps *χθονός*.

218. *ἰδού μ'* the mss. vulg. Herm. Bgk. Wund. Nck. *ἰδοὺ ἰδού μ'* Dind. (the metre as in 210. *ὁμοῦ δὲ παιᾶνα παιᾶν'*). *ἰδοὺ* Erf. The pronoun *με* depends not on *ἰδοὺ*, but on *ἀναταράσσει*.

ἀναταράσσει the mss. Dind. *ἀνταράσσει* Wunder (so as for the metre to consist of two bacchei). Gl. T.: *ἐρεθίζει*. Schol: *εἰς βακχικὴν ἅμιλλαν, τουτέστι χορείαν, παρορμᾷ με ὁ κισσός.* Who appears to construe: *ὁ κισσὸς ἀναταράσσει με βακχίαν ἅμιλλαν.* Hart: *ἰδού, μ' ἀναταράσσει — εὐοῖ, εὐοῖ — ὁ κισσὸς* &c. Bergk conj: *εὐοῖ μ' ἀναθράσσει ὁ κισσὸς* &c. Qu. *ἰδού μ' ἀν' αὖ ἐγείρει.*

219. *εὐοῖ μ'* vulg. Herm. Bgk. Nck. *εὖόι μ'* L. *εὐοῖ εὐοῖ* Dind. (who considers the exclamation as "extra versum") Wund.

ὁ κισσός] I. e. the thyrsus, called by Eurip. Bacch. 25. *κισσινὸν βέλος.* The touch of it was supposed to inspire with frenzy those who were struck. Hence Lucretius says I. 922. '*percussit thyrso laudis spes magna meum cor.*' The maidens crowned with ivy, and crying '*evoe,*' dance wildly for joy like Bacchanals. Cf. Eur. Bacch. 204. *ἐρεῖ τις ὡς τὸ γῆρας οὐκ αἰσχύνομαι, | μέλλων χορεύειν κρᾶτα κισσώσας ἐμόν.* 324. *κισσῷ τ' ἐρεψώμεσθα καὶ χορεύσομεν.* 341. *δεῦρο σοῦ στέψω κάρα | κισσῷ· μεθ' ἡμῶν τῷ θεῷ τιμὴν δίδου.* Hor. Od. II. 19. 4. '*Evoe! recenti mens trepidat metu | plenoque Bacchi pectore turbidum laetatur.*' Qu. *ὁ θυρσός.*

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ἰὼ ἰὼ Παιάν.
ἴδ', ὦ φίλα γύναι,
τάδ' ἀντίπρῳρα δή σοι
βλέπειν πάρεστ' ἐναργῆ.

ΔΗΙΑΝΕΙΡΑ.

ὁρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος
φρουρὰν παρῆλθε τόνδε μὴ οὐ λεύσσειν στόλον·

βακχίαν B. K. Br. βακχείαν A. L. T. vulg.

βακχίαν — ἅμιλλαν] '*A bacchic dance,*' one in honour of Bacchus. Schol: χορείαν. Ant. 1065. τρόχους ἁμιλλητῆρας ἡλίου.

220. ὑποστρέφων the mss. vulg. Schol: ἀπὸ λύπης εἰς ἡδονὴν μετάγων ἢ ὑποβάλλων. Gl. T: ὑποβάλλων χορείαν. Herm: '*convertens me ad æmulandum Bacchas.*' Wunder understands it of the twirl or motion of the body in dancing. Dindorf explains ὑποστρέφων '*circumagens,*' and thinks that βακχίαν ἅμιλλαν is added with the freedom of poetry instead of με. The Schol. supplies εἰς. Wakefield proposes ὑποτρέφων, i. e. '*stirring up, exciting.*' Qu. ὑποφλέγων or ἐπιφλέγων '*accendens*' (Aj. 196. ἅταν οὐρανίαν φλέγων). Or ὀπὸς (or ποδὸς) φλέγων (or τρέφων).

221. ἰὼ ἰὼ Παιὰν vulg. ἰὼ ἰὼ Παιὰν Παιὰν Dind. But the verse is probably a dochmiac, like Aj. 694. ἰὼ ἰὼ Πὰν Πάν.

222. ἴδε ἴδ' the mss. ἴδ', ἴδ' Br. (tacitly) Erf. Sch. Wund. Bgk. ἴδ' Dind. Hart. Nck. Hart. divides thus: ἴδ', ὦ φίλα γύναι — δή | σοι — ἐναργῆ Qu. ἰδοὺ, ἰδού, φίλα γύναι, &c.

ὦ φίλα γύναι vulg. Herm. Bgk. Nck. ὦ φίλα γυναικῶν Dind. Wund. I. e. '*O dearest of women.*' As in Homer, δῖα γυναικῶν.

223. ἀντίπρωρα vulg. ἀντίπρωιρα L. ἀντίπρῳρα Dind. Cf. on Phil. 482. '*Face to face, before your eyes.*' Schol: ἀντιπρόσωπα, ὑπ' ὄψιν ὁρώμενα. ὑποδεικνύουσι δὲ τὸν Λίχαν ἐρχόμενον. Hesych: ἀντίπρωρα. ἀντιπρόσωπα· πρῶρα γὰρ τὸ πρόσωπον, καὶ ἀνδρόπρωρον ἀνδροπρόσωπον. Σοφ. Τραχ. Eur. El. 841. ἔστησαν ἀντίπρῳρα σείοντες βέλη. Ælian. H. 46. ἀντίπρῳροι τῷ νότῳ πέτονται. Oppian. Cyneg. II. 54. ἀντίπρωρον ἐς ἀλλήλους ὁρῶντες. So καλλίπρῳρος (Æsch. Ag. 244.), &c. Cf. on 13. The Chorus intimate to Deianira the near approach of Lichas with the captives.

βλέπειν — ἐναργῆ] '*Clear to behold.*' So Il. v'. 131. φαίνεσθαι ἐναργεῖς. Æsch. Pers. 404. ἐμφανεῖς ἰδεῖν. Cf. on 696.

225. ὁρῶ] Sc. αὐτά, '*I see what you speak of.*' Wunder wrongly makes τόνδε στόλον the object.

οὐδέ μ' — στόλον] '*Nor have they escaped the vigilance of my eye, so that I should not see this company.*' Cf. Phil. 207. βάλλει μ' ἑτύμα φθογγά του — οὐδέ με λάθει — αὐδὰ τρυσάνωρ. Wunder: '*neque oculi mei custodiam præteriit hoc agmen, ut id non cernerem.*' Who for the double accusative με and φρουρὰν compares such phrases as μέθες με χεῖρα.

ὄμματος φρουράν] Cf. 914. κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη | φρούρουν. Phil. 151. τὸ σὸν φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ.

226. φρουρὰ the mss. Br. Herm. φρουρὰν Musgr. Wund. (v. Emend. p. 21 f.). Dind. Hart. Schn. Bergk. Nauck. Herw. Perhaps φρουρὰ may

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χαίρειν δὲ τὸν κήρυκα προὐννέπω, χρόνῳ
πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,
γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς 230

be defended, if we explain thus: '*Nor has the watchfulness of my eye escaped (deceived) me, &c.*' Musgr: '*custodiam fefellit.*' Cf. Dem. p. 550. τουτὶ γὰρ αὖ μικροῦ παρῆλθέ με εἰπεῖν. Theogn. 419. πολλά με καὶ συνιέντα παρέρχεται· ἀλλ' ὑπ' ἀνάγκης | σιγῶ —.

τόνδε μὴ λεύσσειν vulg. Read τόνδε μὴ οὐ λεύσσειν, with Hupfeld, Nauck, and Herwerden. A constant error. When a negative or an interrogative clause has preceded, οὐ or οὐχὶ is always, I believe, added after μὴ or τὸ μή. Cf. on 90. Œd. R. 1065. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1232. λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδεμεν τὸ μὴ οὐ | βαρύστον' εἶναι. El. 107. οὐ μὲν δὴ λήξω θρήνων, μὴ οὐ — πᾶσι προφωνεῖν. Ant. 96. πείσομαι γὰρ οὖ | τοσοῦτον οὐδὲν, ὥστε μὴ οὐ (οὐ om. E. T. &c.) καλῶς θανεῖν. Œd. R. 283. μὴ παρῇς τὸ μὴ οὐ φράσαι. Xen. Anab. III. 1. 13. τί ἐμποδὼν μὴ οὐχὶ — ὑβριζομένους θανεῖν;

στόλον] '*Company.*' Cf. 496. Œd. R. 169.

227—8. Cf. El. 1457. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

227. χαίρειν δὲ τὸν κήρυκα προὐννέπω] Deianira thus indirectly addresses Lichas, as is clear from his reply. So Theocr. XV. 1. *Χαίρειν Πραξαγόραν.* Cf. on Aj. 73. *Αἴαντα φωνῶ.* Arist. Nub. 1145. *Στρεψιάδην ἀσπάζομαι.*

δέ] σὲ Herw. A. C. p. 21. Rightly, I think.

προὐννέπω] προὐνέπω T. Br. Wrongly. The line is omitted in K.

χρόνῳ πολλῷ] '*After a long time.*' Æsch. Ag. 521. δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.

228. φανέντα, χαρτὸν εἰ Turn. Br. &c. φανέντα χαρτὸν, εἰ Ald. Apitz.

χαρτόν] Gl. T. ἄξιον χαρᾶς.

εἴ τι καὶ φέρεις] Qu. εἴ τι δὴ (or μοι, or περ) φέρεις.

φέρεις K. L. and Suid. v. χαρτόν. Herm. Dind. Wund. Schn. φέρει Ald. Turn. Br. φέρειν A. B. T.

229. ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ —] Qu. ἀλλ' εὖ τ' ἀφίγμεθ', εὖ τε προσφ. So El. 1102. ἀλλ' εὖ θ' ἱκάνεις χὠ φράσας ἀξήμιος.

ἴγμεθ'] Gl. T: ἀφίγμεθα. Cf. Phil. 494. τοῖς ἱγμένοις. Œd. C. 308. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει &c. Translate: '*Well, good fortune have we had, and rightly are we addressed (by you) according to the results obtained.*' Cf. Arist. Lys. 1037. ἀλλὰ μὴ ὥρασ' ἵκοισθ', ὡς ἐστὶ θωπικαὶ φύσει. Compare also the proper name *Εὐέλθων* Herod. IV. 162.

230. κατ' ἔργου κτῆσιν] I. e. κατὰ τὸ ἔργον ὃ κεκτήμεθα, '*according to what we have acquired in deed.*' The ἔργον being opposed to the ἔπη or salutation of Deianira. Herwerden suspects κατ' ἔργου κτῆσιν. Schol: κατὰ τὴν τοῦ ἔργου πρᾶξιν, τουτέστιν ἀξίως τῆς Ἡρακλέους ἀρετῆς. He alludes to the capture of Œchalia. Cf. Thuc. I. 22. τὰ ἔργα τῶν πραχθέντων. Herod. I. 1. init. Observe that the Herald, as is often the

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πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗΙΑΝΕΙΡΑ.

ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἃ πρῶτα βούλομαι
δίδαξον, εἰ ζῶνθ' Ἡρακλέα προσδέξομαι.

ΛΙΧΑΣ.

ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα κοὐ νόσῳ βαρύν.

ΔΗΙΑΝΕΙΡΑ.

ποῦ γῆς πατρῴας εἴτε βαρβάρου; λέγε.

custom of such men, identifies himself with Hercules, and speaks of his deeds of valour as if they were his own.

καλῶς πράσσοντ'] '*When doing well, when prosperous.*'

231. πράσσοντ' ἀνάγκη] Ἀνάγκη hardly seems suitable here. Qu. πράσσοντ' ἔοικε, or πράσσοντά γ' εἰκός.

232. ὦ φίλτατ' ἀνδρῶν, πρῶθ' —] Cf. Aj. 719. ἄνδρες φίλοι, τὸ πρῶτον (read πρῶτον τόδ') ἀγγεῖλαι θέλω.

233. Ἡρακλέα the mss. vulg. Herm. Bergk. Nauck. Ἡρακλῆ Dind. Wund. Cf. 476. (where Ἡρακλῆ ends a trimeter) and on Arist. Th. 26.

προσδέξομαι] Cf. 628. τὰ τῆς ξένης — προσδέγματα. Musgrave needlessly conjectures προσδέρξομαι. Cf. on Œd. R. 1428.

234. ἔγωγέ τοι] ἐγώ γέ τοι Wex ad Ant. 565. Perhaps ἔγωγέ σοι would be preferable.

235. καὶ ζῶντα] χἠβῶντα conj. Wakef. καὶ σῶν τε conj. Schæf. Erf. For καὶ ζῶντα Schæfer refers to 182. 233. Œd. C. 1147. We find a like redundancy of expression Dem. p. 248. ζώντων Ἀθηναίων καὶ ὄντων. Below 1169. χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν. Plat. Rep. II. 369 D. τοῦ εἶναί τε καὶ ζῆν ἕνεκα. Liban. IV. 40. ζῶντος καὶ ὄντος Πριάμου. We may suppose an ὕστερον πρότερον, as in Il. α'. 251. ἅμα τράφεν ἠδ' ἐγένοντο. ε'. 118. Goeller. ad Thuc. III. 68.

ζῶντα καὶ θάλλοντα] Cf. Eur. Iph. A. 1226. ζῶσάν τε καὶ θάλλουσαν ἀξίως ἐμοῦ. Antiphon in Stob. Flor. T. IV. p. 38. ζῇ τοῦτο καὶ θάλλει διὰ παντὸς τοῦ βίου. Ter. Heaut. III. 1. 21. '*valet atque vivit.*' Phil. 420. καὶ μέγα | θάλλοντές εἰσι. El. 951. βίῳ θάλλοντα.

νόσῳ βαρύν] '*Weighed down, (afflicted) with disease*'. Œd. R. 17. σὺν γήρᾳ βαρεῖς. Aj. 1017.

236. ποῦ γῆς; πατρῴας εἴτε βαρβάρου; λέγε vulg. Tricl. Toup. Br. Herm. Dind. Wund. Schn. &c. Wrongly, for εἴτε is not an interrogative particle. Heath and Vauv. also stop wrongly thus: ποῦ; γῆς πατρῴας εἴτε βαρβάρου; Write: ποῦ γῆς (εἴτε) πατρῴας εἴτε βαρβάρου; λέγε. '*In what quarter (either) of his native land or a foreign one? speak.*'

πατρῴας εἴτε βαρβάρου] Œd. R. 517. λόγοισιν εἴτ' ἔργοισιν. Æsch. Cho. 994. τί σοι δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφυ —. Ag. 1374. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις | ὅμοιον. Hor. Od. I. 3. 16. '*Tollere seu ponere vult freta*'. Ast. ad Plat. Legg. I. 6. For the omission of the former εἴτε v. Matth. Gr. §. 517.

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ΑΙΧΑΣ.

ἀκτή τις ἔστ' Εὐβοὶς, ἔνθ' ὁρίζεται
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.

πατρῴας] Hercules was reputed to have been born at Thebes.

237. *ἀκτή τις ἔστ'* —] Cf. 754.

Εὐβοιὶς] *εὐβοῖς* L. R. Elmsley (ad Her. 84.) would write *Εὐβωῖς*, the contracted Attic form, as *Νηρῇδες* Eur. El. 442. &c. (v. ad Œd. R. 18.), both here and in v. 74. 401. Cf. Æsch. Fr. 24. *Εὐβοΐδα καμπὴν* (*κάμπτων*?) *ἀμφὶ Κηναίου Διὸς | ἀκτὴν* —. Eur. Ion. 60. *οἳ γῆν ἔχουσ' Εὐβοΐδα, πρόσχωρον πόλιν.* El. 442. *Νηρῇδες δ' Εὐβοΐδας* (*Εὐβοΐδας* Seidl.) *ἀκτὰς λιποῦσαι.* Her. 84. *κατέχετ'* — *Εὐβοΐδ'* (*Εὐβοΐδ'* Seidl. Herm. *Εὐβῶδ'* Elmsl.) *ἀκτάν.* Ion of Chios ap. Strab. I. p. 60. *Εὐβοΐδα μὲν γῆν λεπτὸς Εὐρίπου κλύδων | Βοιωτίας ἐχώρισ' ἀκτῆς* —. Eur. Her. 773. *τὰ Ναυπλίου τ' Εὐβοϊκὰ* (from *Εὐβοεὺς*, not *Εὐβοιεὺς*, as Elmsley observes) *πυρπολήματα.* However we may write the nominative, *Εὐβοιῖς* or *Εὐβωῖς*, there can be little doubt that in the oblique cases the contracted forms are the only genuine Attic ones.

ὁρίζεται] *ὥριζέ τε* Bened. (The imperfect, as *ἔλειπον* 235. *ἦρει* 240.) Qu. *ὡρίζετο.* The present was probably put instead to agree with the false reading *τελεῖ* 238. Translate: '*He is marking out*'. Schol: *κατασκευάζει, ἵστησιν.* Wakef: '*sibi statuit*, (i. e. *in proprios usus et ob suas res gestas, non ob alienas)*'. *Ὁρίζειν* (whence *ὁριστὰι*) was the word in general use for defining boundaries, as Hermann shows from the Heraclean inscriptions. Cf. 754. *ἀκτή τις ἀμφίκλυστος Εὐβοίας ἄκρον | Κήναιόν ἐστιν, ἔνθα πατρῴῳ Διὶ | βωμοὺς ὁρίζει τεμενίαν τε φυλλάδα.* Hyperid. c. 29. *ὡς πρότερον τοὺς ὁριστὰς τοὺς πεντήκοντα ἐξελόντας αὐτὸ* (*τὸ ὄρος*) *τῷ θεῷ καὶ ἀφορίσαντας.* Script. Arg: *καὶ προσορμισθεὶς Κηναίῳ τῆς Εὐβοίας ἀκρωτηρίῳ Διὸς Κηναίου ἱερὸν ἱδρύσατο.*

238. *τέλη* B. K. L. M. T. V. Schol. Eust. p. 789, 17. Junt. II. Turn. Erf. &c. *τελεῖ* A. Harl. Ald. Br. Sch. Matth. Hart. Schol: *τέλη, θυσίας. ἔγκαρπα δὲ, τὰ θυμιάματα ἀπὸ ἀνθῶν ἢ καρπῶν.* Musgrave and Hermann understand *τέλη* to mean *προσόδους*, '*proventus annuos*', citing Harpocr. v. *ἀπὸ μισθωμάτων.* Reiske explains *τέλη* by *τεμένη* '*sacros lucus*'. Valck. Diatr. p. 144. conj: *βωμούς θ', ἕλη τ'* —. And Musgr: *βωμοὺς ἕλη τ'* —. A consecrated grove in this instance appears to be meant, called below *τεμενία· φυλλάς* (Schol: *τέμενος πολύφυλλον*) 753. Cf. Œd. C. 676. *τὰν ἄβατον θεοῦ φυλλάδα μυριόκαρπον.* The revenue of such sacred lands was paid in kind, as appears from the above mentioned inscriptions. That Hercules offered up certain sacrifices after the capture of Œchalia is evident from 287 f. 659. 993 f. and also 239 f. Cf. Ant. 143. *πάγχαλκα τέλη.* Perhaps *νάπη τ'* —.

ἔγκαρπα] This would mean, I think, '*containing fruit*', as in Œd. R. 25. *κάλυξιν ἐγκάρποις χθονός.* Qu. *εὔκαρπα*, '*abounding in fruit* (as the olive)'. Cf. *πάγκαρπος*, Œd. R. 83. *παγκάρπου δάφνης.* Fr. 464. *παγκαρπία.*

Κηναίῳ Διί] So called from *Κήναιον* a promontory of Eubœa, named after a son of Elephorus. Cf. 753. 993. Æsch. Fr. 24. *Εὐβοΐδα καμπὴν* (*κάμπτων*?) *ἀμφὶ Κηναίου Διὸς | ἀκτήν.* Ovid. Met. IX. 136. '*Victor ab Œchalia Cenæo sacra parabat | vota Jovi &c.*'

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ΔΗΙΑΝΕΙΡΑ.

εὐκταῖα φαίνων ἢ ἀπὸ μαντείας τινός;

ΛΙΧΑΣ.

εὐκταῖ', ὅθ' ἥρει τῶνδ' ἀνάστατον δόρει
χώραν γυναικῶν ὧν ὁρᾷς ἐν ὄμμασιν.

ΔΗΙΑΝΕΙΡΑ.

αὗται δὲ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτραὶ γὰρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.

239. εὐκταῖα φαίνων] *'In performance of a vow (lit. 'making good what he had vowed')'.* Lat. *'vota rata faciens (solvens)'.* Schol: πότερον αὐτὸς εὐξάμενος, καὶ ὑποσχόμενος ἐπὶ τῇ νίκῃ τοῦτο ποιεῖν, ἢ &c.

εὐκταῖα]. Æsch. Agam. 1358. Fr. 49. εὐκταίαν λίβα. Arist. Av. 1068. ἤδη μοι τῷ παντόπτᾳ — πάντες | θύσουσ' εὐκταίαις εὐχαῖς. Plat. Legg. X. 906 B. ἐν εὐκταίαις τισὶν ἐπῳδαῖς. Blomf. Gl. Sept. 720.

φαίνων] *'Making good, executing, fulfilling'.* Cf. on Œd. C. 721. Nauck proposes κραίνων (cf. on 743.). Cf. Xen. An. V. 1. 1. ἀπέθυσαν ἃ εὔξαντο.

ἢ] πὸ the mss. vulg. Herm. Bgk. Dind. ἢ ἀπὸ Nck. Cf. on Œd. R. 1388.

ἀπὸ μαντείας τινός] *'In consequence of some oracle'.* Ἀπὸ is often thus found in the same sense as ἐκ, both denoting the source, cause, or reason of a thing. Cf. 649. κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς. Ant. 695. El. 65. Aj. 471. For ἐκ cf. Œd. C. 620. 887. Ph. 730. El. 398. 429.

240. εὐκταῖ', ὅθ' ἥρει —] *'Vowed, when he was engaged in the capture of &c.'* A similar ellipse in Æsch. Eum. 22. σέβω δὲ νύμφας ἔνθα Κωρυκὶς πέτρα. Cf. Ovid. Met. IX. 136. *'Victor ab Œchalia Cenaeo sacra parabat | vota Jovi'.*

εὐκταῖ'] A. Br. Herm. Wund. Hart. εὐχαῖς B. K. L. T. V. Ven. Schol. Dind. Schn. Bgk. Nck. Schol: κατευχαῖς (κατ' εὐχὴν ed. Rom. qu. κατ' εὐχὰς) φησὶν αὐτοῦ τελεῖσθαι τὰς θυσίας &c.

τῶνδ'] τόνδ' B. and perhaps K. pr.

ἀνάστατον — χώραν] Ant. 673. ἀναστάτους οἴκους.

δορὶ the mss. vulg. Herm. Bgk. δόρει Dind. Wund. Nck.

241. ὧν A. K. L. vulg. ὡς B.

ὁρᾷς ἐν ὄμμασιν] *'Thou seest with (by mean of) thine eyes'.* A common pleonasm. Cf. 748. ἐν ὄμμασιν — δεδορκώς. Ant. 764. ἐν ὀφθαλμοῖς ὁρῶν. Eur. Hipp. 1260. ἰδὼν ἐν ὄμμασιν τὸν —. Or 1018. ὥς σ' ἰδοῦσ' ἐν ὄμμασι &c. Il. α'. 587. μή σε — ἐν ὀφθαλμοῖσι ἴδωμαι | θεινομένην. γ'. 306. Theocr. IV. 7. Cf. on Phil. 60. Similarly δι' ὀμμάτων ὁρᾶν Eur. El. 1219.

242. τοῦ ποτ' εἰσὶ καὶ τίνες;] So Eur. Iph. T. 916. ποδαπὸς καὶ τίνος πέφυκε παῖς; Hom. Od. ν'. 194. τίς δὴ ὅδε ξεῖνος νέον εἰλήλουθε, συβῶτα, | ἠμέτερον πρὸς δῶμα; τέων δ' ἐξ εὔχεται εἶναι | ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα; | δύσμορος, ἦ τε (μάλ' or ῥα?) ἔοικε δέμας βασιλῆϊ ἄνακτι. Œd. C. 204 f.

243. οἰκτραὶ γάρ] *'For they are worthy of compassion'.* Schaefer:

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ΑΙΧΑΣ.

ταύτας ἐκεῖνος Εὐρύτου πέρσας πόλιν
ἐξείλεθ' αὑτῷ κτῆμα καὶ θεοῖς κριτόν. 245

ΔΗΙΑΝΕΙΡΑ.

ἦ κἀπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον
χρόνον βεβὼς ἦν ἡμερῶν ἀνήριθμον;

'*dignae enim sunt miseratione, si de calamitatibus earum recte judico*'. Cf. 298—302. But the sense of the passage evidently requires some epithet signifying '*noble, well-born*', of which the εὐγενεῖς in the scholia is an interpretation. Wakefield, who was of the same opinion, proposed κυδραὶ γὰρ —, Erfurdt εὐπάτριδες, and Bothe ἄκραι γάρ. To myself the simplest and most probable correction seems to be ἐσθλαὶ γὰρ, or χρησταὶ γάρ. Schol: εὐγενεῖς (δυσγενεῖς cod. δυστυχεῖς Herm.) γὰρ δοκοῦσιν εἶναι, εἰ μὴ ἄρα με σφάλλουσιν αἱ κατ' αὐτὰς συμφοραί· τουτέστιν, εἰ μὴ ἄρα διὰ τὴν τύχην ὑπεδύσαντο (ὑπέδυσαν τὸν Herm.) οἶκτον. But οἰκτραὶ is supported by 298f.

εἰ μὴ ξυμφοραὶ κλέπτουσί με] '*Unless events* (or '*their misfortunes*') *deceive me*'. Schæfer: '*si de calamitatibus earum recte judico*'. Qu. εἰ μὴ ξυμφορᾷ γε (or ξυμφοραῖσι) κλέπτομαι. Or εἰ μὴ ξυμφορᾷ κεκλέμμεθα. Cf. Ant. 681. εἰ μὴ τῷ χρόνῳ κεκλέμμεθα. 1218. εἰ — θεοῖσι κλέπτομαι.

ξυμφοραὶ A. Ald. Turn. ξυμφορᾶι L. ξυμφορᾷ B. K. T. Ven. Schn.

245. ἐξείλεθ'] '*He selected, set apart*'. Schol: ἵνα τὰς μὲν αὐτὸς ἔχῃ, τὰς δ' ἀνιερώσῃ τοῖς θεοῖς. Cf. Herod. I. 148. χῶρος ἱρὸς — ἐξαιρημένος — Ποσειδέωνι. Hyperid. c. 29. ὡς πρότερον τοὺς ὁριστὰς τοὺς πεντήκοντα ἐξελόντας αὐτὸ (τὸ ὄρος) τῷ θεῷ. Valck. ad Phœn. 210. In Clarke's Travels VII. 183. are several Bœotian inscriptions recording the dedication of a slave to the god Serapis (in one ἀνατίθησι τὴν ἰδίαν δούλην Διονυσίαν ἱερὰν τῷ Σάραπι). Qu. κτῆμα καὶ λάχος κριτόν. Or κτῆμα τῆς λείας (or καὶ Θήβαις) κριτόν.

κριτόν] '*Chosen, choice*'. Cf. 27. Pind. N. VII. 10. ἀρετᾷ κριθείς (i. q. ἐκκριθείς). Dindorf connects θεοῖς κριτόν. "I. e. ut ἱερόδουλοι fierent".

246. τὸν ἄσκοπον χρόνον] '*That unlooked for length of time*'. Hesych: ἄσκοπος. ἀνόητος, ἀπροόρατος. Il. ω'. 157. Others explain ἄσκοπον, '*incalculable, immense*'. Schol: ἆρ' οὖν τὸν πολὺν τοῦτον καὶ ἀναρίθμητον χρόνον τῶν ἡμερῶν ἐν τῇ Οἰχαλίᾳ διέτριψεν; Cf. El. 864. ἄσκοπος ἃ λώβα. And for the article cf. 542. τοῦ μακροῦ χρόνου. Phil. 328. τὸν μέγαν χόλον. Aj. 1149. τὴν πολλὴν βοήν.

ἄσκοπον] ἄσπετον conj. Herw. Cf. 961. ἄσπετόν τι θαῦμα.

247. βεβὼς ἦν] '*Was gone, was absent*'. Cf. 165. Phil. 435. τεθνηκὼς ἦν.

ἀνήριθμον A. B. Ald. Turn. ἀρίθμιον K. L. pr. M. T. V. Ven. ἀρίθμειον L. corr. ἀνήριθμος Erf. on Œd. R. 179. and Aj. 601. ἀνηρίθμων Hart. Wakefield also would have preferred ἀνηρίθμων, to avoid a second epithet. Perhaps ἡμερῶν ἀνήριθμος is right, as in Aj. 602. μηνῶν ἀνήριθμος τρυχόμενος. El. 227. ἀνάριθμος ὧδε θρήνων. Œd. R. 179. ὧν πόλις ἀνάριθμος ὄλλυται. But the accusative is supported

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ΛΙΧΑΣ.

οὔκ, ἀλλὰ τὸν μὲν πλεῖστον ἐν Λυδοῖς χρόνον
κατείχεθ', ὥς φησ' αὐτὸς, οὐκ ἐλεύθερος,
ἀλλ' ἐμποληθείς· τοῦ λόγου δ' οὐ χρὴ φθόνον,
γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ·
κεῖνος δὲ πραθεὶς Ὀμφάλῃ τῇ βαρβάρῳ
ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει,

by Aj. 646. ὁ μακρὸς κἀναρίθμητος χρόνος. Translate, ἡμερῶν ἀνήριθμον, '*of countless days*', (lit. '*unnumbered in days*'). The Schol. wrongly makes ἡμερῶν to depend on χρόνον.

248. οὔκ, ἀλλά] οὐκ ἀλλὰ Nauck &c. Aeschylus alludes to the following story Ag. 1040. καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ | πραθέντα τλῆναι δουλίας μάζης τυχεῖν. Lucian. q. h. s. c. 10. ἔρια ξαίνοντα καὶ παιόμενον ὑπὸ τῆς Ὀμφάλης τῷ σανδαλίῳ.

249. κατείχεθ'] '*He was detained*'. Aj. 415. δαρόν τε δὴ κατείχετ' ἀμφὶ Τροίαν χρόνον.

ὥς φησ' A. B. K. ὡς φησὶ' L. ὡς φῂς M. '*As he himself allows*'. To be referred to what follows, οὐκ ἐλεύθερος. Lichas pleads his master's own confession in defence of so derogatory an assertion. For the fact see Wund. Introd. V. §. 1. Qu. ὡς ἔφη αὐτὸς, or ὡς ἔφασκεν (261.). But we find ὡς αὐτὸς λέγει 253.

250. ἐμποληθείς] '*Having been sold*'. Schol: πραθεὶς. Ant. 1036. Phil. 579.

τοῦ λόγου δ' —] '*For no ill-will ought to attach (to any one) on account of a statement, of which Jove (himself) is the author (or cause).*' So Hermann: '*narratio rei, cujus Juppiter auctor inveniatur, carere debet invidia.*' Of which Wunder approves. Others understand λόγου to mean '*of a thing* or *matter*' (cf. Br. ad Aj. 1268. Œd. R. 1144. Œd. C. 443. 1150. Ant. 20.). The Scholiast mentions both explanations: οὐ χρὴ, φησὶ, μέμφεσθαι οἷς ἂν πράξῃ ὁ Ζεύς· ἰδίῳ γὰρ λογισμῷ πάντα πράττει ὡς θέλει. ἢ οὕτως· οὐ χρὴ ἀηδῶς ἀκούειν τὸν λόγον, ὅ ἐστιν ἐξευτελίζειν καὶ ψέγειν, ἢ οὐ χρὴ παραιτεῖσθαι λέγειν τὰ παρὰ τοῦ Διὸς γινόμενα, κἂν ᾖ χαλεπά. The explanation I have given appears preferable: for Lichas' motive for making the remark about Hercules' servitude to a woman is to excuse his own apparent freedom of speech, and to escape the ill-will (φθόνον) of Deianira. Qu. οὐδενὸς δὲ χρὴ φθόνον &c.

φθόνον] '*Ill-will, blame.*' Schol: μέμψιν.

251. πράκτωρ] Cf. 862. Κύπρις τῶνδ' ἐφάνη πράκτωρ.

φανῇ] φανεὶς Ven. Cf. Œd. C. 395.

252—3. These two lines are considered spurious by Wunder (v. Emend. p. 186 f.), and suspected by Bergk.

252. κεῖνος δὲ —] A return to the discourse, which was broken by the parenthetic sentence τοῦ λόγου — φανῇ. Cf. 281. Ant. 685. 1196. Aj. 487. But we must write κείνου δὲ with Herm., who observes: "Debebat Lichas declarare quid esset quod dixerat, Ζεὺς ὅτου πράκτωρ φανῇ. Aliter enim vana dixisse ei videretur."

253. ἐνιαυτὸν ἐξέπλησεν] '*Fulfilled a year*' of service. Cf. Genes. 29, 28. ἀνεπλήρωσε τὰ ἑβδομα ταύτης. Three years is the time mentioned

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χοὕτως ἐδήχθη τοῦτο τοὔνειδος λαβὼν
ὥσθ' ὅρκον αὑτῷ προσβαλὼν διώμοσεν
ἦ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους
ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.

by Herodorus (ap. Schol.) and Apollod. II. 6. 2. Isocrates refers to this servitude p. 228 E. κλοπὰς καὶ μοιχείας καὶ παρ' ἀνθρώποις θητείας αὐτοῖς (τοῖς θεοῖς) ὠνείδισαν. The price for which he was sold, viz. three talents, is mentioned by Pherecydes ap. Schol. ad Il. φ'. 23. Cf. Ter. Eun. V. 7. 3.

ὡς αὐτὸς λέγει] A repetition of the preceding ὥς φησ' αὐτὸς 249.

254. ἐδήχθη] ἐδείχθη B. Harl. Cf. Ph. 378. δηχθεὶς πρὸς ἀξήκουσεν. 1358. Below 1117. Aj. 1119. Ant. 317. Arist. Ach. 1. ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν.

τοὔνειδος] τ' ὄνειδος L. Lichas withholds here the true cause of this expedition, which is revealed below 354.

255. ὅρκον αὑτῷ προσβαλών] '*Having laid an oath upon himself*,' having bound himself by on oath. El. 47. ἄγγελλε δ' ὅρκον προστιθεὶς &c. Fr. 419. So in Latin, '*jurejurando se astringere*.'

αὑτῳ B. T. Ald. Turn. αὑτῷ A. K. L. — προσλαβὼν Harl.

διώμοσεν] The active form of διομνύναι is of rare occurrence. The middle and more usual one occurs 378. διώμνυτο. Aj. 1233. διωμόσω.

256. ἦ μὴν — δουλώσειν ἔτι] Cf. Æsch. Prom. 174. ἦ μὴν ἔτ' ἐμοῦ — χρείαν ἕξει. 909. ἦ μὴν ἔτι Ζεὺς — ἔσται ταπεινὸς. Arist. Pl. 608. ἦ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθὶ | μεταπέμψεσθον. Eccl. 1034. ἦ μὴν ἔτ' ὠνήσει &c. For ἦ μὴν cf. also Tr. 1156. Ph. 593. Æsch. Sept. 531. ὄμνυσι δὲ — ἦ μὴν λαπάξειν ἄστυ. Arist. Vesp. 1332. ἦ μὴν σὺ δώσεις αὖριον τούτων δίκην —. Av. 1259. ἦ μήν σε παύσει τῆς ὑβρεως οὑμὸς πατήρ.

τὸν ἀγχιστῆρα] '*The author*'. Cf. 260. Schol: τὸν αἴτιον, καὶ σχεδὸν αὐτὸν ποιήσαντα, τοῦ πάθους (τὸ πάθος Nck.)· λέγει δὲ τὸν Εὔρυτον. Musgr: '*culpæ proximum*', as in Phædr. I. 10. Seidler explains it in an active sense: '*qui admovit hoc malum*'. And so Herm. But there is no such verb as ἀγχίζειν (cf. ἐγγίζειν). Musgrave proposes ἀρτιστῆρα, which had occurred also to myself. Nauck reads αὐτόχειρα, it may be rightly. Perhaps the true reading is ἀρτυστῆρα. Hom. Od. λ'. 366. ψευδέα τ' ἀρτύναντες. ω'. 153. θάνατον κακὸν ἀρτύναντε. π'. 448. ξ'. 469. δ'. 771. The middle form occurs Il. β'. 55. πυκινὴν ἠρτύνετο βουλήν. Od. δ'. 782. ἠρτύνοντο ἐρετμά. Cf. also on Œd. C. 71.

257. παιδὶ the mss. T. vulg. Herm. Dind. Wund. Schn. Nck. παισὶ Turn. Br. Erf. Hart. Which latter seems certainly preferable, for Eurytus had certainly more than one child (266.). The plural might well be used of a single person, whereas the singular could not possibly be used of more than one. Translate '*with wife and child*.' Od. 9, 199.

καὶ γυναικί] γυναικί τε Harl. γυναικὶ (om. καὶ) Rice. σὺν γυναικὶ (as σὺν δόρει σὺν ἀσπίδι) Herm. ξὺν (!) γυναικὶ Hart. Cf. Eur. Med. 11. Tro. 392. Arist. Pl. 382. ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον, | ἱκετηρίαν ἔχοντα, μετὰ τῶν παιδίων | καὶ τῆς γυναικός. 614. Ran. 1408. αὐτὸς, τὰ παιδί', ἡ γυνή. Hom. Il. θ'. 57. φ'. 460.

ἔτι] '*Yet*'. El. 471. πικρὰν | δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι. El. 66. ἄστρον ὡς λάμψειν ἔτι. Œd. R. 1006. Eur. Alc. 743. δίκας δὲ

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κοὐχ ἡλίωσε τοὔπος, ἀλλ', ὅθ' ἁγνὸς ἦν,
στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν
τὴν Εὐρυτείαν· τόνδε γὰρ μεταίτιον
μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·
ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,

δώσεις σοῖσι κηδεσταῖς ἔτι. Arist. Ach. 1156. ὃν ἔτ' ἐπίδοιμι τευθίδος δεόμενον &c. Arist. Eccl. 209. ἦν οὖν ἐμοὶ πίθησθε, σωθήσεσθ' ἔτι.

258. κοὐχ] κουκ (supr. χ a m. pr.) L.

κοὐχ ἡλίωσε τοὔπος] '*And he did not utter in vain* (or rather *render vain) this saying.*' Schol: ἐματαίωσεν, μάταιον εἶπεν τὸ ἔπος. Copied from Homer, Il. π. 737. οὐδ' ἁλίωσε βέλος (schol: μάταιον ἐποίησε, '*nor did he hurl his dart in vain*'). Od. ε. 104. ἀλλὰ μάλ' οὔπως ἔστι Διὸς νόον αἰγιόχοιο | οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι. Il. σ. 324. ὦ πόποι, ἦ ῥ' ἅλιον ἔπος ἔκβαλον ἦματι κείνῳ. ω. 93. εἶμι μέν· οὐδ' ἅλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ. Od. Θ. 285. οὐδ' ἁλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης. Apoll. Rh. III. 1176. βὰν δ' ἴμεν, οὐδ' ἁλίωσαν ὁδόν. Œd. C. 703.

ἡλίωσε A. L. Ald. Turn. ἠλίωσε B. K. T.

ὅθ' ἁγνὸς ἦν] '*As soon as he was purified,*' as soon as he had expiated by his full term of servitude the murder of Iphitus (270 f.). Schol: ὅτε ἠγνίσθη ἀπὸ τοῦ φόνου, ὅ ἐστιν, ὅτε ἐπλήρωσε τὴν ὑπὲρ τοῦ φόνου δουλείαν. Cf. Ant. 889. ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδ'. For the real cause of this expedition see Wund. Introd. V. §. 2.

259. ἐπακτόν] '*Foreign.*' Schol: συμμαχικὸν, οὐκ ἴδιον. Cf. Æsch. Sept. 580. στράτευμ' ἐπακτὸν ἐμβεβληκότα. 1021. στράτευμ' ἐπακτὸν ἐμβαλὼν ἦρει πόλιν. Eur. Ion. 290. οὐκ ἀστὸς, ἀλλ' ἐπακτὸς ἐξ ἄλλης χθονός. 589. Œd. C. 1525. δορός τ' ἐπακτοῦ. This army consisted, according to Apollodorus II. 7. 7, of Arcadians, Malians, and Locrians. Diodorus IV. 37 mentions only Arcadians.

ἔρχεται πόλιν] '*He goes against, invades.*' V. Elmsl. ad Her. 374. εἰ πόλιν ἥξεις. Ἔρχεται seems corrupt. We should perhaps read ἐκπέρθει, or ἐκπορθεῖ, or ἁλαπάζει (Il. β. 367.) For the narrative see Apollod. II. 6. 1 f.

260—80. The whole or a portion of this passage is probably an interpolation.

260. τόνδε] I. e. Eurytus, contained in the preceding τὴν Εὐρυτείαν. Cf. 577. Œd. R. 1195. τὸν σὸν δαίμονα — ὅστις &c. Œd. C. 1070. πᾶσα δ' ὁρμᾶται — πώλων ἄμβασις, οἳ &c. Ant. 1035. κοὐδὲ μαντικῆς | ἄπρακτος ὑμῖν εἰμί· τῶν (sc. μάντεων) γένους ὕπο | ἐξημπόλημαι. Œd. C. 731. 942. Ant. 1137. El. 195. 963. Æsch. Sept. 173. ξύνοικος εἴην τῷ γυναικείῳ γένει· | κρατοῦσα μὲν γὰρ (sc. γυνὴ) &c. Herod. VII. 8. πυρώσω τὰς Ἀθήνας, οἵ γε ἐμὲ — ὑπῆρξαν ἄδικα ποιεῦντες. Thuc. I. 136. ὁ δὲ — φεύγει — ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. Cic. Fin. V. 6. '*Carneadea nobis adhibenda divisio est —. Ille igitur vidit.*' Cf. on Œd. C. 942.

μεταίτιον] The same almost as αἴτιον both here and in 447. 1234. Its usual meaning is '*participator in, accessory to,*' as in Æsch. Eum. 199. αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, | ἀλλ' εἰς τὸ πᾶν ἔπραξας ὡς παναίτιος. Cf. Eur. Suppl. 26. Herod. VII. 156. μεταίτιον τοῦ πολέμου.

262. αὐτὸν ἐλθόντ'] For the occasion and motive of Hercules' visit to Eurytus see Wund. Introd. IV. §. 1.

ἐφέστιον] '*An inmate.*' Æsch. Sept. 853. πύνοι πόνων, δόμων ἐφέ-

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ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,

στιοι. Eum. 577. 669. Suppl. 365. Cf. Hom. Od. *γ'*. 234. *ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος*. Apoll. Rhod. I. 910. *ἐφέστιοι ἐν μεγάροισιν*. Æsch. Ag. 824. *εἰς μέλαθρα καὶ δόμους ἐφεστίους* (*ἐφέστιος*?) | *ἐλθών*. Eur. Med. 713. *δέξαι δὲ χώρᾳ καὶ δόμοις ἐφέστιον*. Cycl. 370. *δωμάτων ἐφεστίους ξένους*.

263. *ξένον παλαιόν*] '*An old friend.*' Cf. on Phil. 425. *παλαιὸς — φίλος*. 586. *φίλος μέγιστος*. Arist. Pl. 1042. *ἀρχαίαν φίλην*. Eur. Alc. 213. *σὺ δ' εἶ παλαιὸς δεσπόταις ἐμοῖς φίλος*. This ancient friendship seems confirmed by the fact that it was from Eurytus that Hercules learnt his skill in the use of the bow (Theocr. XXIV. 105 f. Apoll. II. 4. 11.), the former having learnt it from Apollo (Schol. ad Il. *ε'*. 392.). Homer also mentions that there existed a close friendship between Hercules and Iphitus the son of Eurytus, Od. *φ'*. 27. *ὅς* (*Ἡρακλῆς*) *μιν* (*Ἴφιτον*) *ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ*.

πολλὰ μὲν —] "Sensus est, *πολλὰ ἐφύβρισε καὶ λόγῳ* (265—8) *καὶ ἔργῳ* (268 - 9)," observes Dobree, who after *φρενὶ* would supply some verb from the opposite *ἐπερρόθησε*.

λόγοις] Qu. *ψόγοις*. These two words are often confused (v. Valck. ad Phœn. 207). But cf. Eur. Suppl. 565. *πολλοὺς ὑπεκφύγοις ἂν ἀνθρώπων λόγους* (where v. Markl.). Aj. 501. *λόγοις ἰάπτων*. Or *κακοῖς* '*conviciis*' (Ant. 413 &c.).

264. Bergk ejects the words *πολλὰ — χεροῖν μέν*.

ἐπερρόθησε] '*Abused, attacked, assailed.*' Schol: *σφοδρῶς ὕβρισεν, ἢ εἰς τὴν παιδοκτονίαν τῶν ἀπὸ Μεγάρας τέκνων, ἢ ὅτι πολλαῖς πρώην ὡμίλησε γυναιξίν*. Fr. 700. *χορὸς δ' ἀναύδων ἰχθύων ἐπερρόθει | σαίνουσιν οὐραίοισι τὴν κεκτημένην*. Æsch. Cho. 425. 456. Sept. 364. Perhaps: *πολλὰ μὲν λόγοις | ἐπιρρόθοισι, πολλὰ δ' ἀτηρᾷ φρενὶ | ψέγει, λέγων μὲν ὡς —*. Cf. Ant. 415. *ἐγερτὶ κινῶν* (qu. *κνίζων*) *ἄνδρ' ἀνὴρ ἐπιρρόθοις | κακοῖσιν*. Eurytus no doubt reproached Hercules for having destroyed his children by his former wife Megara, and made this a ground for withholding from him the hand of his daughter. For the details of this contumelious treatment see Wund. Introd. IV. §. 1.

ἀτηρᾷ φρενί] '*With an infatuated mind.*' Gl. T: *ἀπηνεῖ*. Cf. Ant. 603. *λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς*. Eur. Fr. 158, 3. *ἀτηρὰ γλῶσσα*. Also Tr. 294. *πανδίκῳ φρενί*. 763. *ἴλεῳ φρενί*. 103. *ποθουμένᾳ φρενί*. The opposition however between *ἀτηρᾷ φρενὶ* and *λόγοις* is by no means clear. Musgrave remarks: "Si *ἐπιρροθεῖν λόγοις* interpreteris '*dicteriis incessere*,' quid erit, quaeso, *ἀτηρᾷ φρενὶ ἐπιρροθεῖν*? An *ἀτηρᾷ φρενὶ* ablativus erit causae incitantis, '*præ amentia*'?" Wakef: "Nec tantum in verbis se malitiosum dedit, sed animum malignum quoque se gerere probavit." Hermann and Wunder defend the common reading, understanding the phrase of a mischievously conceived deed (*'mala mente meditatum facinus'*). Apitz thinks the opposite *ἔργοις* is implied in *ἀτηρᾷ φρενί*. With *φρενὶ* Dobree would understand some verb to be supplied from its opposite *ἐπερρόθησε*. The opprobrious language is mentioned 265—8, the injurious act 268—9. Should we read *ἀτηρᾷ χερί*? Cf. Æsch. Cho. 297. *Τροίας ἀναστατῆρας εὐδόξῳ φρενί* (*χερί*?). *φρένα* and *χέρα* are confounded Eur. Hipp. 1438. And the same error appears to exist in

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λέγων χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη
τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν,
φανεὶς δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου

Œd. C. 1340. εἰ σὺ τἠμῇ συμπαραστήσει φρενί (χερί?). Or πολλὰ δ' ὕβρισεν χερί. Or thus: πολλὰ μὲν λόγοις | ἐπερρόθησε δείν' (or -σεν αἴσχρ') ἀπ' ἀτηρᾶς φρενός. Or — ἐπερρόθησε σκώμματ' ἀτηρᾷ φρενί. The passage is certainly a perplexing one. The act here alluded to was his violent expulsion of Hercules, when intoxicated (268 f.). See Schol. Eur. Hipp. 545. Schol. Hom. Il. ε'. 392. Apollod. II. 5. 12.

265. λέγων] λέγω Harl.

χεροῖν A. K. L. T. χερὶ B.

ἄφυκτ' — βέλη] Cf. Phil. 105. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον.

ἔχων] αὐχῶν conj. Wakef.

266. τῶν ὧν τέκνων] So 525. τὸν ὕν προσμένουσ' ἀκοίτην. Aj. 442. τῶν ὅπλων τῶν ὧν. Æsch. Sept. 646. λιτῶν τῶν ὧν. Plat. Rep. III. 394 A. τὰ ἃ δάκρυα.

τῶν ὧν τέκνων λείποιτο —] '*He was inferior to his own children in the trial of the bow*'. Schol: τοῦτο ἰδίως· οὐ γὰρ ἠλαζονεύσατο μόνον περὶ τῶν παίδων ἑαυτοῦ, ἀλλὰ καὶ δῶρον τοξείας προθεὶς τὴν Ἰόλην, νικήσαντι Ἡρακλεῖ οὐκ ἠγγύησε. Cf. Aj. 1245. οἱ λελειμμένοι. El. 474. Æsch. Pers. 336. μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ; Herod. I. 99. ἐς ἀνδραγαθίην λειπόμενοι. Æschin. in Ctes. p. 74. 41. εἴ τινος ἀπολειφθήσεται τῆς δωροδοκίας. On the children of Eurytus see Wund. Introd. IV. §. 2. Hesiod says there were four. Others mention two or tree.

λείποιτο A. T. λίποιτο B. K. L. M. V. Schol.

πρὸς τόξου κρίσιν] πρὸς τόξου ῥυσιν (ἔρυσιν) conj. Herw. Cf. El. 684. δρόμον — οὗ πρώτη κρίσις.

267. φώνει (φώνεῖ L.) δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου ῥαίοιτο the mss. φωνεῖ δὲ — Br. Vauv. φανεὶς δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου — Herm. Dind. Hart. Nauck. φανεὶς — ἐξ ἐλευθέρου conj. Nauck. ὡσεὶ δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου — Wund. I. e. '*And that like a slave instead of a free man he was knocked about* (by Eurystheus).' Or '— *beaten* (by Omphale).' Schol: λείπει ἡ ὑπό· ὡς ὑπὸ ἐλευθέρου ἀνδρὸς ὑβρίζοιτο. λέγει δὲ τὸν Εὐρυσθέα. Wunder compares Aj. 1021. τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι, | δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. Phil. 995 f. Aj. 502 f. Œd. R. 1491. (Add Aj. 1362. ἡμᾶς σὺ δούλους τῇδε θἠμέρᾳ φανεῖς. Xen. Mem. I. 3. 21. δοῦλος εἶναι ἀντ' ἐλευθέρου. Tr. 148. ἕως τις ἀντὶ παρθένου κληθῇ γυνή.) And for ὡσεὶ he cites Ant. 653. El. 234. See his Emend. p. 22—6. Musgr: '*quod ab homine libero (Eurystheo) mulcaretur*.' Neue wrongly connects δοῦλος ἀνδρὸς ἐλευθέρου. If ὡς be correct, which however I do not think is the case, the genitive ἀνδρὸς ἐλευθέρου must depend on ῥαίοιτο. So Phil. 1135. πολυμηχάνου ἀνδρὸς ἐρέσσει. Cf. on Phil. 3. The Scholiast understands ὑπό. Qu. ὥσεὶ δὲ δοῦλος ἀνδρὸς ἐξ ἐλευθέρου | ῥαίοιτο. Or ἔπειτα δοῦλος ἀνδρὸς ὡς ἐλευθέρου —. Or ὡσεὶ δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου | φθείροιτο. Or ῥαισθεὶς δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου | φαίνοιτο. Hermann's emendation seems more satisfactory than Wunder's. Herm: "Quum

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ῥαίοιτο· δείπνοις δ' ἡνίκ' ἦν ὠνωμένος,
ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
ὡς ἵκετ' αὖθις Ἴφιτος Τιρυνθίαν
πρὸς κλιτὺν, ἵππους νομάδας ἐξιχνοσκοπῶν,
τότ' ἄλλοσ' αὐτὸν ὄμμα θἀτέρᾳ δὲ νοῦν

φανεὶς in φώνει mutatum esset, additum est ὡς, expulsumque deinde ἀντί."

φώνει (φώνεῖ L.) the mss. φωνεῖ Br. Vauv. φανεὶς Hom. Dind. Hart. Schn. Cf. Aj. 1020. δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. Tr. 452. ὀφθήσει κακός.

ὡς the mss. ἀντ' Herm. Wund. Dind. Hart. Schn.

268. ῥαίοιτο] The imperfect optative. Gl: φθείροιτο. Wakefield renders: '*was knocked about.*' Hom. Od. ξ'. 325. οὔποτ' ἀκούσας | ῥαιομένου, ὅτε μ' ἔρραιεν κλυτὸς Ἐννοσίγαιος. Æsch. Prom. 189. ὅταν ταύτῃ ῥαισθῇ. 236. διαρραισθέντας. Hence ῥαιστὴρ '*a hammer.*' Qu. φθείροιτο (i. q. ἔρροι) '*wandered about.*'

δείπνοις] '*At supper.*' Cf. on Œd. R. 779. ἐν δείπνοις ὑπερπλησθεὶς μέθης.

οἰνωμένος mss. Ald. Turn. Herm. Schn. ὠνωμένος Pors. Elmsl. Dind. &c. See Elmsley ad Bacch. 686. οἰνωμένας (ὠν. Elmsl.), where he compares ibid. 812. ἐξοινωμένας (ἐξων. Elmsl.). 1286. οἰμωγμένον (ὠμ. Elmsl.). 32. οἴστρησα (ὤστρ. Elmsl.). Æsch. Suppl. 414. ὠνωμένον (al. οἰν.). Pers. 769. ὠακοστρόφουν (οἰακ. most mss.). Eur. Cycl. 226. ἐξωδηκότα. Compare also Aj. 897. ὤχωκ' (οἴχ. the mss.). Plat. Legg. VI. p. 775 C. διωνωμένος (so the best mss. διοινωμένος vulg.). VII. 815 C. κατωνωμένους (κατοιν. vulg.). Pollux VI. 21. διοινωμένος δὲ καὶ κατοινωμένος ὡς Πλάτων, καὶ οἰνωμένως ὡς Κρατῖνος. As the augment is recognised in the preterites of οἰκτείρω, οἰκῶ, οἰμώζω, οἴομαι, οἴχομαι, there is no reason, observes Elmsley, why it should not be extended to all verbs beginning in οι. Cf. on Arist. Ran. 743.

269. ἐκτὸς αὐτὸν A. B. K. L. αὐτὸν ἐκτὸς T. Ven.

ὧν ἔχων χόλον] '*For which things entertaining anger.*' Cf. on Œd. R. 698. ὅτου ποτὲ — μῆνιν τοσήνδε — στήσας ἔχεις. Ant. 1177. πατρὶ μηνίσας φόνου. Aj. 41. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων. Hom. Od. α'. 70. Κύκλωπος κεχόλωται.

270. αὖθις] '*Back again.*' Aj. 1262. Qu. ὡς ἵκεθ' υἱὸς Ἴφιτος &c.

Τιρυνθίαν πρὸς κλιτύν] Cf. 1151. So κλιτὺς Παρνησία Ant. 1145.

271. ἵππους] The same is related by Pherecydes ap. Schol. ad Od. φ'. 23. and Diodor. IV. 31. Others mention oxen as being stolen: see Apollod. II. 6. 2.

ἵππους νομάδας] Fr. 110. νομὰς — ἔλαφος.

ἐξιχνοσκοπῶν] Æsch. Cho. 228. ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς. Ag. 359. ἐξιχνεῦσαι. The middle form occurs Aj. 997. διώκων κἀξιχνοσκοπούμενος.

272. '*Then when he had his eye turned in one direction, and his thoughts in another* (i. e. when he was off his guard) &c.' So Theognis 87. μή μ' ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλῃ. Eur. Phœn. 363. λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει. 1427. τὸν νοῦν πρὸς αὐτὸν

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ἔχουτ' ἀπ' ἄκρας ἧκε πυργώδους πλακός.
ἔργου δ' ἕκατι τοῦδε μηνίσας ἄναξ
ὁ τῶν ἁπάντων Ζεὺς πατὴρ Ὀλύμπιος
πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο
ὀθούνεκ' αὐτὸν μοῦνον ἀνθρώπων δόλῳ

οὐκ ἔχων, ἐκεῖσε δέ. Plat. Theag. 129. ἀνέστη — ἐπιτηρήσας ἄλλοσε τὸν νοῦν ἔχοντα. Arist. Eq. 1031. ἐπιτηρῶν, | ἐξέδεταί σου τοὔψον, ὅταν σύ ποι ἄλλοσε χάσκῃς. Ion. 1370. ἐκεῖσε τὸν νοῦν δούς. Amphis Stob. Flor. 99, 25. ὅπου τις ἀλγεῖ, κεῖσε καὶ τὸν νοῦν ἔχει. Catull. 62, 15. '*Nos alio mentes, alio divisimus aures.*' Or there may be no opposition intended between ἄλλοσε and θατέρᾳ, and the sense may simply be: '*when he had his eye turned in another direction, and his thoughts elsewhere.*' Which seems preferable, and so explains the schol: ἀλλαχόσε τὸν νοῦν ἔχοντα, καὶ οὐδὲν δεινὸν πείσεσθαι προσδοκῶντα. For the narrative cf. Diodor. IV. 31. τοῦτον μὲν (Iphitus) ἀναβιβάσας ὁ Ἡρακλῆς ἐπί τινα πύργον ὑψηλὸν ἐκέλευσεν ἀφορᾶν μή που νεμόμεναι τυγχάνουσιν· οὐ δυναμένου δὲ κατανοῆσαι τοῦ Ἰφίτου, φήσας αὐτὸν ψευδῶς κατητιᾶσθαι τὴν κλοπὴν κατεκρήμνισεν ἀπὸ τοῦ πύργου. Pherecyd. ap. Schol. Hom. Od. φ'. 23. Apollod. II 6. 2. τὸν δὲ Ἡρακλέα μηχανῇ τινι καὶ στρατηγίᾳ συνεφελκυσάμενον αὐτὸν ἄγειν εἰς ἐπίκρημνον τεῖχος καὶ καταρρίψαι διὰ τὸ πρὸς αὐτὸν ἔχειν ἔγκλημα καὶ τὸν πατέρα, ὅτι τελευτήσαντι αὐτῷ τὸν ἆθλον τὴν Ἰόλην γαμεῖν οὐκ ἔδωκαν, ἀλλ' ἀτιμάσαντες ἀπέπεμψαν. Ibid. Ἡρακλῆς δὲ ὑπισχνεῖται καὶ ξενίζει μὲν αὐτὸν (Iphitus), μανεὶς δὲ αὖθις ἀπὸ τῶν Τιρυνθίων ἔρριψεν αὐτὸν τειχέων.

ἄλλοσ' — ὄμμα — ἔχοντα] El. 1474. μηκέτ' ἄλλοσε σκόπει. Arist. Eq. 1032. ὅταν σύ ποι ἄλλοσε χάσκῃς.

θατέρᾳ B. T. Turn. θητέρᾳ A. K. R. Ald. θητέρα Harl. θήτερα L. I. e. τῇ ἑτέρᾳ, '*in the opposite direction.*' The true reading is θατέρᾳ (or θατ.). Thom. M. p. 121. ὡσαύτως καὶ ἐπὶ θηλυκοῦ ἀτέρα, οὐ θατέρα. ἀλλ' ἐπὶ δοτικῆς θατέρᾳ. Cf. on Œd. R. 782. Œd. C. 497. Arist. Av. 1365. Eur. Hipp. 905. Rhes. 450. Henioch. Stob. Flor. p. 169. Grot.

273. ἧκε] ἔδικε conj. Mein. Schol: ἐδίσκευσε. — ἔχων Wakefield.

πυργώδους πλακός] *Towering summit (*or *height).* Schol: ὑψηλοῦ ὄρους. Aj. 1220. ἄκραν ὑπὸ πλάκα Σουνίου. Ph. 1430. Οἴτης πλάκας. Ion. 1286. Παρνασσοῦ πλάκες.

274 f. Pherecydes l. c. λέγεται δὲ ὡς ἀγανακτήσας ὁ Ζεὺς ἐπὶ τῇ ξενοκτονίᾳ προσέταξεν Ἑρμῇ λαβόντα τὸν Ἡρακλέα πωλῆσαι δίκην τοῦ φόνου. τὸν δὲ εἰς Λυδίαν ἀγαγόντα τῇ τῶν τόπων βασιλευούσῃ Ὀμφάλῃ δοῦναι τριῶν τιμηθέντα ταλάντων. Diodorus (IV. 31.) and Apollodorus (II. 6. 2.) state that it was the Delphian Apollo that bade Hercules serve Omphale. Zeus speaks by the mouth of his son Apollo. Cf. on Œd. R. 498.

275. Ὀλύμπιος A. B. K. L. Harl. ὀὐλύμπιος (or οὐλ.) T.

277. ὀθούνεκ'] '*That*'. Contracted from ὅτου ἕνεκα. So ὅτι means equally '*that*' and '*because.*' Compare ἀνθ' ὧν, ἀνθ' ὅτου. Connect ἠνέσχετο ὀθούνεκ' *brooked that.*

μοῦνον] μόνον K. L. Qu. δόλοισιν οὕνεκ' αὐτὸν ἀνθρώπων μόνον.

μοῦνον ανθρώπων] I. e. alone of those whom he had slain.

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ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἠμύνατο,
Ζεύς τἂν συνέγνω ξὺν δίκῃ χειρουμένῳ·
ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280
κεῖνοι δ' ὑπερχλίοντες ἐκ γλώσσης κακῆς
αὐτοὶ μὲν Ἅιδου πάντες εἰσ' οἰκήτορες,
πόλις δὲ δούλη· τάσδε δ' ἅσπερ εἰσορᾷς,

278. εἰ γὰρ —] '*For if he had openly retaliated.*'

ἠμύνατο A. K. L. T. ἠμύνετο B.

279. Cf. Ant. 926. Æsch. Suppl. 215. εἰδὼς ἂν αἶσαν τήνδε συγγνοίη βροτοῖς.

τ' ἄν the mss. τἂν Erf. &c. ἂν Reisk. γ' ἂν Wak. Cf. Elmsl. ad Œd. C. 1357. Pors. ad Med. 863. Monk. ad Hipp. 443. Blomf. ad Sept. 179.

χειρουμένῳ] '*For vanquishing him.*'

280. Suspected by Zippmann and others. Perhaps an interpolation.

ὕβριν] '*Contumely*,' such as that of Eurytus. Cf. El. 595. ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε. Eur. Hipp. 1416. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον &c.

οὐδὲ δαίμονες] '*Not even the gods*,' more then men. Cf. 126. 367.

281. κεῖνοι δ'] Eurytus and his family. Cf. 252.

κεῖνοι δ' — αὐτοὶ μὲν — πόλις δὲ —] Cf. Œd. R. 1459. Aj. 1386.

ὑπερχλίοντες ἐκ γλώσσης κακῆς] '*By reason of their excessive wantonness in reviling (with an evil tongue).*' Schol: ὑπερτρυφήσαντες τῇ καθ' Ἡρακλέους λοιδορίᾳ. Cf. ὑπερχολᾶν Arist. Lys. 694.

ὑπερχλίοντες L. pr. and in lemm. schol. Dind. Wund. Schn. Hart. Nck. ὑπερχλιδῶντες L. corr. a m. ant. Ald. Turn. Br. Herm. Wunder thinks χλίειν more poetic than χλιδᾶν. Cf. Blomf. Gloss. Choeph. 131. Χλίειν occurs Æsch. Cho. 135. Suppl. 233. ἐγχλίειν Suppl. 892 (Ἕλλησιν ἐγχλίεις ἄγαν). Χλιδᾶν Prom. 973—4. Suppl. 813. Fr. 433. Arist. Lys. 640. Macho Athen. p. 577 E. κατεγχλιδώσης τῷ βασιλεῖ. But it seems to me that an aorist, rather than a present, is required. I should therefore prefer ὑπερχλίσαντες. Some (Heath. Musgr. Billerb.) mark a comma after ὑπερχλιδῶντες, and none after κακῆς. Bergk thinks something has slipt out before this line.

ἐκ γλώσσης] ἐξ ὕβρις (ἐκ γλώσσης in marg.) K. Qu. ἐκ γνώμης.

282. αὐτοὶ μὲν — πόλις δὲ δούλη] I. e. '*have brought at once destruction upon themselves, and bondage upon their country.*' So Æsch. Prom. 227. ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς | κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον.

Ἅιδου — οἰκήτορες] Cf. 1161. Ἅιδου φθίμενος οἰκήτωρ. Aj. 517.

283. δέ] τε Lenting ad Med. 196.

τάσδε δ' ἅσπερ εἰσορᾷς —] On this kind of attraction see Matth. §. 474. Cf. Œd. R. 449. τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς — οὗτός ἐστιν ἐνθάδε. Œd. C. 1150. Hom. Il. κ'. 416. φυλακὰς δ' ἅς εἴρεαι, ἥρως, | οὔτις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει. π'. 58. κούρην ἣν ἄρα —, τὴν &c. Hymn. in Cer. 66. κούρην τὴν ἔτεκον —, τῆς ἀδινὴν ὄπ' ἄκουσα &c. Eur. Or. 1645. Ἑλένην μὲν, ἣν σὺ διολέσαι πρόθυμος ὢν | ἥμαρτες —, | ἥδ' ἐστὶν, ἣν ὁρᾶτε. Bacch. 202. Tro. 37. Arist. Pl. 201. ὅπως ἐγὼ τὴν δύναμιν, ἣν ὑμεῖς φατὲ | ἔχειν με, ταύτης δεσπότης γενήσομαι. Lys. 408. ὦ χρυσοχόε, τὸν ὁρμὸν, ὃν ἐπεσκεύασας —, ἡ βά-

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ἐξ ὀλβίων ἄξηλον εὑροῦσαι βίον
χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς 285
ἐφεῖτ', ἐγώ τε πιστὸς ὢν κείνῳ, τελῶ.

λανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. Solon: πλοῦτον δ' ὃν μὲν δῶσι θεοί, παραγίγνεται ἀνδρὶ | ἔμπεδος. Herod. II. 106. τὰς δὲ στήλας, τὰς ἵστα — Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι. Daniel VIII. 20. (LXX.) τὸν κριὸν, ὃν εἶδες, τὸν ἔχοντα τὰ κέρατα, βασιλεὺς Μήδων καὶ Περσῶν ἐστί. S. Matth. Ev. XXI. 42. τὸν λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. S. Mark Ev. VI. 17. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. Plaut. Amph. IV. 1. 1. '*Naucratem quem convenire volui, in navi non erat.*' Capt. I. 2. 1. '*Istos captivos quos emi, his indito catenas.*' Prol. 1. '*Hos quos videtis stare hic captivos duos,* | *illi qui astant, hi stant ambo, non sed ent.*' Epid. III. 4. 12. '*Istum quem quaeris, ego sum.*' Virg. Æn. I. 573. '*Urbem quam statuo, vestra est.*' Catull. X. 28. '*Istud quod modo dixeram me habere,* | *fugit me ratio.*' Cic. Epist. Fam. XIII. 28. 3. '*illud quod supra scripsi, id —.*' Petron. '*Hunc adolescentem quem vides, malo astro natus est.*' That in some of these passages there is really an attraction by apposition, is evident from Hom. Il. ζ. 396. Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, | Ἠετίων ὃς ἔναιεν —. In others the accusative may be considered as '*absolutus*' or '*pendens.*' So we say, '*But as for these &c.*'

284. ἐξ ὀλβίων] '*From being happy.*' Ὀλβίων is fem., not neuter. Instead of some such expression following as δυστυχεῖς γενόμεναι, the sentence takes another turn, and its equivalent ἄξηλον εὑροῦσαι βίον is substituted for it. Cf. 619. χάρις — ἐξ ἁπλῆς διπλῆ. 1075. νῦν δ' ἐκ τοιούτου θῆλυς εὕρημαι τάλας. Œd. R. 454. τυφλὸς γὰρ ἐκ δεδορκότος &c. Phil. 720. εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων. Ant. 1093. λευκὴν ἐγὼ | τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα. Fr. 713. ἐξ ἀδήλου — ἔρχεται νέα. Aj. 277. Æsch. Cho. 256. ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν. Eur. Hec. 55. ἥτις ἐκ τυραννικῶν δόμων | δούλειον ἦμαρ εἶδες. Her. 939. ἐκ γὰρ εὐτυχοῦς | ἥδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὁρᾶν. Tro. 497. κἂν πέδῳ κοίτας ἔχειν | ῥυσοῖσι νώτοις βασιλικῶν ἐκ δεμνίων. Arist. Ran. 1011. ἀλλ' ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας. Av. 799. ἐξ οὐδενὸς | μεγάλα πράττει ('*from being nobody he has become a great man*'). Isocr. p. 100. ἐξ ἀδόξων μὲν γενέσθαι λαμπροῖς, ἐκ πενήτων δὲ πλουσίοις. p. 202 C. αὐτὸν μὲν ἐξ ἰδιώτου τύραννον κατέστησε. Sallust Jug. c. 10. '*Romanos ex amicis amicissimos fecisti.*' Qu. ἐξ ὀλβίου γ' ἄξηλον —, or ἐξ ὀλβίου σχοῦσαι μάλ' ἄξηλον.

ἄξηλον] '*Unenviable, wretched.*' El. 1455. 1. Eur. Iph. T. 619. ἄξηλα — κοὐκ εὐδαίμονα.

εὑροῦσαι] '*Having found, obtained.*' Cf. Œd. C. 1077. δεινὰ δ' εὑρούσα πρὸς αὐθαίμων πάθη. The active, as in Eur. Phœn. 411. πόθεν δ' ἐβόσκου πρὶν γάμοις εὑρεῖν βίον; Pind. Ol. VII. 163. ἄνδρα τε πὺξ ἀρετὰν εὑρόντα. P. II. 64. ἀπείρονα δόξαν εὑρεῖν. Cf. on 25. Blomf. Gl. Prom. 146.

285. πόσις τε σὸς vulg. Wund. Schn. Herm. Dind. Nck. πόσις γε σὸς Erf. πόσις γ' ὁ σὸς Br.

286. ἐφεῖτ'] '*Enjoined.*' Schol: ἐνετείλατο. Suid: ἐφεῖτο. ἐπετέλλετο. Aj. 116. σοὶ δ' ἐφίεμαι &c. 970. τοῦδέ σοι μέλειν ἐφίετο. El.

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αὐτὸν δ' ἐκεῖνον, εὖτ' ἂν ἁγνὰ θύματα
ῥέξῃ πατρῴῳ Ζηνὶ τῆς ἁλώσεως,
φρόνει νιν ὡς ἥξοντα· τοῦτο γὰρ λόγου
πολλοῦ καλῶς λεχθέντος ἥδιστον κλύειν. 290

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΤΡΑΧΙΝΙΩΝ.

ἄνασσα, νῦν σοι τέρψις ἐμφανὴς κυρεῖ,
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένῃ λόγῳ.

1111. ἀλλά μοι γέρων ἐφεῖτ' — ἀγγεῖλαι &c. 51. Œd. R. 766. 1055. Phil. 619. 770. So μεθεῖτο above 197.

ἐγὼ δὲ vulg. Herm. Wund. Dind. Schn. ἐγώ τε Wak. Br. Bened. Nck. Cf. 334. ὡς σύ θ' οἵ θέλεις | σπεύδῃς, ἐγώ τε (ἐγὼ δὲ vulg.) τἄνδον ἐξαρκῆ τιθῶ. Cf. on 143. 493 f. and on Ant. 1096.

πιστὸς ὢν κείνῳ] '*Being obedient to (in obedience to) him.*' Fr. 553. ἄπιστος (i. e. ἀπειθής, Hesych.).

287. αὐτὸν δ' ἐκεῖνον] '*But as for him (192) himself.*' Cf. Arist. Pl. 83. ἐκεῖνος αὐτός; — Αὐτότατος. and on Eccl. 328.

ἁγνὰ θύματα] '*Sacred offerings.*' Cf. 239 f.

288. πατρῴῳ Ζηνί] I. e. γενεθλίῳ, as Hermann explains. Apollo, we know, was worshipped under this title at Athens; not so Zeus, as Plato expressly tells us. Consult Spanhem. and Herm. ad Arist. Nub. 1470.

τῆς ἁλώσεως] '*For (in return for) the capture.*' We may supply, if we please, χάριν, ἕνεκα, ὑπὲρ, or the like. Cf. 269. Matth. §. 364.

289. φρόνει νιν ὡς ἥξοντα] Cf. El. 1370. φροντίζεθ' ὡς τούτοις — μαχούμενοι. Phil. 415. ὡς μηκέτ' ὄντα κεῖνον ἐν φάει νόει. 810. σαφῶς φρόνει (μενοῦντά με). Œd. R. 848. For the repetition of the pronoun νιν after ἐκεῖνον cf. on Œd. R. 248. 718. El. 1264. Aj. 281. Eur. Iph. A. 461. τὴν δ' αὖ τάλαιναν παρθένον, τί παρθένον; | Ἄιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα. Arist. Pl. 149 — 52. καὶ τὰς γ' ἑταίρας φασὶ τὰς Κορινθίας, ὅταν μὲν —, | τὸν πρωκτὸν αὐτὰς εὐθὺς ὡς τοῦτον τρέπειν. Herod. II. 102. παραμειψάμενος ὧν τούτους, τοῦ ἐπὶ τούτοισι γενομένου βασιλέος, τῷ οὔνομα ἦν Σέσωστρις, τούτου μνήμην ποιήσομαι. Matth. §. 472, 1. Hartung reads φρόνει σαφῶς ἥξοντα. Perhaps φρόνει τάχ' ὡς ἥξοντα.

φρόνει] φρόνειν (acc. supr. o a m. rec., and a double dot under εἶν) L. Gl. T: φρόνει. προσδόκα.

290. καλῶς λεχθέντος] '*Having been delivered auspiciously (in auspicious words).*' Qu. καλοῦ —.

291. Cf. Œd. C. 1290. καὶ ταῦτ' ἀφ' ὑμῶν βουλήσομαι — κυρεῖν ἐμοί.

292. τῶν μὲν παρόντων —] I. e. '*both from what is present before you and from what you have learnt by report.*' Lit. '*Some things indeed being present* (namely Lichas with the captives), &c.' Toup and Wakefield read τὰ μὲν παρόντων. Qu. τὰ μέν γ' ὁρώσῃ (or ἰδούσῃ), or τὰ μὲν βλεπούσῃ.

τῶν δὲ the mss. Ald. Turn. Br. τὰ δὲ Scal. Herm. Dind. &c.

πεπυσμένῃ the mss. πεπυσμένῃ Toup. Br. Herm. &c. Similar variations of case often occur. So Phil. 170. μή τον κηδομένου βροτῶν μηδὲ σύντροφον ὄμμ' ἔχων. Ant. 383. Thuc. I. 2. τῆς ἐμπορίας οὐκ οὔσης οὐδ' ἐπιμιγνύντες ἀλλήλοις.

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ΔΗΙΑΝΕΙΡΑ.

πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν, ἀνδρὸς εὐτυχῆ
κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί;
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν.
ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπουμένοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,

λόγῳ A. K. L. λόγων B. T. V.

294. πρᾶξιν τήνδε] '*This (good) fortune.*' Cf. 152. Aj. 792.

πανδίκῳ φρενί] '*With a feeling altogether right, with all justice.*' Meineke: "Πάνδικος φρὴν est animus summo jure id quod agit agens." Wunder explains: '*toto animo.*' Connect this with χαίροιμι. Cf. Aj. 525. For πανδίκῳ Hartung gives πανδίκως. Nauck suspects πανδίκῳ φρενί.

295. πολλή 'στ' A. K. Harl. Ald. Br. Elmsl. ad Med. 981. &c. πολλῆστ' ἀνάγκηι L. πολλή τ' B. T. πολλὴ δ' V. Turn. πολλή γ' Valck. ad Phœn. 1668. Heath. Erf. Apitz. Cf. on Œd. C. 293. El. 309. Eur. Hec. 390. Arist. Pac. 373. ἅπασ' ἀνάγκη 'στ' (γ' al.) ἀποθανεῖν. Elmsl. ad Med. 981.

τῇδε τοῦτο συντρέχειν] '*That this* (τὸ χαίρειν) *should accord with this* (πράξει τῇδε).' Or, '*That this should accord (lit. run together) in this way,*' i. e. '*that this should be so.*' Gl. A: τῇδε. οὕτω. Wakefield understands τῇδε of Deianira, as in 305. &c. Hart: τῷδε τοῦτο συμφέρειν. "I. e. τῇ εὐτυχεῖ τύχῃ τὸ χαίρειν." (Mein.) The passage appears corrupt, and is suspected as an interpolation by Wund. Dind. Bergk. Nauck. Qu. τῇδε τοὔθ' οὕτως ἔχειν.

συντρέχειν] συμπράττειν V. συμφέρειν Ven. Hart. Cf. Eur. Ion. 559. ἆρα δῆτ' ἐκεῖ μ' ἔφυσας; — Τῷ χρόνῳ γε συντρέχει. Herod. I. 54. ἀμφοτέρων ἐς τὠυτὸ αἱ γνῶμαι συνέδραμον. Æsch. Fr. 286. ἀλλ' οὔτε πολλὰ τραύματ' ἐν στέρνοις λαβὼν | θνήσκει τις, εἰ μὴ τέρμα συντρέχοι βίου. Συντρέχειν is used with the dative of a thing below 880. Œd. C. 160.

296. ὅμως δ'] καὶ μὴν Suid. v. ταρβεῖ.

ἔνεστι — ταρβεῖν] '*There is room for apprehension.*' Cf. on Ph. 1270. Schol: γνωμολογεῖ ὁρῶσα τὰς αἰχμαλώτους. "Καὶ τοῦτο τοὔπος ἐστὶν ἀνδρὸς ἔμφρονος (εὔφρ. cod.), | ὅταν καλῶς πράσσῃ τις, ἐλπίζειν κακά."

τοῖσιν εὖ σκοπουμένοις] '*For (in the judgment of) those who consider well.*' For this sense of the dative cf. on Aj. 1282. Œd. R. 619. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν. The middle σκοπεῖσθαι '*to reflect in one's mind, with one self*' occurs also Œd. R. 964. So ὁρωμένη 306.

297. ταρβεῖν τὸν εὖ πράσσοντα] '*To fear as regards him who is prosperous.*' The usual Attic construction for ταρβεῖν μὴ ὁ εὖ πράσσων σφαλῇ ποτε. Cf. 97. 321. Eur. Hel. 1395. δέδοικα γάρ σε, μή τις ἐμπεσὼν πόθος | πείσῃ μεθεῖναι σῶμ' ἐς οἶδμα πόντιον. Plaut. Rud. II. 3. 59. '*Eam veretur ne perierit.*' For the sentiment cf. Hor. Od. II. 10. 13. '*Sperat infestis, metuit secundis, | alteram sortem bene praeparatum | pectus.*'

298. ἐμοὶ γὰρ οἶκτος — εἰσέβη] So Œd. C. 372. εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή. Fr. 678. εἰσέρχεται μὲν ἰχθύων πλωτῷ γένει. Phil. 1111. ἀλλά μοι ἄσκοπα — ὑπέδυ. Eur. Iph. A. 1580. ἄλγος δ' ἐμοὶ γ'

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ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης
χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας, 300
αἳ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.
ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσίδοιμί σε
πρὸς τοὐμὸν οὕτω σπέρμα χωρήσαντά ποι,

οὐ μικρὸν εἰσῄει φρενί. Also Hipp. 1087. οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς. Orest. 1663. καίτοι μ' ἐσῄει δεῖμα μὴ &c. Iph. A. 491. ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης | εἰσῆλθε συγγένειαν ἐννοουμένῳ. (Which passage is probably corrupt.) Suppl. 286. κἀμὲ γὰρ διῆλθέ τι. Herod. I. 86. τῷ δὲ Κροίσῳ — ἐσελθεῖν — τὸ τοῦ Σόλωνος. III. 14. αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἶκτόν τινα. VI. 138. καὶ σφίσι βουλευομένοισι δεινόν τι ἐσέδυνε. VII. 46. Plat. Rep. I. p. 153. εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσῄει. Theaet. 147. C. οἷον καὶ αὐτοῖς ἡμῖν ἔναγχος εἰσῆλθε. D. ἡμῖν — εἰσῆλθέ τι τοιοῦτον. Lys. 218 C. οὐκ οἶδ' ὁπόθεν μοι — ὑποψία εἰσῆλθεν. So in Livy. '*incesserat eum cupido*,' and '*incessit patribus cura*.' Valck. ad Phœn. 1379. Cf. on Aj. 1282. Matth. §. 402. c.

οἶκτος δεινός] '*A strong feeling of pity*.' Ph. 965. — οἶκτος the mss. ὄκνος Wakef. (coll. 181. Aj. 139.) Erf. Perhaps rightly.

299. ἐπὶ ξένης χώρας] ἐπὶ ξένης, χήρας conj. Reisk. Wak. Qu. — πτωχάς.

300. ἀοίκους] ἀοίκους τ' Bened. Cf. Œd. R. 1506. μή σφε περιίδῃς | πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας. 534. ἄοικον εἰσοίκησιν. But Herod. III. 145. ἐκβάλλοντάς τέ σε καὶ ἄνοικον (sic) ποιεῦντας.

301. ἴσως] '*Probably*.' Cf. 314. Phil. 180. οὗτος πρωτογόνων ἴσως οἴκων οὐδενὸς ὕστερος.

302. ἀνδρῶν] Perhaps οἴκων. Cf. Phil. 180.

δοῦλον — βίον] Cf. 53. γνώμαισι δούλαις.

303. ὦ Ζεῦ τροπαῖε] Schol: ἀποτρεπτικὲ, ἀλεξίκακε. Lat. '*averrunce*.' Ant. 143. Ζηνὶ τροπαίῳ. Eur. El. 676. ὦ Ζεῦ πατρῷε καὶ τροπαῖ' ἐχθρῶν ἐμῶν. Spanh. ad Arist. Pl. 359. Markl. ad Suppl. 647. Wessel. ad Diodor. XVII. 116. For the accent τροπαῖος v. Eust. ad Il. κ'. p. 818, 21.

μή ποτ' —] Similarly Eur. Hipp. 528. μή μοί ποτε σὺν κακῷ φανείης, | μηδ' ἄρρυθμος ἔλθοις (sc. Ἔρως). Alc. 997. μή μοι, πότνια, μείζων | ἔλθοις ἢ τὸ πρὶν ἐν βίῳ. Æsch. Prom. 889. τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

304. τοὐμὸν — σπέρμ'] Observe this expression in the mouth of a female. So Æsch. Suppl. 147. 157. σπέρμα σεμνᾶς μέγα ματρός. 282. Ἀργεῖαι γένος | ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός. Eur. Med. 798. ἀλλὰ κτανεῖν σὸν σπέρμα τολμήσεις, γύναι; (Where Elmsley has quoted the above passages.)

χωρήσαντά ποι] '*Invading in any quarter*.' Cf. Phil. 396. ὅτ' ἐς τόνδ' Ἀτρειδῶν ὕβρις πᾶσ' ἐχώρει. Œd. R. 619. Erf. conj: χωρήσαντ' ἐγὼ (or -τά μοι). The expression is a strange one. Qu. μηνίσαντ' ἄγαν, or μηνίσαντά που (or τι). Or thus: μήποτ' εἰσίδοιμ' ἐγώ — χωρήσαντά (or μηνίσαντά) σε.

304. ποι] πῃ Harl. '*In any direction, in any quarter*,' i. e. '*upon any of my children*.' Schaef.: '*quoquam*.'

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μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι. 305
οὕτως ἐγὼ δέδοικα τάσδ' ὁρωμένη.
ὦ δυστάλαινα, τίς ποτ' εἶ νεανίδων;
ἄνανδρος ἢ τεκνοῦσσα; πρὸς μὲν γὰρ φύσιν
πάντων ἄπειρος τῶνδε, γενναία δέ τις.

305. μηδ' —] We may supply δράσειας or δράσῃς from δράσεις. V. Pors. ad Orest. 1035. Cf. Phil. 115. on El. 1434.

τῆσδέ γε ζώσης ἔτι] Cf. Ant. 3. By τῆσδε she means herself.

306. ὁρωμένη] The middle, as in 909. εἰσορωμένη. Ant. 594. ὁρῶμαι. Plut. Lucull. 42. οἱ τὴν Πομπηΐου δύναμιν ὑφορώμενοι. And so often elsewhere.

307. τίς ποτ' εἶ νεανίδων;] So 310. τίνος — βροτῶν; 375. ποῦ ποτ' εἰμὶ πράγματος; Elmsley on Her. 567. reads thus: ὦ δυστάλαινα, τίς ποτ' εἶ, νεανίδων; as in Eur. Her. l. c. τάλαινα παρθένων. Alc. 462. ὦ φίλα γυναικῶν. Theocr. XV. 74. φίλ' ἀνδρῶν. Callim. Fr. 131, 1. πρηεῖα γυναικῶν. V. Dobr. Aristoph. p. (133). Matth. Gr. §. 320.

308. ἄνανδρος ἢ τεκνοῦσσα;] '*A virgin, or one that has borne children?*' τεκοῦσα A. (in marg. γρ. τεκνοῦσα, ἤτοι τέκνα ἔχουσα.) B. K. L. (supr. ν a m. pr.) Ven. Schn. Nck. (Probably from 311.) τεκνοῦσα T. Ven. v. l. Ald. Toup. Em. II. 36. Apitz. Bgk. τεκνοῦσσα Br. Herm. Dind. Wund. Hart. Rightly. Schol: τεκνοῦσσα. τέκνα ἔχουσα, ὅπερ Καλλίμαχός φησι παιδοῦσσα (Fr. 431.). Suid: Παίδουσα ἢ παιδοῦσα· ἐγκύμων. Hesych: τεκνοῦσα. τέκνον ἔμβρυον ἔχουσα. Lat. '*gravida.*' Contracted from τεκνόεσσα. So κεροῦσσα (Fr. 110.), πτεροῦσσα (Eur. Hipp. 733.), αἰθαλοῦσσα (αἰθαλοῦσα Ald. &c., Æsch. Pr. 1000.), οἰνοῦττα, μελιτοῦττα (Arist. Pl. 1122. Ar. 568. Lys. 601. Nub. 507.). Cf. Theophrast. ap. Athen. p. 31. F. οἶνον, ὃς τοὺς μὲν ἄνδρας πινόμενος ἐξίστησι, τὰς δὲ γυναῖκας τεκνούσσας ποιεῖ. Callim. H. in Cer. 119. εἴπατε, παρθενικαί, καὶ ἐπιφθέγξασθε, τεκοῖσαι (τεκοῦσσαι?). Iole's appearance, and probably also her dress, had arrested the attention of Deianira.

πρὸς μὲν γὰρ φύσιν] '*For as regards personal appearance at least.*' Cf. 879. πρός γε πρᾶξιν. Eupolis ap. Athen. p. 316 C. ἀνὴρ πολίτης πουλύπους εἰς (τις?) τοὺς τρόπους. For φύσις cf. 379. Arist. Nub. 500. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. On the position of μὲν in this verse see Elmsley Praef. Œd. R. p. XXXI. and on Œd. C. 115. The usual position of the words would be πρὸς φύσιν μὲν γάρ. I suspect we should read, ἄνανδρος ἢ τεκνοῦσσ'; ἐπεὶ φύσιν μὲν εἶ (or ἐπεὶ τὴν μὲν φύσιν, or ἐπεὶ πρέπεις φύσιν) —.

309. πάντων ἄπειρος τῶνδε] '*Unaccustomed to all these (such) things,*' i. e. to such hardships and sufferings, as captivity entails. Or τῶνδε may refer to the condition of a wife and a mother (with reference to τεκνοῦσσα). So Schol: ἄπειρος εἶ τῶν ἐκ τοῦ γάμου προσγινομένων. And so explains Herm. Wund. Cf. Œd. C. 751. οὐ γάμων ἔμπειρος. Eur. El. 1027. τρίβων γὰρ οὔκ εἰμ' ἄτοκος οὖσ' ἐν τῷ πάρος. Nauck conj: ἔργων ἄπειρος τῶνδε. Qu. κακῶν (or πάντως) ἄπειρος τῶνδε.

309. γενναία] '*Noble, of noble birth.*' Œd. C. 76. γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

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Λίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν; 310
τίς ἡ τεκοῦσα, τίς δ' ὁ φιτύσας πατήρ;
ἔξειπ'· ἐπεί νιν τῶνδε πλεῖστον ὤκτισα
βλέπουσ', ὅσῳπερ καὶ φρονεῖν οἶδεν μόνη.

ΛΙΧΑΣ.

τί δ' οἶδ' ἐγώ; τί δ' ἄν με καὶ κρίνοις; ἴσως
γέννημα τῶν ἐκεῖθεν οὐκ ἐν ὑστάτοις. 315

310. Qu. *Λίχα, τίς ἦδ' ἔσθ' ἡ ξένη βροτῶν ποτε;*

311. *τίς δ'* ὁ vulg. *τίς ὁ* Harl. Perhaps *τίς σφ' ὁ* —. Cf. Œd. C. 893. *τίς δ'* (read *σ'*) *ὁ πημήνας.*

ὁ φιτύσας πατήρ] Cf. Aj. 1296. *ὁ φιτύσας πατήρ.* and on El. 341. *Φιτύειν* is used only of the father, never of the mother (Phot.).

φιτύσας A. L. T. *φυτήσας* K. *φυτεύσας* B. *φυτείσας* Harl.

312 f. Cf. Œd. R. 316.

313. *βλέπουσ'*] '*As I behold her.*' Cf. 464.

ὅσῳπερ καὶ φρονεῖν οἶδεν μόνη] '*In as much as she alone knows how to feel*' for her situation, as being *γενναία, εὐγενής.* Eur. Antiop. Fr. VII. *φρονῶ δ' ἃ πάσχω· καὶ τόδ' οὐ σμικρὸν κακόν*, &c. Cf. on Aj. 554. It does not appear what indication Iole gave of this fact. We may suppose she betrayed her more refined and sensitive feelings by a flow of tears, or by her calm and majestic bearing. Wunder supplies *πλεῖστον* from what has preceded, coll. Œd. C. 743. Cf. Œd. C. 792. *πολλῷ γ', ὅσῳπερ καὶ σαφεστέρων κλύω.* But Wakefield with reason observes that *οἶδεν* is not suitable here. Bergk conjectures *εἶκεν* or *οἴκεν* (so also Schneid.), or *μέλλει.* But I know of no example in the dramatic writers of *εἶκεν* or *οἴκεν* for *ἔοικεν*, though we find *ᾔκειν* (for *ἐῴκειν*) Arist. Av. 1298. Wecklein suspects both *οἶδεν* and *μόνη*, and conjectures, *φρόνημ'* (or *μάλιστ'*) *αἰδημονεῖ.* Axt for *οἶδεν* proposes *δοκεῖ.* Qu. *ὅσῳπερ καὶ φρονεῖν δοκεῖ μόνη* (or *πλέον*), or *ὅσῳπερ πλεῖστα καὶ φρονεῖν δοκεῖ.*

φρονεῖν (ρ illat. a m. pr.) L.

οἶδεν A. B. L. T. *οἶδε* K.

314. *τί δ' οἶδ'*] Qu. *τί οἶδ'*. The *δ'* is often inserted, to avoid a hiatus, by the copyists. But cf. 293 *πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν* —;

τί δ' ἄν με καὶ κρίνοις;] '*And why too should you (thus) question me?*' Cf. Aj. 1290. For *κρίνοις* in this sense cf. 195. Aj. 586.

καὶ om. M. *κε* K. L. For the force of *καὶ* cf. on Ant. 772. Aj. 1290.

κρίνοις] *κρίνεις* Harl. Qu. *τί δ' ἀνά* (or *αὖ*) *με καὶ κρίνεις;*

ἴσως — οὐκ ἐν ὑστάτοις] Cf. 301. Phil. 180. *οὗτος πρωτογόνων ἴσως οἴκων οὐδενὸς ὕστερος.*

315. *γέννημα*] Cf. Œd. R. 1167. Eust. ad Dionys. Perieg. 294. *τὰ νόθα τῶν γνησίων διορίζειν γεννήματα.*

τῶν ἐκεῖθεν] So 601. *ταῖς ἔσωθεν.* 632. *πρὶν εἰδέναι τἀκεῖθεν.* El. 1323. *τῶν ἔνδοθεν.* Cf. on Ant. 521.

οὐκ ἐν ὑστάτοις] Schol: *οὐκ ἐν ταῖς ἀπερριμμέναις καὶ εὐτελέοι τεταγμένη, ἀλλὰ δηλονότι προὔχουσα ἐν εὐγενείᾳ.*

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ΔΗΙΑΝΕΙΡΑ.

μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;

ΛΙΧΑΣ.

οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

ΔΗΙΑΝΕΙΡΑ.

οὐδ' ὄνομα πρός του τῶν ξυνεμπόρων ἔχεις;

ΛΙΧΑΣ.

ἥκιστα· σιγῇ τοὐμὸν ἔργον ἤνυτον.

316. *μὴ τῶν τυράννων Εὐρύτου* —; A. K. L. &c. Ald. Wak. Apitz. Bened. *μή του τυράννων Εὐρύτου* —; B. T. Cant. *μή που τύραννος Εὐρύτου* —; Erf. pr. Blomf. ad Pers. 350. (Who compares Æsch. Prom. 255. *μή πού τι προὔβης τῶνδε καὶ περαιτέρω*; Plat. Rep. IV. 486. &c.) *μὴ τῶν τυράννων*; *Εὐρύτου* —; Sch. Erf. Herm. Dind. Wund. Hart. Schn. Nck. Bgk. (Wund: '*Eurytus ecquam filiam habuit?*') *μὴ τῶν τυράννων, Εὐρύτου σπορά, τις ἦν*; Musgr. *μὴ τοῦ τυραννεύοντος Εὐρύτου σπορά*; Br. Dobree conj: *μή του τυράννων*; *Εὐρύτῳ* —; or, by transposing, *μὴ τῶν τυράννων ἦν τις, Εὐρύτου σπορά*; But he suspects *Εὐρύτου* is from a gloss. Apitz wrongly explains *μή τις τύραννος Εὐρύτου σπορά τις ἦν*; In L. there is a stop after *Εὐρύτου*, none after *τυράννων*. Translate: '*Was she some offspring of the king Eurytus?*' Cf. Œd. R. 1043. *ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ*; The plural *οἱ τύραννοι*, like *οἱ κύριοι, οἱ ἐν τέλει*, &c. is often used of a single person. Cf. on Œd. R. 366. So Ant. 60. *ψῆφον τυράννων*. 1172. *βασιλέων*. Eur. El. 93. *λαθὼν τυράννους, οἳ κρατοῦσι τῆσδε γῆς*. Herc. 567. *κατασκάψω δόμους | καινῶν τυράννων*. Perhaps however *Εὐρύτου* may be a gloss, and the poet may have written *τῶν ἐκεῖ*, or *δωμάτων*. For *μὴ* (qu. *ἦ*) interrogative cf. Œd. C. 1502. Compare a very similar passage in Œd. R. 1042. *τῶν Λαΐου δήπου τις ὠνομάζετο. | Οἰ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ*; and 1167. *τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.*

Εὐρύτου σπορά] Cf. 420. — *σπορὰ τίς* L.

317. *καὶ γάρ οὐδ' ἀνιστόρουν μακράν*] '*For neither did I enquire at length (particularly).*' For *μακρὰν* cf. Œd. R. 220. *οὐ γὰρ ἂν μακρὰν | ἴχνευον.*

οὐδ' A. K. L. *οὐκ* B. T.

318. *τῶν ξυνεμπόρων*] '*Of your fellow-travellers,*' these captives. Phil. 542. Æsch. Suppl. 918. Eur. Bacch. 58. Arist. Ran. 396.

ἔχεις] '*Knowst, hast learnt.*' Schol: *ἔγνως*. Cf. Ant. 9. *ἔχεις τι κεἰσήκουσας*; Ph. 560. *ὡς μάθω τί μοι νεώτεραν — ἔχεις*. 789. Plat. Lys. 214. *ἔχομεν ἄρα ἤδη — τίνες εἰσὶν οἱ φίλοι*. Eur. Or. 1120.

319. *ἤνυτον*] Noticed as Attic for *ἤνυον* by the Schol., with whom agrees the Lex. SG. p. 411. Phrynichus also (p. 14 Bekk.) states that in Attic Greek the breathing is rough, as he infers from the compound *καθήνυσαν*. Cf. Ant. 231. 805. This question, like many similar ones, happily of no great moment, remains still to be settled. Eur. Bacch. 1100.

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ΔΗΙΑΝΕΙΡΑ.

εἶπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπεὶ
καὶ ξυμφορά 'στι μὴ εἰδέναι σέ γ' ἥτις εἶ.

ΛΙΧΑΣ.

οὔ τἄρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου

οὐκ ἤνυτον (οὐχ ἦν. Elmsl.). Arist. Pl. 607. ἀνύτειν (ἀνύειν R. Dind. ἀνύειν Dobr.).

320. ἀλλ' ἡμῖν] ἀλλ' ἦμιν L. '*At least to us.*' V. Elmsl. ad Heracl. 565.

ἐκ σαυτῆς] '*Of thyself, of thine own accord.*' S. John Ev. XVIII. 35. ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

321. ἐπεὶ | καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἶ vulg. '*Since moreover it is a misfortune (a pity) not to know who you at least are* (if not your companions).' Schol: συμφορὰ γάρ ἐστι τὸ μὴ γινώσκεσθαί σε ἥτις τυγχάνεις. τοῦτο δέ φησιν ὡς μέλλουσα αὐτῇ δεξιῶς χρήσασθαι, εἰ γνοίη τὰ κατ' αὐτήν. Cf. 328. The awkward position of καὶ is noticed also by Dind. The particles ἐπεί τοι καὶ often occur, but never ἐπεὶ καί τοι. Hermann reads: ἐπεὶ | κἀξύμφορ' ἐστὶ μὴ εἰδέναι σέ μ' ἥτις εἶ. And so Hart. Schneid. conj: ἐπεὶ | καὶ ξυμφορά σοι τοὐμὲ μὴ εἰδέναι τίς εἶ. Nauck thinks ξυμφορὰ unsuitable here, and proposes to make one verse of these two, εἶπ' — ἐκ σαυτῆς, τίς εἶ; Qu. ἐπεὶ | καὶ ξυμφορά 'στι —. Or ἐπεὶ | κἀξύμφορ' ἐστὶ —. Or ἐπεὶ | κἀξύμφορόν σοι —. Or ἐπεὶ | οὐ ξύμφορόν σοι —. And then μὴ εἰδέναι 'μέ σ' ἥτις εἶ. Or rather τοὐμὲ μὴ εἰδέναι τίς εἶ. Or thus: ἐπεὶ | κἀξύμφορόν γ' ἐστίν σε μὴ εἰδέναι τίς εἶ. Cf. Œd. C. 592. θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον. Eur. Tro. 491. ἃ δ' ἐστὶ γήρᾳ τῷδ' ἀσυμφορώτατα.

τοι A. K. L. Harl. Ven. Ald. τις B. T. Tricl. om. V. I should prefer, what Dindorf also and Meineke propose, 'στι (cf. on Aj. 245.), or τό.

μὴ εἰδέναι A. B. T. μἠδέναι L. μὴ 'δέναι K. Cf. Ant. 263. 535.

εἰδέναι σέ γ' ἥτις] εἰδέναι τις Harl. εἰδέναι σέ μ' ἥτις Herm.

σέ γ'] '*You at least,*' if not the rest.

322. '*She will not then* (if she now answers your question) *continue to carry* (to have) *at all the same tongue she has hitherto done.*' I. e. if she now opens her mouth, she will do what she has not yet done. So rightly explains the Schol: ἐὰν αἰδουμένη σε φθέγξηται, κατ' οὐδὲν ἄρα [ἂν?] ἐξίσου τῷ πρόσθεν χρόνῳ προκομίσειεν (?) αὐτῆς τὴν γλῶτταν· τὸν γὰρ πρὸ τούτου χρόνον ἐσιώπα —. Ὡς οὐκ ἐλάλησε πρώην, οὐδὲ νῦν λαλήσει. Herm: '*nihil ergo differet ab se ipsa loquendo aeque ut antea fecit.*' The passage is quite misunderstood, I think, by Wund. Dind. &c. Nauck. Herm. conj: εἰ τῷ γε πρόσθεν χρὴ τεκμαίρεσθαι χρόνῳ, | οὐδὲν διήσει γλῶσσαν, coll. Eur. Rhes. 705.

οὔτ' ἄρα A. B. T. &c. οὔ τ' ἄρα L. οὔτ' ἄρα K. Harl. οὐτἄρα Herm. (whom see Præf. ad Œd. C. p. XXIV). I should prefer οὔτἄρα (οὔτοι ἄρα, not οὐ τἄρα). Cf. Eur. Suppl. 506. Iph. A. 1189. Elmsl. ad Œd. C. 534. ad Acharn. 323. ad Heracl. 269.

τῷ — ἐξ ἴσου χρόνῳ] Cf. Ant. 644. ὡς — τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί. Œd. R. 1019.

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χρόνῳ διοίσει γλῶσσαν, ἥτις οὐδαμὰ
προὔφηνεν οὔτε μεῖζον' οὔτ' ἐλάσσονα,
ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος 325
δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν
διήνεμον λέλοιπεν. ἥδε τοι τύχη

ουδὲν ἐξ ἴσου] *εἴπερ ἐξισοῖ* Weckl., coll. El. 1194. *μητρὶ δ ουδὲν ἐξισοῖ.* But this would require the future *ἐξισώσει.*

323. *διοίσει* the mss. Weis. Herm. Hart. Schn. Nck. *διήσει* Wak. Wund. (v. Emend. p. 26 f.) Dind. conj. Nck. Translate: '*will continue to carry.*' Cf. Œd. R. 321. *διοίσω τοὐμόν.* Eur. Hipp. 1143. *δάκρυσι διοίσω πότμον.* Ant. 705. *μή νυν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει.* 1089. *τρέφειν* (*φέρειν*?) *τὴν γλῶσσαν ἡσυχαιτέραν | τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ* (*ἃς* or *ὢν*?) *νῦν φέρει.* Fr. 669. *σιγᾶν ἀνάγκη, κἂν καλὸν φέρῃ στόμα.* Æsch. Cho. 581. *ὑμὲν δ' ἐπαινῶ γλῶσσαν εὔφημον φέρειν.* Suppl. 622. *γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φέρει.* 972. *πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει | κακήν.* Eur. Phœn. 1528. *ἁλαὸν ὄμμα φέρων.* Hipp. 118. *ὑφ' ἧβης σπλάγχνον ἔντονον φέρων.* Arist. Eq. 757. *καὶ λῆμα θούριον φορεῖν.* Ephipp. ap. Athen. p. 571. A. *ἐπαρίστερ' ἐν τῷ στόματι τὴν γλῶτταν φορεῖς.* Plat. com. ap. Athen. XV. 677 A *καίτοι φορεῖτε γλῶτταν ἐν ὑποδήμασιν.* Chaeremon. Stob. IV. 15. *οὐ χρὴ ποδώκη τὸν τρόπον λίαν φορεῖν.* Com. incert. Mein. IV. 609. *γλῶττάν τέ σοι | δίδωσιν ἐν δήμῳ φορεῖν | καλῶν λόγων ἀείνων.* Herod. IV. 107. *ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην.* II. 76. *σκέλεα δὲ φορέει γεράνου.* ibid. *πτίλα δὲ οὐ πτερωτὰ φορέει.* ibid. *πρόσωπον φορέει — ἐπίγρυπον.* III. 12. *τούτοισι — τοῦτό ἐστι αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλάς.* III. 101. *τὸ χρῶμα φορέουσι ὁμοῖον πάντες.* Lucret. III. 1062. '*sollicitamque geris cassa formidine mentem.*' Catull. LXI. 54. '*Indomitos in corde gerens, Ariadna, furores.* Ovid. Met. XIII. 363. '*Tu vires sine mente geris.*' And Shakespeare says: '*To wear our eye not jealous nor secure.*' Wunder, in favour of *διήσει*, compares Œd. C. 963. *ὅστις φόνους μοι — τοῦ σοῦ διῆκας στόματος.* (Not to the point.) El. 596. *ἣ πᾶσαν ἴης γλῶσσαν.* Add Eur. Hipp. 991. *ὅμως δ' ἀνάγκη συμφορᾶς ἀφιγμένης | γλῶσσάν μ' ἀφεῖναι.* Ant. 180. *γλῶσσαν ἐγκλῄσας ἔχει.* Hartung reads: *διοίσει, γλῶσσαν ἥτις —.* Qu. *φορήσει.*

οὐδαμᾶ K. T. vulg. *οὐδαμᾶι* L. *οὐδαμῆ* R. Hart. *οὐδαμοῦ* B. *οὐδαμὰ* Herm. Dind. &c. Cf. on Ant. 830. 874. Arist. Th. 1162.

324. *προὔφηνεν*] *Has uttered.* Cf. on Œd. R. 790.

οὔτε μεῖζον' οὔτ' ἐλάσσονα] '*Neither more, nor less.*' So Herodotus says, *οὐδὲν οὔτε σμικρὸν οὔτε μέγα.* Od. κ'. 94. *οὐ μὲν γάρ ποτ' ἀέξετο κῦμα, | οὔτε μέγ' ὀλίγον.* Ast. ad Plat. Legg. X. 10.

325. *ὠδίνουσα*] '*Bearing,*' as though pregnant with. Schol: *καταπονουμένη.* Cf. 42. Aj. 794. *ὥστε μ' ὠδίνειν τί φής.* Qu. *οἰμώζουσα*, '*bewailing.*' For *βάρος* qu. *βάρει.*

326. *δακρυρροεῖ* M. Br. *δακρυρρόει* A. B. K. T. *δακρυρρόεῖ* (˜ erased) L. Cf on 347. Schol: *ἐδάκρυεν.*

327. *διήνεμον*] '*Penetrated by the winds, elevated, lofty.*' Heath: '*vento perflatam.*' Schol: *ἔρημον· ὑψηλόν. Ὅμηρος ἠνεμόεσσάν φησιν.* Who means to say that *διήνεμος* is here used in the same sense as *ἠνεμόεσσα* in Il. β'. 606. *Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην.* ψ'. 64.

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κακὴ μὲν αὐτῇ 'στ', ἀλλὰ συγγνώμην ἔχει.

ΔΗΙΑΝΕΙΡΑ.

ἡ δ' οὖν ἐάσθω καὶ πορευέσθω στέγας
οὕτως ὅπως ἥδιστα, μηδὲ πρὸς κακοῖς
τοῖς οὖσιν ἄλλην πρός γ' ἐμοῦ λύπην λάβῃ·

Ἴλιον ἠνεμόεσσαν. γ'. 305. Œchalia is called ὑψίπυργος 354. αἰπεινὴ 858. Cf. Eur. Her. 781. ἀνεμόεντι γᾶς ὄχθῳ. Hermann and Wunder, rightly I think, prefer the prior explanation of the Schol., ἔρημον, i. e. '*desolate, devastated, ruined.*' Eur. Hel. 32. ἐξηνέμωσε τἄμ' Ἀλεξάνδρου λέχη.

ἡ δέ τοι vulg. Br. Herm. Dind. Schn. Nck. ἥδε τοι Wund. Schol: αὕτη δὲ ἡ τύχη, καθ' ἣν σιωπᾷ, ἐπιβλαβὴς μὲν αὐτῇ ἐστι, καθ' ὃ οὐ τυγχάνει τῆς παρὰ σοῦ δεξιότητος (cf. schol. on 320)· ὅμως συγγνώμην ἔχει. Translate: '*This circumstance is an unhappy one for her, but it calls for our consideration.*' Wunder understands τύχη not so much of her silence, as of her continued weeping and sobbing, which impeded her utterance. Cf. Œd. C. 1014. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν.

τύχη] δύη Herw. Anal. Crit. p. 201., coll. Aj. 918.

328. αὐτῇ γ' vulg. Apitz. Dind. Nck. αὕτη γ' Ven. Erf. Herm. αὐτή 'στ' Hart. Apitz explains αὐτῇ γ' '*to her*' (as being of high birth). Reiske: κακὴ μὲν αὐτῇ, τἄλλα συγγνώμην ἔχει. I would read: ἥδε τοι τύχη | κακὴ μὲν αὐτῇ 'στ' (or αὐτῆς), ἀλλὰ —. Cf. on 295. And so the Schol. seems to have read. Heimsoeth, I find, proposes the same correction. Or ἥδε συμφορὰ —.

συγγνώμην ἔχει] '*Calls for consideration.*' So Eur. Phœn. 1009. τοὐμὸν δ' οὐχὶ συγγνώμην ἔχει. Hipp. 116. Thuc. III. 40. ξύγγνωμον δ' ἐστὶ (qu. ξυγγνώμην δ' ἔχει) τὸ ἀκούσιον. More frequently συγγνώμην ἔχειν means '*to grant pardon, to show indulgence.*' Soph. El. 400. Eur. Or. 653. &c. The subject of ἔχει I take to be, not Iole herself, but her unhappy lot, as the position of μὲν shows.

329. ἥδ' οὖν vulg. Herm. Wund. ἡ δ' οὖν Dind. Schn. Bgk. ἢ δ' οὖν Nck. '*Well then, let her be left alone*,' and not be compelled to speak, that we may not aggravate her trouble. Cf. Aj. 961. οἱ δ' οὖν γελώντων. Œd. R. 669. ὁ δ' οὖν ἴτω. Ant. 751. Arist. Ach. 186. οἱ δ' οὖν βοώντων.

καὶ πορευέσθω στέγας] '*Let her go indoors.*' Perhaps καὶ πορευέσθω 'ς στέγας, or καὶ πορευέσθω γ' ἔσω. But cf. Œd. R. 533. ὥστε τὰς ἐμὰς στέγας ἴκου.

330. οὕτως ὅπως ἥδιστα] '*So (as in the way that) is most agreeable to her.*' El. 1296. οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται.

331. τοῖς οὖσι λύπην πρός γ' ἐμοῦ λύπην λάβοι K. L. τοῖς οὖσι λοιπὴν — λύπην λάβοι B. T. Turn. marg. τοῖς οὖσι λύπην — λύπης λάβοι A. Ald. τοῖς οὖσιν ἄλλην — λύπην λάβοι V. Ven. τοῖς οὖσι τὸ πρὶν πρός γ' ἐμοῦ λύπας λάβοι Reiske. τοῖς οὖσιν ὕλην πρός γ' ἐμοῦ λύπης λάβοι Wakef. τοῖς οὖσι λύπην πρός γ' ἐμοῦ πικρὰν λάβοι Erf. — πρόσφατόν γ' ἐμοῦ λάβοι Weckl. τοῖς οὖσι πρόσθε πρός γ' ἐμοῦ λύπην λάβοι Schn. τοῖς οὖσι λύπην πρός γ' ἐμοῦ λάβοι τινὰ [Herm. Erf.] τοῖς οὖσι λύπην ἀλλὰ πρός γ' ἐμοῦ λάβοι Herm. τοῖς οὖσι λύπην ἐκ γ' ἐμοῦ (ἐξ ἐμοῦ Emend. p. 27.) νέαν λάβοι Wund. τοῖς οὖσι λύπην — νέαν (conj. also και-

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ἅλις γὰρ ἡ παροῦσα. πρὸς δὲ δώματα
χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἵ θέλεις
σπεύδῃς, ἐγώ τε τἄνδον ἐξαρκῆ τιθῶ.

ΑΓΓΕΛΟΣ.

αὐτοῦ γε πρῶτον βαιὸν ἀμμείνασ', ὅπως

νὴν) λάβοι Dind. τοῖς οὖσι λύπην ἐξ ἐμοῦ δόξῃ λαβεῖν (conj. Wolff) Hart. τοῖς οὖσι λύπην πρός γ' ἐμοῦ διπλῆν λάβοι (conj. of F. W. Schmids) Schn. τοῖς νῦν παροῦσι πρός γ' ἐμοῦ λύπην λάβοι conj. Bergk. τοῖς οὖσιν αὐτῇ πρός γ' ἐμοῦ λύπην λάβοι conj. Nauck. Hermann (ad Eur. Orest. 490) explains λύπην — λύπης λάβοι to mean '*pro dolore alium capiat dolorem.*' Schol: μὴ ἀναγκαζέσθω λέγειν, ἀλλὰ πραττέτω ὥσπερ αὐτῇ φίλον, ἵνα μὴ δόξωμεν αὐτὴν λυπεῖν. Who perhaps read, Hermann thinks, δόξαν πρός γ' ἐμοῦ λύπης λάβοι. Qu. τοῖς οὖσιν (or πρόσθεν) ἄλλην πρός γ' ἐμοῦ λύπην λάβῃ. Or τοῖς οὖσι (πρόσθε) καινὴν —. Or τοῖς οὖσιν ἤδη —. Or τοῖς οὖσι λύπην πρός γ' ἐμοῦ νέαν (or καινὴν) λάβῃ. Cf. Phil. 1265. μῶν τί μοι μέγα | πάρεστε πρὸς κακοῖσι πέμποντες κακόν; Œd. Col. 595. πέπονθα δεινὰ πρὸς κακοῖς κακά. Œd. R. 668. εἰ κακοῖς κακὰ προσάψει τοῖς πάλαι τὰ πρὸς σφῷν. Æsch. Pers. 531. μὴ καί τι πρὸς κακοῖσι προσθῆται κακόν. Prom. 329. πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις (sc. κακά). Eur. Andr. 396. ἄχθος δ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν. Cycl. 683. κακόν γε πρὸς κακῷ (ἔχω). Philemon Fr. Inc. 5, 9. κακὰ πρὸς τοῖς κακοῖσιν ἕτερα συλλέγει. S. Paul. Ep. Phil. II. 27. ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.

331. πρός γ' ἐμοῦ] ἐξ ἐμοῦ Wund. prob. Dind., coll. Æsch. Suppl. 692. τὸ πᾶν τ' ἐκ δαιμόνων λάβοιεν. Cf. 461. ἔκ γ' ἐμοῦ. 740. πρός γ' ἐμοῦ. Œd. R. 576. Ant. 207. El. 1029.

λάβοι the mss. vulg. Which would mean, '*may she get* (εὐκτικῶς).' Read λάβῃ '*let her get, suffer her to get.*' So below 802. μηδ' αὐτοῦ θάνω. Cf. on 1228. and Œd. R. 904. The authority of mss. on such points is small.

333. οἵ θέλεις] Back again to Hercules.

οἵ] ᾗ (or ᾖ) Harl. — θέλεις A. T. vulg. θέλῃς L. θέλοις B. θέλῃς K.

334. σπεύδῃς] σπεύδεις T.

ἐγὼ δὲ the mss. Ald. Br. Herm. Dind. Wund. Sch. Bgk. Nck. ἐγώ τε Turn. Wak. Erf. Schn. Cf. on 286. 143. Œd. R. 696. Ant. 1096. Ph. 1312.

ἐξαρκῇ] εὐτρεπῇ conj. Nauck. Cf. Æsch. Pers. 242.

335. '*Yes after you have first waited here a little time.*' Supply χώρει or χωρήσεις from χωρῶμεν in 333. So Phil. 645. ἀλλ', εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβὼν | ὅτου σε χρεία — ἕξει. Arist. Av. 202. δευρὶ γὰρ ἐμβὰς αὐτίκα μάλ' ἐς τὴν λόχμην — καλοῦμεν αὐτούς Æsch. Eum. 141. εὕδεις; ἀνίστω κἀπολακτίσασ' ὕπνον | ἰδώμεθ' εἰ &c. The messenger bids her wait a little, that he may communicate to her certain important facts he has heard from the mouth of Lichas.

βαιόν] I. q. βραχύ.

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μάθῃς, ἄνευ τῶνδ', οὕστινάς τ' ἄγεις ἔσω
ὧν τ' οὐδὲν εἰσήκουσας ἐκμάθῃς ἃ δεῖ.
τούτων γάρ εἰμι πάντ' ἐπιστήμων ἐγώ.

ΔΗΙΑΝΕΙΡΑ.

τί δ' ἐστὶ τοῦ με τήνδ' ἐφίστασαι βάσιν;

ἀμμείνασ' B. K. L. M. N. T. Turn. ἐμμείνασ' A. Harl. Ald. Br. Cf. El. 1397. κοὐκ ἔτ' ἀμμένει. 1389. οὐ μακρὰν ἔτ' ἀμμένει. Below 648. — ἀμμένουσαι χρόνον. 528. ἀμμένει. Qu. ἔτι μείνασ'.

336. οὕστινας τ' ἄγεις ἔσω] Schol: ἄγεις ἀντὶ τοῦ ἔπεμψας. ἦσαν δὲ καὶ ἄρσενες μετὰ τῶν αἰχμαλώτων. But we do not read of any but female captives (240. 283). Wunder therefore understands it of Lichas and the captive women. Cf. on 342. 344. Qu. οὓς στέγης ἄγεις ἔσω.

ἄνευ τῶνδ'] '*Without the presence of these,*' the captives.

τ' T. Wak. Erf. Herm. Dind. Wund. Bgk. Nck. γ' A. vulg. Ald. Br. Schn. γ' om. B. K. L. M. N. V. Ven. Schol.

337. εἰσήκουσας A. B. L. ἐξήκουσας (supr. εισ) K. Cf. 351. 372.

ἐκμάθῃς T. Turn. Erf. Sch. Dind. Wund. Schn. Nck. ἐκμάθῃς θ' B. K. L. M. N. V. Ven. ἐκμάθῃς γ' A. Harl. R. Ald. Herm. ἐκμάθῃς δ' Brub. Wakefield stops thus: οὕστινάς τ' ἄγεις ἔσω, | ὧν τ' οὐδὲν εἰσήκουσας· ἐκμάθῃς δ' ἃ δεῖ | τούτων· ἔχω γὰρ —.

338. τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγὼ the mss. vulg. Schaefer and Wunder explain this to mean: τούτων γάρ εἰμι πάντ' ἐπιστήμων ἐγώ. But how can the words possibly yield this sense? Brunck explains πάντα '*in all respects*,' κατὰ πάντα, as in 488. πάντ' ἀριστεύων χερί. V. Valck. ad Phœn. 624. Lob. ad Aj. p. 417. So οἱ πολλὰ δεινοὶ Ant. 1046, αἱ πολλὰ βρονταὶ διατελεῖς Œd. C. 1514. Wakefield proposes: τούτων ἔχω γὰρ κάρτ' — (coll. Eur. Med. 328. ὦ πατρὶς, ὥς σου κάρτα νῦν μνείαν ἔχω. Alc. 744). Which Erfurdt approves of. Musgr: τούτων δὲ καὶ πάντων ἐπιστήμην ἔχω. Nauck conj: τούτων ἐγὼ γὰρ πάντ' ἐπιστήμων ἔφυν (?). Herwerden proposes κάρτ' for πάντ.' The passage appears to me undoubtedly corrupt, and the inelegant and scarcely defensible position of γὰρ (cf. Aj. 522. El. 492.) would of itself excite suspicion. I suspect therefore that we should read, τούτων γάρ εἰμί πως (or πάντ') ἐπιστήμων ἐγώ. Or τούτων δὲ πάντων εἶμ' —. (The cause of the disturbance may have been the corruption of ἐπιστήμων into ἐπιστήμην. Cf. Fr. 514. ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν). Or τούτων γάρ εἰμι πᾶς (πάντ') ἐπιστήμης πλέως. (Cf. Ant. 721. φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων.) Or πᾶσαν γάρ εἰμι τῶνδ' ἐπιστήμην ἔχων. Or πᾶσαν γὰρ ἴσχω τῶνδ' ἐπιστήμην ἐγώ. (Phil. 1057. τήνδ' ἐπιστήμην ἔχων). The line is perhaps an interpolation.

339. τί δ'| ἔστι; τοῦ με τήνδ' (τοῦδ' T.) ἐφίστασαι (ἐπ. A. pr.) βάσιν A. T. Nauck. τί δ' ἐστὶ τοῦ με — B. K. L. τί δ' ἐστί; τοῦ με — edd. vett. Apitz Schn. τί δ' ἐστὶ, τοῦ με — Br. Herm. τί δ' ἐστί; τοῦ καὶ — Pors. ad Phœn. 1373. prob. Erf. Sch. Ben. (So Eur. Hipp. 92. οὐκ οἶδα. τοῦ δὲ καί μ' ἀνιστορεῖς πέρι;) τί δ' ἐστὶ τοῦ με — Dind. (Who wrongly thinks τοῦ put for οὗ or ὅτου: cf. on Œd. R. 1144. El. 316. 1176.) τί δ' ἀντὶ τοῦ με — Wund. τί δ'; ἀντὶ τοῦ — Hart.

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ΑΓΓΕΛΟΣ.

σταθεῖσ' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

τί δ' ἐστί; *τοῦ με τήνδε χρὴ στῆσαι βάσιν* Reiske. *τί δ' ἔστι*; *τοῦ χρὴ τήνδ' ἐφίστασθαι βάσιν*; Wakef. Schol: *τίνος ἕνεκεν τὴν πορείαν καὶ τὴν εἴσοδον ἱστᾷς καὶ κωλύεις*; And so Wunder explains *τήνδε με βάσιν ἐφίστασαι*, '*progredi me prohibes.*' Dobree: '*Cur hunc gressum ad me dirigis?*' or '*hoc gressu ad me contendis?*' (if indeed *με* is to be retained). C. Matthiae Obs. p. 49 renders: '*cur me huncce in modum adis?*' Benedict: '*Cujusnam rei causa hunc adeo sistis gradum?*' The passage is clearly corrupt. Perhaps we should correct: *τί δ' ἔστι*; *τοῦ με* (*καὶ*) *τήνδ' ἐφίστασαι βάσιν*; '*But what is the matter? Why* (or *why too) dost thou approach me with this step?*' Or *τί δ'*; *ἀντὶ τοῦ δὴ* —; Or *τί δ' ἀνθ' ὅτου δὴ* —; Or *τί δ' ἐστὶν ἀνθ' οὗ* —; Or *σὺ δ' ἀντὶ τοῦ δὴ* —; (Ant. 237. *τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν*; Œd. R. 1021. *ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο*; 1155.) Or *τί δ' ἔσθ' ὅτου με* —; (Cf. Phil. 751. *τί δ' ἐστὶν οὕτω νεοχμὸν ἐξαίφνης, ὅτου | τοσήνδ' ἰυγὴν — ποιεῖς*;) Or *τί δ' ἔστιν αὖ*; *τί τήνδ'* —; Or *τί δ' ἔστι*; *πρὸς τί* —; Or *τί δ' ἐστὶν ὅτι με* (*μοι*) —; Or *τί δ' ἔστι*; *τί ἐμὲ* (*ἐμοὶ*) —; (Cf. Œd. R. 1144. *τί δ' ἔστι*; *πρὸς τί τοῦτο τοὔπος ἱστορεῖς*;) We must suppose that, as Deianira is on the point of leaving the stage, the messenger abruptly approaches her, with a view to detain her. Or *τί δ' ἔστι*; *τοῦ δὲ δεῖ μ' ἐφίστασθαι βάσιν* ('*to stop my advance*);' So *ἐπιστῆσαι στράτευμα* '*to halt an army.*' Xen. Cyr. IV. 2. 18. *ὁρμὴν* Polyb. XV. 34. 2. *τινὰ τοῦ πρόσω* in Arrian. *ἐπιστήσας* (sc. *ἑαυτὸν*, or *τὸν ἵππον*) Xen. An. I. 8. 15. Wakefield compares Ælian. N. A. XII. 44. *ἔπονται δὲ τῷ νομεῖ ὅπη ἂν αὐτὰς τὸ μέλος ἐπάγῃ, ἐπιστάντος δὲ καὶ ἐκεῖναι ἐφίστανται.* A very similar passage occurs in Aj. 42. *τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν*; In like manner *γοννυπετεῖς ἕδρας προσπίτνω* Eur. Phœn. 300. Cf. Aj. 435. *τὰ πρῶτα καλλιστεῖ' ἀριστεύσας.* 1107. *τὰ σέμν' ἔπη | κόλαζ' ἐκείνους.* Œd. C. 869. *βίον τοιοῦτον γηρᾶναι.* Œd. R. 194. *παλίσσυτον δράμημα νωτίσαι.* For *ἐφίστασθαι* '*to approach*' cf. Œd. R. 777. Œd. C. 558. El. 192. Herod. 1. 111. *ἐπεί τε δὲ ἀπονοστήσας ἐπέστη.* For the accusative after *ἐφίστασαι* cf. Fr. 163. *τίς γάρ με μόχθος οὐκ ἐπεστάτει*; For *με* qu. *μοι.* Cf. on 1170. Œd. R. 777. *πρὶν μοι τύχῃ | τοιάδ' ἐπέστη.* 1028. El. 192. Tr. 1170. Aj. 945.

τοῦ] I. e. *ἀντὶ τοῦ*, *τίνος ἕνεκα*, '*wherefore?*' But such an ellipse seems very improbable. The reading is evidently faulty.

ἐφίστασαι K. L. corr. T. vulg. *ἐπίστασαι* A. (supr. φ) B. L. pr. Ven. Which rather confirms the correction *ἐπέστησας*, '*hast stopt.*'

340. *οὐδὲ τὸν πάρος — οὐδὲ νῦν δοκῶ*] I. e. *ὥσπερ οὐδὲ τὸν πάρος μῦθον, οὕτως οὐδὲ νῦν* (*μάτην ἀκούσεσθαί σε δοκῶ*). Cf. Œd. C. 825. *οὔτε γὰρ τὰ νῦν | δίκαια πράσσεις, οὔθ' ἃ πρόσθεν εἴργασαι.* Wakefield would correct: *καὶ γὰρ οὐδ' ἐμὸν πάρος* (for *οὐδὲ παρὸς ἐμὸν*?) —. Qu. *οὔτε — οὔτε* —.

τὸν — μῦθον] *τῶν — μύθων* Ven. *τῶν — μῦθον* K.

341. *μάτην*] '*Falsely.*' Schol: *ψευδῶς.* Cf. on El. 642. 1298.

οὐδὲ νῦν δοκῶ] Supply *ἀκούσεσθαί σε μάτην.*

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ΔΗΙΑΝΕΙΡΑ.

πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
καλῶμεν, ἢ 'μοὶ ταῖσδέ τ' ἐξειπεῖν θέλεις;

ΑΓΓΕΛΟΣ.

σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.

ΔΗΙΑΝΕΙΡΑ.

καὶ δὴ βεβᾶσιν. ὅ τι λέγεις σήμαινέ μοι. 345

ΑΓΓΕΛΟΣ.

ἀνὴρ ὅδ' οὐδὲν ὧν ἔλεξεν ἀρτίως
φωνεῖ δικαίως ὀρθὸν, ἀλλ' ἢ νῦν κακὸς,

342. ἐκείνους] Lichas and the captive women. Cf. on 336. Why does Deianira ask this question, when the messenger had already (336) expressed a wish to dispense with the presence of the captives? Wakefield suspects some error. The captives we must suppose to be leaving the stage, but they do not actually make their exit till 345.

343. ἦ μοι the mss. Ald. Turn. Br. ἢ 'μοὶ Groddeck. Schaef. &c. Ἐμοὶ is here emphatic, being put in opposition to ἐκείνους.

ταῖσδέ τ' B. L. T. ταῖσδ' ἔτ' A. ταῖσδ' K. I. e. The Trachinian maidens who form the Chorus.

344. οὐδὲν εἴργεται] Sc. ἐξειπεῖν ἐμέ. '*Nothing hinders (that I should speak).*' Cf. 1257. ἀλλ' οὐδὲν εἴργει σοὶ τάδε. Hardly right. Qu. οὐδὲν κωλύει. Or οὐδὲν εἴργομεν. Supply ἐξειπεῖν (cf. Œd. R. 129. Ph. 1407).

τούτους] Schol: τὸν Λίχαν καὶ τὰς αἰχμαλώτους. Cf. on 336. Qu. κείνους. But cf. Phil. 1074. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως | πρὸς τοῦδ' (Ulysses)· ὅμως δὲ μείνατ', εἰ τούτῳ (Phil.) δοκεῖ.

345. καὶ δὴ βεβᾶσι] '*See, they are gone.*' Cf. El. 1436. καὶ δὴ βέβηκα. 317. καὶ δή σ' ἐρωτῶ. Æsch. Eum. 833. δέχου δὲ σύ. | Χο. καὶ δὴ δέδεγμαι.

χὠ λόγος σημαινέτω] '*And let the (your) speech intimate.*' This is hardly right. Qu. σὺ δ' ὃ λέγεις σήμαινέ μοι (or νῦν). Or τίς ὁ λόγος σήμαινέ μοι. Or καὶ δὴ βεβᾶσιν· ὅ τι (or τί σὺ) λέγεις σήμαινέ μοι (νῦν). Or — ὅσα νοεῖς &c. (cf. 349. φράζε πᾶν ὅσον νοεῖς). Or — ἀν-νοεῖς (ἀννέπεις, ἄλεγες, ὅσα κλύεις) &c. Cf. 598. τί χρὴ ποιεῖν; σήμαινε —. Apitz compares the Platonic phrase ὡς ὁ (σὸς) λόγος σημαίνει, Gorg. 511 B. 527 C.

346. ἀνήρ] ἀνὴρ the mss. Corrected by Herm. &c.

347. φωνεῖ] φώνει (the first acc. a m. rec.) L. φώνει M. Steph. Cant. The Schol. also explains by ἐφώνει. Cf. on Med. 1141.

δίκης] δίκηις L. Which seems to point to δικαίως or δίκῃ.

δίκης ἐς ὀρθόν] '*According to the strictness (*lit. *straightness) of truth.*' Cf. Fr. 543. εἰς ὀρθὸν φρονεῖν. Œd. R. 50. στάντες τ' ἐς ὀρθόν. Œd. C. 1424. ἐς ὀρθὸν ἐκφέρει μαντεύματα. Also Aj. 1144. ἐν κακῷ χειμῶνος. Qu. δικαίως ὀρθόν; Cf. Œd. R. 853. οὗτοι — σόν γε Λαΐου φόνον | φανεῖ δικαίως ὀρθόν. (Where, if this present passage be sound,

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ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗΙΑΝΕΙΡΑ.

τί φῄς; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·
ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει.

ΑΓΓΕΛΟΣ.

τούτου λέγοντος τἀνδρὸς εἰσήκουσ' ἐγὼ,
πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
ταύτης ἕκατι κεῖνος Εὔρυτόν θ' ἕλοι
τήν θ' ὑψίπυργον Οἰχαλίαν, Ἔρως δέ νιν
μόνος θεῶν θέλξειεν αἰχμάσαι τάδε·

we must correct φανεῖ δίκης εἰς ὀρθόν.) Herod. I. 96. μοῦνος κατὰ τὸ ὀρθὸν δικάζων. But I suspect the true reading is δίκῃ κἀς ὀρθόν. For ὀρθὸν 'true' cf. 374. τὸ δ' ὀρθὸν εἰπεῖν. And so probably read the Schol: ἐφώνει δικαίως καὶ μετὰ ἀληθείας.

ἀλλ' ἢ νῦν κακός] Schol: ἢ τὰ πρότερον ἢ τὰ νῦν ψεύδεται. Cf. 468. I do not consider this to offend against Porson's canon respecting the short syllable before the final cretic; for, even if we suppose ἀλλ' ἤ to coalesce by the elision, yet νῦν does not belong so closely to κακὸς in particular, as to form with it in sense a cretic. Otherwise we might easily correct ἀλλὰ νῦν —. V. Elmsl. ad Aj. 1101.

κακός] '*False.*' Cf. 452. 468.

348. δίκαιος] '*Truthful.*' I. q. ἀληθής. Cf. 411. on Aj. 547.

350. ἃ μὲν γὰρ ἐξείρηκας —] '*For as to what you have uttered.*' Supply τούτων. Perhaps ὧν μὲν γὰρ —. But cf. Œd. C. 223. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ. 583. Aj. 1050.

ἀγνοία μ' ἔχει] '*Ignorance possesses me, I am in ignorance.*' Equivalent to ἀγνοῶ, οὐ γιγνώσκω. So Arist. Th. 904. ἀφασία τίς τοί μ' ἔχει. For the production of the final syllable in ἀγνοία cf. Phil. 129. μορφὴν δολώσας, ὡς ἂν ἀγνοία προσῇ. So ἀνοία Fr. 517. εὐκλεία Æsch. Sept. 685. ὑγιεία Arist. Av. 604. 731.

ἀγνοία A. Turn. Herm. &c. ἀγνοίᾳ T. ἄγνοια B. K. L. Ald. Br. Triclinius wrongly writes ἀγνοίᾳ (διὰ τὸ μέτρον), explaining, αὐτά με κατέχει ἐν τῇ ἀγνοίᾳ.

351. εἰσήκουσ'] Qu. ἐξήκουσ' (372). But cf. 424.

353. For θ' ἕλοι the Scholiast mentions another reading θέλοι. Ἕλοι, as regards Eurytus, signifies '*killed*'; as regards Œchalia, '*took, destroyed.*' So Pind. Ol. I. 88. ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον. Hom. Il. λ'. 328. ἑλέτην δίφρον τε καὶ ἀνέρε δήμου ἀρίστω (i. e. ἕλαβον and ἐφόνευσαν). Similarly Pind. P. I. 40. ἐθελήσαις ταῦτα νόῳ τιθέμεν εὖ· ἀνδρόν τε χώραν. Nem. X. 25. ἑκράτησε στρατὸν — καὶ στέφανον.

354. ὑψίπυργον] It is called αἰπεινὴ 858, διήνεμος 325. Cf. Eur. Tro. 376. οὐδ' ὑψιπύργου πατρίδος. Hom. Il. β'. 730. οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος. β'. 596. Od. θ'. 225.

355. θέλξειεν] θέλξοιεν K. '*Allured, incited, instigated.*' Æsch. Prom. 865. μιὰν δὲ παίδων ἵμερος θέλξει τὸ μὴ | κτεῖναι σύνευνον. Qu. θάλψειεν, or πείσειεν.

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[οὐ τἀπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλῃ πόνων
λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος,]
ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει·

αἰχμάσαι τάδε] ἐργάσαι (marg. αἰχμάσαι) τάδε K. '*To wage this war, to war thus.*' Hesych: αἰχμάζει. πολεμεῖ. Æsch. Pers. 753. ἔνδον αἰχμάζειν. Eur. Rhes. 444. σὺ μὲν γὰρ ἤδη δέκατον αἰχμάζεις ἔτος. Cf. also Œd. R. 264f. The Schol. explains rather differently: καταπράξασθαι τῇ αἰχμῇ, ὅ ἐστι διὰ πολέμου κατορθῶσαι.

356—57. These two lines are considered spurious by Wunder (v. Emend. p. 187 f.) and Bergk. I suspect also 358.

356. τἀπὶ Λυδοῖς — λατρεύματ'] Cf. 431f.

οὐ τἀπὶ B. K. L. οὐ τὰ πὶ (sic) A. οὔτ' ἀπὸ T.

οὐδ' ἐπ'] οὔτ' ἀπ' T. οὔτ' ἐπ' K. L. (ε altered from υ) οὐ τἀπ' B. Qu. οὐδ' ὑπ', or καὶ παρ'. Or οὐδέ γ' (the dative Ὀμφάλῃ depending on λατρεύματα, cf. Æsch. Prom. 970. τῇδε λατρεύειν πέτρᾳ). Or thus: οὐ τἀπὶ Λυδῇ σχέτλι' Ὀμφάλῃ &c. The ἐπὶ here seems to imply proximity of situation, '*at, among.*'

οὐδ' ἐπ' Ὀμφάλῃ —] I. e. οὐδὲ τὰ ἐπ' Ὀμφάλῃ —. Cf. 1068. εἰ τοὐμὸν ἀλγεῖς μᾶλλον ἢ κείνης κλύων. Œd. C. 78. τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις. And on El. 991. 1498.

πόνων λατρεύματ'] '*Servile labours.*' For λατρευμάτων πόνοι, acc. to Seidl. ad Eur. El. 661. Cf. Œd. C. 105. ἀεὶ μόχθοις λατρεύων.

357. οὐδ' ὁ ῥιπτός the mss. Ald. Turn. οὐδὲ ῥιπτὸς T.

ὁ ῥιπτὸς — μόρος] So Aj. 254. λιθόλευστον ἄρη. 631. χερόπλακτοι — δοῦποι. 546. νεοσφαγῆ — φόνον. Ant. 36. φόνον — δημόλευστον. 864. κοιμήματά τ' αὐτογέννητα. 980. ἔχοντες ἀνύμφευτον γονάν Œd. C. 1062. ῥιμφαρμάτοις ἁμίλλαις. 1495. βούθυτον ἑστίαν. Tr. 609. ἡμέρᾳ ταυροσφάγῳ. 756. Æsch. Sept. 199. λευστῆρα — μόρον. Suppl. 965. δορικανεῖ — μόρῳ θανών. 315. ῥίψοπλον ἄταν. Aj. 1506. ξιφοδηλήτῳ θανάτῳ. Pers. 108. πολέμους πυργοδαΐκτους. Prom. 860. θηλυκτόνῳ ἄρει. Cho. 926. παμφθάρτῳ μόρῳ ('*a death by which one is utterly destroyed).*' Eur. Hel. 354. ξιφοκτόνον δίωγμα. Rhes. 606. καρατόμους σφαγάς. Oppian. Cyn. II. 252. φόνος πολύτμητος. Incert. ap. Lucian. Pisc. 2. λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον. Eust. ad Dionys. 369. σφιγκτὸς θάνατος. Maneth. IV. 614. θάνατος θηρόβορος. Anth. Pal. IX. 84. ναυηγὸς μόρος. In such passages the verbal adjective is not used, as many suppose, in an active sense, but in a strictly passive one. Thus ὁ ῥιπτὸς Ἰφίτου μόρος means, '*the death which Iphitus met by being hurled (down).*' So we say '*a bruised pain, a dead feel, an absent act.*'

358. ὃν] ὃ conj. Erf. ἃ Köchly. Schn. prob. Dind. ὃν, if sound, must refer apparently not to μόρος, but to the more remote noun ἔρωτα (354), vv. 356—7 being parenthetic.

παρώσας] '*Having set aside.*' Schol: τὸν ἔρωτα αὐτῆς ἀπωσάμενος καὶ παραπεμψάμενος τἀναντία εἶπεν ὁ Λίχας. Hesych: παρώσας. ἐάσας. Eur. Andr. 30. τοὐμὸν παρώσας — λέχος. Perhaps περάσας, '*having passed over* (or *by*).' If παρώσας could mean, '*having put forward* (*as a pretence*),' the ὃν might then refer to μόρος. Hartung reads: ὧν νῦν, παρώσας αὐτὰ, τἄμπαλιν λέγει.

ἔμπαλιν λέγει] I. e. τὰ ἐναντία λέγει, '*says the opposite.*' Gl. T: τοὐναντίον. Cf. El. 1046. οὐδὲ βουλεύσει πάλιν (schol: εἰς τοὐπίσω,

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ἀλλ', ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον
τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος,
ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας
[ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ
τὸν Εὔρυτον τόνδ' εἶπε δεσπόζειν θρόνων,]
κτάνοι τ' ἄνακτα πατέρα τῆσδε καὶ πόλιν
πέρσειε. καὶ νῦν, ὡς ὁρᾷς, ἥκει 'ς δόμους
σοὺς τήνδε πέμπων οὐκ ἀφροντίστως, γύναι,

εἰς τὸ ἐναντίον); Hom. Il. δ'. 357. πάλιν δ' ὅ γε λάζετο μῦθον. ι'. 54. οὐδὲ πάλιν ἐρέει. Qu. ὃν νῦν παρώσας οὗτος (Lichas) ἔμπαλιν θέλειν | τῶν Εὐρυτείων σφ' εἶπε δεσπόζειν θρόνων (transp. from after 362).

359. τὸν φυτοσπόρον] I. e. τὸν φυτεύσαντα καὶ σπείραντα αὐτήν. Orpheus ap. Tzetz. in Hesiod. p. 170. πᾶσιν ἐπιχθονίοισι φυτοσπόρου αἰτίη ἀλκῆς. The noun φυτοσπορία occurs in Maneth. IV. 432, cited by Wakef. Cf. Œd. R. 1482. τοῦ φυτουργοῦ πατρός.

360. κρύφιον — λέχος] '*That he might have her as a concubine.*' Schol: ἵνα ὡς παλλακίδα αὐτὴν λάβοι. Cf. Herod. III. 1. οὐκ ὡς γυναικά μεν ἔμελλε Καμβύσης ἕξειν, ἀλλ' ὡς παλλακήν. For λέχος cf. 27. λέχος γὰρ Ἡρακλεῖ κριτὸν | ξυστᾶσα —. 1227. Aj. 211. ἐπεί σε λέχος δουριάλωτον | στέρξας ἀνέχει —. Œd. C. 251.

ἔχοι A. vulg. Herm. Dind. Wund. ἔχῃ B. K. T. Schn. ἔχει (ἔχῃ corr. ead. m.) L. Cf. on Œd. R. 948. El. 760. Æsch. Sept. 20. ἡ γὰρ νέους — ἐθρέψατ' — ὅπως γένοισθε (al. γένησθε) πρὸς χρέος τόδε.

362—3. The tautology of these lines is noticed by Dobree. They are condemned as an interpolation by Wund. (v. Emend. p. 190.) Hart. Dind. Nauck. The words τὴν ταύτης — πατέρα are bracketed by Hart. Dind. and Nauck. The whole sentence is superfluous, since Lichas had said nothing false about Eurytus or his kingdom.

363. τὸν Εὔρυτον τόνδ' B. K. Wak. Musgr. Br. Sch. τὸν Εὔρυτον τῶνδ' A. R. T. V. Ben. Dind. τῶν Εὐρυτον τῶνδ' L. Ald. τῶν Εὐρύτου τόνδ' Erf. τῶν Εὐρυτείων Schn. τὸν Εὔρυτον διεῖπε Wund. τὸν Εὔρυτόν γ' ὃν εἶπε Weckl. Concisely put, according to Wakef., for ἐν ᾗ Εὔρυτος, ὃν εἶπεν, ἐδέσποζε θρόνων. Apitz, Bergk, and others condemn this line as an interpolation. Erfurdt places it after 358.

364. κτείνει — ἔπερσε] The change of tense as in Aj. 31. φράζει τε κἀδήλωσεν. Ant. 406. Cf. Il. ζ'. 415. ἐκ δὲ πόλιν πέρσεν — κατὰ δ' ἔκτανεν Ἠετίωνα. But the sense requires κτάνοι—πέρσειε. Cf. 354. 355. 432—3.

πόλιν] πάλιν (supr. ο) L.

365. καὶ νῦν] καί νιν Br. Erf. Markl. ad Suppl. 321. Qu. καὶ τήνδ' (or καὐτὴν), ὡς (or ἣν) ὁρᾷς, —. Or καὶ νῦν σφ', ὡς ὁρᾷς —. Or πέρθει . τὰ νῦν δὲ τήνδ', ὁρᾷς (or τὰ νῦν δέ σφ', ὡς ὁρᾷς) —. Or rather καὶ νῦν, ὡς ὁρᾷς, ἥκει 'ς δόμους | σοὺς τήνδε πέμπων. Cf. 186. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν | ἥξειν. Aj. 568. τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων. Ant. 1079. σοῖς δόμοις. The subject of ἥκει of course is Lichas.

366. ὡς all the mss. vulg. Herm. Dind. Schn. Bgk. Nck. ἐς Br. Erf. Sch. Herw. (Cf. on Œd. R. 1178. 1481.) σφε (!) Hart. πρὸς or ἐς conj. Schneid. The distinction between εἰς and ὡς is well shown in Arist. Pac. 103. ὡς τὸν Δί' ἐς τὸν οὐρανόν. Εἰς is occasionally used for ὡς, especially

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οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε
οὐδ' εἰκὸς, εἴπερ ἐκτεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σὲ δηλῶσαι τὸ πᾶν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων
ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοὶ,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἥδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.

ΔΗΙΑΝΕΙΡΑ.

οἴμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος;

with personal plurals (as in Il. σ'. 215. οὐδ' ἐς Ἀχαιοὺς | μίσγετο. Od. ν' 220. 383. φ'. 297.), and apparently also with personal singulars (as in Il. η'. 312. Αἴαντ' — εἰς Ἀγαμέμνονα δῖον ἄγον. ι'. 480. ο'. 402. ρ'. 709. ψ'. 36. &c.); but ὡς is never, I believe, joined, as a preposition, with an inanimate object. Cf. on Œd. R. 1178. 1481. Markl. ad Suppl. 321.

οὐκ ἀφροντίστως, γύναι] οὐκ ἀφροντίστως γέ νιν Wakef.

οὐκ ἀφροντίστως] *'Not undesignedly'*. The same words Eur. Med. 910.

367. μηδέ] μὴ δὲ A. B. K. L. (?) T. Ald. μήτι Erf. μὴ σὺ Hart. Perhaps rightly. Cf. Arist. Th. 209. τί οὖν; ποιήσεις ταῦτα; ΑΓ. μὴ δόκει γε σύ (σύ γε?). Or μήτι —.

μηδὲ προσδόκα τόδε] *'Do not even (so much as) expect this'*.

τόδε A. K. L. R. Ald. τάδε B. T. Turn. τωδε (or τόνδε, not τάδε) L. pr.

368. εἴπερ] Qu. ἥσπερ (or ἤπερ), or ἥσπερ γ'.

ἐντεθέρμανται] ἐκτεθέρμανται Herw., coll. Timæo Athen. II. 37 B. Which I have received with Dind. and Nauck. Qu. εἴπερ δὴ τεθέρμανται. Aj. 478. ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

εἴπερ — πόθῳ] *'If indeed he has been inflamed with a passion (for her)'*. Cf. 476. ταύτης ὁ δεινὸς ἵμερός ποθ' Ἡρακλῆ | διῆλθε. Arist. Lys. 1079. τεθερμῶσθαί (-μάνθαι?) γε χεῖρον φαίνεται.

369. Soph. Phil. 580. δεῖ δ' αὐτὸν λέγειν — πρὸς σὲ κἀμὲ τούσδε τε.

371. πολλοὶ πρὸς μέσῃ. Qu. πολλοὶ δὴ 'ν μέσῃ. Cf. 423. ἐν μέσῃ — ἀγορᾷ.

372. ἀγορᾷ] *'Assembly.'* I. q. ἀθροίσματι. For Lichas was addressing the people ἐν βουθερεῖ λειμῶνι (188.), not in the market-place.

συνεξήκουον] The passive form of this compound is cited by Wakefield from Clem. Alex. Strom. III. p. 549.

ὡσαύτως] ὡς αὕτως L. ἀρτίως Herw. A. C. p. 21. Ὡσαύτως occurs in Tragedy only once besides, in Eur. Iph. T. 833. Ἀρτίως is common in Soph. and Eur.

ὡσαύτως ἐμοί] *'As well as I.'* I. q. ὁμοίως, ἴσως ἐμοί. Herod. II. 67. ὡς δ' αὕτως (αὕτως?) τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. The construction of ἐμοὶ with συνεξήκουον is less probable. Qu. ἐξ ἴσης ἐμοί. Or rather ὡσαύτως, ἐμὲ | ὥστ' ἐξελέγχειν.

373. ὥστ' ἐξελέγχειν] *'So as to convict me,'* if I speak falsely.

374. οὐχ ἥδομαι] I. e. *'I am sorry.'*

τὸ — ὀρθόν] *'The truth.'* Cf. 347.

375. ποῦ ποτ' εἰμὶ πράγματος;] *'How ever do I now fare?'* I. q. τί ποτε νῦν πράσσω; Cf. Aj. 314. κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ. 102. Œd. C. 170. Πρᾶγμα is here used in the same sense as πρᾶξις 294.

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τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον
λαθραῖον; ὦ δύστηνος. ἆρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;

ΑΓΓΕΛΟΣ.

ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.

376. *εἰσδέδεγμαι*] *ἐσδέδεγμαι* Dind.

εἰσδέδεγμαι — ὑπόστεγον] '*Have I received under my roof.*' Cf. El. 1386. *βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι.* Tr. 262. *ἐλθόντ' ἐς δόμους ἐφέστιον.*

πημονήν] I. q. *βλάβην.* '*Pest, plague.*' Ant. 533. *δύ' ἄτα.* Æsch. Ag. 1230. *ἄτης λαθραίου.*

377. *λαθραῖον; ὦ δύστηνος, ἆρ'* — A. L. T. Br. Herm. Erf. Dind. Wund. Nck. *λαθραῖον ὦ δύστηνος;* — L. B. K. *λαθραῖον, ὦ δύστηνος;* — Wak. Gaisf. *λαθραῖον ὦ δύστηνος;* — C. Matth. Qu. *λαθραῖον ἦ δύστηνος;* Cf. 909. *ἔκλαιεν ἡ δύστηνος εἰσορωμένη.* El. 806. *ἦ δύστηνος.* 80. 282. Ph. 456. *ὁ τλήμων.* Aj. 109. But Ph. 744. *δύστηνος ὦ τάλας ἐγώ.* 1152. *ὦ δύστηνος ἐγώ.* Ant. 850. *ἰὼ δύστηνος.* Tr. 1143. *ἰοὺ ἰοὺ ἰοὺ δύστηνος.* El. 77. Wund: '*me miseram.*'

ἀνώνυμος] '*Ignoble, obscure.*' The Schol. explains *ἄσημος, δυσγενής.* Cf. 318.

378. *οὐπάγων*] *ὀὐπάγων* A. B. K. T. Qu. *ὅ σφ' ἄγων.* Cf. 420. 428.

διώμνυτο] '*Contended*'. So Aj. 1233. *διωμόσω.* Cf. on 255.

379. *Ἀγγ.* prefixed in A. (sup. *λι*) L. R. Ald. &c. *Χο.* Cant. This line is continued to Deianira (thus — *διώμνυτο, ἦ καὶ τὰ — φύσιν;*) and the following ones to the messenger in B. K. (*ἦ*) T. Harl. Junt. II. Turn. And this arrangement is followed by Heath. Br. Erf. Sch. Schol: *τινὲς τὸ τοῦ ἀγγέλου πρόσωπον φασί. ἀντὶ τοῦ, ἆρα τῇ θέᾳ καὶ τὸ γένος ἐφάμιλλον;*

ἦ καὶ τὰ A. K. L. vulg. *ἦ καὶ τὰ* B. T. (*ἦ* supr.)

ἦ κάρτα Cant. Herm. Dind. Bgk. Nck. *ἦ πάντα* Musgr. *ἦ κάρτα* Heath. Br. &c. For *ἦ κάρτα* cf. Aj. 1359. *ἦ κάρτα πολλοὶ νῦν φίλοι* &c. El. 312. 1278. Æsch. Eum. 213. *ἦ κάρτ' ἄτιμα — πιστώματα.* Ag. 603. *ἦ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ.* 1252. Cho. 916. *ἦ κάρτα μάντις οὐξ ὀνειράτων φόβος.* Suppl. 452. Eur. Hipp. 415. *ἦ κάρτα δόξει* &c. Perhaps *καὶ κάρτα*, as in Œd. C. 65. 301. Aj. 527.

λαμπρά] '*Illustrious, noble.*' Herod. VI. 125. *καὶ τὰ ἀνέκαθεν λαμπροὶ, ἀπὸ δὲ τούτου — καὶ κάρτα λαμπροί.* Plut. Syll. 35. *γυνὴ τὴν ὄψιν εὐπρεπὴς καὶ γένους λαμπροῦ.* El. 685. 1130.

καὶ κατ' ὄμμα καὶ φύσιν] The usual expression would be *κατά τε ὄμμα καὶ φύσιν.* Schaefer compares Arist. H. A. p. 484. Schn. *καὶ περὶ Τάραντα καὶ Καρίαν καὶ ἄλλους τόπους.* Translate: '*both in personal appearance (mien) and by birth.*' *Φύσιν* '*birth*', as in Aj. 1259. Œd. C. 212. El. 325. Or, if *φύσιν* here means '*figure, personal appearance*,' as in 308. &c., translate: '*both in face (expression) and figure.*' Schol: *ἀντὶ τοῦ εὐπρεπὴς τὴν ὄψιν καὶ τὸ πᾶν σῶμα.* The epithet *λαμπρὰ* would seem to favour the former explanation.

κατ' ὄμμα] *κατ' ὄνομα* Hart. Weckl. (Cf. on Aj. 447.) Cf. 102. *ὦ κρατιστεύων κατ' ὄμμα.* For *φύσιν* cf. 308. Aj. 1259.

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πατρὸς μὲν οὖσα γένεσιν Εὐρύτου σπορὰ
Ἰόλη 'καλεῖτο, τῆς ἐκεῖνος οὐδαμὰ
βλάστας ἔφαιν', ὡς δῆθεν οὐδὲν ἱστορῶν.

ΧΟΡΟΣ.

ὄλοιντο μή τι πάντες οἱ κακοὶ, τὰ δὲ

380—2. These three lines are perhaps spurious.

380. *πατρὸς μὲν οὖσα*] *πατρὸς γὰρ οὖσα* Reiske. Qu. *πατρός γε φῦσα*, or *πατρὸς γεγῶσα* (so also Weckl.). Certainly *μὲν* seems unsuitable here. Cf. El. 341. *δεινόν γέ σ' οὖσαν πατρὸς, οὐ σὺ παῖς ἔφυς.* 325. *τὴν σὴν ὅμαιμον, ἐκ πατρὸς ταὐτοῦ φύσιν.*

οὖσα γένεσιν A. Ald. Turn. *οὖσα ενεσιν* (supr. *γ* and *σ* a m. rec.) L. *οὖσα γένεσις* B. K. T. Perhaps *τὸ γένος*. Translate *γένεσιν*, '*by birth*', i. q. *φύσιν*.

ποτέ] Hardly right. Qu. *τότε*. Or *'ν ὁδῷ*. Or *θαμά*. Or *τροφὴ* (Œd. R. 1.). Or *σπορά* (420. *Εὐρύτου σποράν*. 316.). Or *πρὸς οὗ* —. Or *παρ' ᾧ* —.

381. *καλεῖτο* vulg. A. B. K. L. T. &c. *'καλεῖτο* Br. (tacitly) &c. '*She was called*'. By Lichas, says Wunder. Otherwise, he thinks, the poet would have written *καλεῖται*. Hart: *καλεῖται, ἥς* (why not *τῆς*?) —.

οὐδαμᾶ A. B. K. T. vulg. *οὐδαμᾶι* L. *οὐδαμὰ* Herm. Dind. Bgk. Nck. &c. *οὐδαμῇ* Hart. *ἀγνοεῖν* conj. Enger. Suspected by Nauck. Cf. on 323.

382. *βλάστας*] '*Origin, birth, parentage*'. Cf. Œd. R. 717. Œd. C. 972. *ὃς οὔτε βλάστας πω γενεθλίους πατρὸς, | οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ. Βλάσται* plural, as elsewhere *γοναί* (Aj. 1094.).

ἐφώνει] *ἀκούει* Hart. *ἔγνωκε βλάστας* conj. Nauck. Qu. *βλάστας ἔφαιν'* (or *ἔφραζ'*), *ὡς δῆθεν* —.

δῆθεν —] '*As if forsooth*'. Lat. '*scilicet*'. Schol: *ἀντὶ τοῦ ὡς δή*. Suid: *Δῆθεν . ὡς δή φησι· τοῦτο δὲ προσποίησιν ἀληθείας ἔχει, δύναμιν δὲ ψεύδους.* Æsch. Prom. 210. *ὡς Ζεὺς ἀνάσσοι δῆθεν.* Eur. Or. 1313. *ὡς δῆθεν οὐκ εἰδυῖα τἀξειργασμένα.* 1119. Rhes. 719. Herod. I. 59. *ὡς ἐκπεφευγὼς* — *δῆθεν.* Herod. III. 74. *ὡς πιστοτάτου δῆθεν ἐόντος αὐτοῦ.* III. 136. *ὡς κατασκόπους δῆθεν ἐόντας.* Herod. VI. 39. *ὡς οὐ συνειδότες δῆθεν* &c. I. 59. 73. V. 1. Thuc. I. 92. Sometimes *δῆθεν* is followed by *ὡς*. Æsch. Pr. 1022. *ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.* Eur. Or. 1117. *εἴσιμεν ἐς οἴκους δῆθεν ὡς θανούμενοι.* Eur. Herc. 949. *κἄθεινε, κέντρον δῆθεν ὡς ἔχων χερί.* Sometimes, though very seldom, as here, *ὡς* is entirely omitted. Thuc. I. 127. *τοῦτο δὴ τὸ ἄγος* — *ἐλαύνειν ἐκέλευον, δῆθεν τοῖς θεοῖς* (*τοῖς θεοῖς δῆθεν* al.) *τιμωροῦντες.* III. 110. *ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν.* The true reading probably is *ἔφαιν'* (or *ἔφραζ'*), *ὡς δῆθεν* —.

ἱστορῶν] '*Knowing*'. Cf. on Œd. R. 1484. *οὔθ' ὁρῶν οὔθ' ἱστορῶν.* Æsch. Pers. 460. *κακῶς τὸ μέλλον ἱστορῶν.* Eum. 454. *πατέρα δ' ἱστορεῖς καλῶς.* Ag. 659. *εἰ γάρ τις ἀκτὶς ἡλίου νιν ἱστορεῖ | καὶ ζῶντα* &c.

383. *ΧΟ.* om. L.

ὄλοιντο μή τι πάντες] *ὄλοιντο* — *μή τι πάντες* Sch. Schn. Translate: '*Perish* — *I do not say all bad men, but &c.*'. Cf. Phil. 961. *ὄλοιο μή πω πρὶν μάθοιμ'* —. Eur. Med. 82. *ὄλοιτο μὲν μή· δεσπότης γάρ ἐστ' ἐμός· | ἀτὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται.* Schol: *ὄλοιντο μὴ πάντες ἄνθρωποι, ἀλλ' οἱ κακοὶ καὶ ὅσοι μηχανῶνται λάθρα καὶ*

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λαθραῖ' ὃς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.

ΔΗΙΑΝΕΙΡΑ.

τί χρὴ ποιεῖν, γυναῖκες; ὡς ἐγὼ λόγοις
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟΡΟΣ.

πεύθου μολοῦσα τἀνδρὸς, ὡς τάχ' ἂν σαφῆ
λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗΙΑΝΕΙΡΑ.

ἀλλ' εἶμι· καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις.

κακούργους λόγους ἑαυτοῖς συντιθέασιν. For the position of μὴ cf. also Œd. C. 1522. τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί. Ant. 966. πείσομαι γὰρ οὐ —. Dem. Lept. p. 50. σκοπεῖτε μὴ —.

μή τι A. B. L. Harl. Ald. μή τοι K. (supr. ι) T. For μή τι (as οὔ τι) cf. El. 1275.

τὰ δὲ λαθραῖ' ὃς ἀσκεῖ] The proper and usual position of the words would be ὃς (ὅστις) δὲ ἀσκεῖ τὰ λαθραῖα. Qu. τὰ δὲ | κἀχ' ὅστις ἀσκεῖ μὴ πρέποντ' αὐτῷ λάθρα. The common reading may have originated in the mode of writing λάθραι.

384. ὅς] Hercules or Lichas? Dobree rightly understands the latter, referring to Eur. Med. 82. But the imprecation is probably of a general kind, though we should have expected ὅστις rather than ὅς.

ἀσκεῖ] '*Practises*'. Œd. C. 913. δίκαι' ἀσκοῦσαν — πόλιν. Eur. Suppl. 872. χρηστότητ' ἠσκηκότα. Blomf. Gl. ad Æsch. Prom. 1102.

μὴ πρέποντ' αὐτῷ] μὴ πρέπονθ' αὐτῷ Steph. Probably rightly: see schol. Cf. Phil. 903. τὴν αὐτοῦ φύσιν | ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα. Nauck proposes μὴ πρέποντ' ἐσθλῷ.

385. 390. ποιεῖν] ποεῖν L. The first syllable short: cf. on Aj. 1356.

386. παροῦσιν] Qu. φανεῖσιν.

387. πεύθου] πυθοῦ Nauck. Cf. Œd. R. 604. Πεύθεσθαι occurs several times in Æschylus.

388. μιν the mss. νιν Br. Dind. Bgk. Schn. Nck. &c. μὴ Herm. Cf. on El. 528. Eur. Hipp. 2168. Phœn. 652. Andr. 1139. Erechth. I. 21. 29.

κρίνειν] I. q. ἀνακρίνειν. '*To question.*' Cf. 314. 195.

θέλοις A. L. T. θέλεις B. K. (supr. οις) Herm.

389. οὐκ ἀπὸ γνώμης] '*Not without judgment.*' Schol: οὐκ ἄνευ συνέσεως. Cf. 667. Thuc. I. 76. ἀπὸ τοῦ ἀνθρωπείου τρόπου. Plat. Theæt. 26. ἀπὸ σκοποῦ εἰρηκέναι. Philostr. Icon. II. 32. καὶ ἡ φωνὴ οὐκ ἀπὸ τοῦ ἡμεδαποῦ τρόπου. So ἀπὸ ῥυτῆρος Œd. C. 900. ἀπὸ τρόπου Plut. Mar. 11. Compare also the phrase ἀπὸ γόου εἶναι Il. α'. 562. Matth. Gr. §. 572.

ἄπο A. K. L. T. Herm. Dind. Bgk. ἀπὸ B. Wund. Nck. Most editors write ἄπο in this sense. See Valck. ad Theocr. Adon. p. 238. Heyn. ad Il. κ'. 324. Schaef. ap. Bast. Greg. Cor. p. 210 f. According to this, we should accentuate ἔκ, when used in this sense, as in Tr. 1078. ἔκ καλυμμάτων (v. Valck.

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ΑΓΓΕΛΟΣ.

ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; 390

ΔΗΙΑΝΕΙΡΑ.

μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόκλητος, ἐκ δόμων πορεύεται.

ΑΙΧΑΣ.

τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὡς ἔρποντος, ὡς ὁρᾷς, ἐμοῦ.

ad Herod. II. 142). But, as I see no valid reason for such a change of accent, I prefer with Apitz to write always ἀπό.

390. *XO.* Turn. &c. *ΑΓΓ.* Herm. Dind. Nck. &c. Continued to Deianira in the older mss. and Ald.

ἡμεῖς δὲ προσμένωμεν —;] In Aj. 328. the Chorus is invited by Tecmessa to leave the stage, in order to enter the tent of Ajax.

ἢ τί χρὴ ποιεῖν;] Supply ἄλλο. So Œd. C. 474. ἢ ποίῳ τρόπῳ; Eur. Hec. 872. ἢ πικουρίᾳ τίνι; 1203. ἢ τίν' αἰτίαν ἔχων; Compare the elliptic phrases, τί μήν; τί γάρ; τί δαί;

ποεῖν K. L.

391. *Δη.* praef. B. K. T. Turn. *Χο.* A. L. R. Ald.

μίμν'] On this form, which need not to be reckoned among Ionisms, v. Elmsl. ad Œd. C. 638. So ἔχειν and ἴσχειν, &c.

ὅδ' ἀνήρ] ὅδ' ἀνήρ the mss. ὅδ' ὦ 'νὴρ Erf. ἀνὴρ ὅδ' Br.

ὅδ'] '*Here*'. In Latin '*hicce*'.

ὑπ' ἀγγέλων] Cf. 935. Œd. R. 1073. Eur. Andr. 561. οὐ γὰρ μιᾶς σε κληδόνος προθυμίᾳ | μετῆλθον, ἀλλὰ μυρίων ὑπ' ἀγγέλων. Apitz supplies κληθεὶς from αὐτόκλητος (κληθεὶς αὐτὸς ὑφ' αὑτοῦ), coll. Aj. 289. τί τήνδ' ἄκλητος οὖθ' ὑπ' ἀγγέλων | κληθεὶς ἀφορμᾷς πεῖραν οὔτε του κλύων | σάλπιγγος; Æsch. Co. 838. ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπ' ἀγγέλων. (Bl. Gloss.)

392. αὐτόκλητος] '*Of his own accord.*' Schol: αὐτόματος.

394. ὡς ἔρποντος εἰσορᾷς ἐμοῦ the mss. vulg. Herm. Schn. ὡς ἕρποντος, εἰσορᾷς, ἐμοῦ Vauv. Dind. ὡς ἔρποντος (εἰσορᾷς;) ἐμοῦ Reisig ad Œd. C. 1080. ὡς ἔρποντος, ὡς ὁρᾷς, ἐμοῦ Wund. ἤδη ἔρποντος, ὡς ὁρᾷς, ἐμοῦ Hart. Triclinius compares Arist. Ran. 128. ὡς ὄντός γε μὴ βαδιστικοῦ (sc. ἐμοῦ). And Wunder Œd. R. 11f. φράζε — ὡς θέλοντος ἂν | ἐμοῦ προσαρκεῖν πᾶν. 145. Ant. 1179. Œd. C. 83. Herod. VII. 143. Xen. An. I. 3. 6. Matth. Gr. §. 568. Add El. 316. ὡς νυν ἀπόντος ἱστόρει &c. Matthiæ ad Orest. 383. thinks there is a confusion here of two constructions, ὡς ἔρποντος ἐμοῦ, and ὡς ἔρποντα ἐμὲ εἰσορᾷς. Apitz connects εἰσορᾷς ἔρποντος, coll. 351. τούτου λέγοντος τἀνδρὸς εἰσήκουσ' ἐγώ. Il. δ'. 357. ὡς γνῶ χωομένοιο —. Xen. Mem. I. 1. 12. οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν (οἶδεν vulg.) οὔτε λέγοντος ἤκουσεν, &c. And Musgrave compares Il. δ'. 357. ρ'. 427. Eur. Ph. 1380, &c. Cf. on Ran. 815. ἡνίκ' ἂν ὀξυλάλου περ ἴδῃ

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ΔΗΙΑΝΕΙΡΑ.

ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολὼν
ᾄσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.

ΛΙΧΑΣ.

ἀλλ', εἴ τι χρῄζεις ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗΙΑΝΕΙΡΑ.

ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νεμεῖς;

(-λου 'παῖῃ?) θήγοντος ὀδόντας. The common reading appears to me undoubtedly faulty, and I have little doubt that the true one is the one adopted by Wunder, ὡς ἕρποντος, ὡς ὁρᾷς, ἐμοῦ. Cf. 365. Fr. 165. ὡς ὁρᾷς. Εἰς and ὡς are often confused (cf. on Œd. R. 1481). Nor need the repetition of ὡς offend. Cf. 1241. οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φράσεις. Ant. 735. ὁρᾷς τάδ' ὡς εἰρηκας ὡς ἄγαν νέος; El. 1341. ἤγγειλας, ὡς ἔοικέ, μ' ὡς τεθνηκότα. Œd. R. 922. Wakefield had already hesitatingly proposed ὡς ὁρᾷς for εἰσορᾷς. Perhaps: ὡς ἕρποντά γ' εἰσορᾷς ἐμέ. For εἰσορᾶν used as the simple ὁρᾶν cf. on El. 997.

395. ἐκ ταχείας] I. e. ταχέως. Cf. 727. ἐξ ἑκουσίας. Ant. 994. δι' ὀρθῆς. El. 1062. ἐπ' ἴσας. Œd. R. 696. κατ' ὀρθήν. Herod. I. 60. ἐκ νέης. Schol. ad 396. ἐκ νέας. So κατ' ἰδίαν, διὰ κενῆς, &c. Qu. ὧδ' ἐκ ταχείας —; Or οὕτω τι ταχέως —;

σὺν χρόνῳ βραδεῖ μολών] '*After having come so leisurely.*' Cf. Œd. C. 1601. τάσδ' ἐπιστολὰς πατρὶ | ταχεῖ (βραχεῖ?) πόρευσαν ξὺν χρόνῳ. The expression χρόνῳ βραδεῖ is a strange one. Qu. σὺν χρόνῳ βραδὺς μολών. Cf. 599. ὡς ἐσμὲν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς. 738. ἦ φάνην ἐγὼ βραδύς. Ant. 231. τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς. Ph. 1223. οὐκ ἂν φράσειας ἥντιν' αὖ παλίντροπος | κέλευθον ἕρπεις ὧδε σὺν σπουδῇ ταχύς;

396. ᾄσσεις A. &c. αἴσσεις Turn. Steph. Schol: ἀντὶ τοῦ αἴσσεις. καὶ νεώσασθαι the mss. ἀνανεώσασθαι (from schol.) Cant. Wak. Br. Sch. Erf. Hart. and so Eust. p. 811, 20. κἀνανεώσασθαι Wund. (See his Emend. p. 20 f., ε͞ω being contracted by synizesis: cf. on Aj. 1117.) κἀννεώσασθαι (as ἀμμείνασ' 535.) Herm. Apitz. Dind. Schn. Bgk. Nck. Schol: ἀνακαινίσασθαι καὶ αὖθις ὁμιλῆσαι ἀκριβῶς ἐκ νέας . ἢ οὕτω· πρὶν ἡμῖν καινοτέρους ἀνακοινώσασθαι λόγους. Eust.p.811, 20. τὸ νεᾶν —. ἐξ οὗ καὶ παρὰ Σοφοκλεῖ ἀνανεώσασθαι λόγους, τὸ ἀνακινῆσαι, εἰπεῖν δὲ κυριώτερον, ἀναπολῆσαι. (Cf. Hesiod. Op. 460. θέρεος δὲ νεωμένη οὔ σ' ἀπατήσει.) Ἀνανεοῦσθαι occurs in Thuc. Dem. Cratin. (Mein. II. 110). For πρὶν καὶ cf. El. 1133. πρὶν — κἀνασώσασθαι φόνου. Ant. 280. παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι λέγων. Qu. πρὶν ἡμῖν κἀνακοινοῦσθαι λόγους (see Schol.).

397. 399. ΔΙ.] ἄγγ. L.

398. '*Wilt thou also give a pledge of truthfulness?*' i. e. wilt thou swear to speak the truth? Wunder cites Eur. Or. 245. ἥκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχου —. Cf. Phil. 803.

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ΛΙΧΑΣ.

ἴστω μέγας Ζεὺς, ὧν γ' ἂν ἐξειδως κυρῶ.

ΔΗΙΑΝΕΙΡΑ.

τίς ἡ γυνὴ δῆτ' ἐστὶν, ἣν ἥκεις ἄγων;

ΛΙΧΑΣ.

Εὐβοιίς· ὧν δ' ἔβλαστεν οὐκ ἔχω λέγειν.

ΑΓΓΕΛΟΣ.

οὗτος, βλέφ' ὧδε. πρὸς τίν' ἐννέπειν δοκεῖς;

ΛΙΧΑΣ.

σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις;

νέμεις] Rather *νεμεῖς*, as Nauck also reads. Cf. on Œd. C. 879. And so, I think, read the Schol., who supplies *διηγήσομαι* in Lichas' reply.

399. '*Let mighty Jove know (bear witness, that I will speak the truth) concerning those things at least which I happen to know.*'

ἴστω μέγας Ζεύς] The same words Eur. Iph. T. 1077. This expression is borrowed by the Tragedians from Homer, and was used not only at Thebes (Arist. Ach. 911. 860.), but also at Athens. V. Valck. ad Phœn. p. 561. Neu. ad Ant. 184. Cf. Œd. C. 522. *θεὸς ἴστω*.

ὧν γ'] I. e. *τούτων γε* (*νεμῶ* &c.) ἃ —. Perhaps *ὅσα γ'*. Schol: *ὅτι περὶ ὧν οἶδα ἀκριβῶς σοι διηγήσομαι*.

400—4. Reiske arranges these lines thus: *ΔΗ*. 400. 404. *ΛΙ*. 401. 403. *ΔΗ*. 402. *ΛΙ*. 405. Nauck and Dindorf read them in this order: 400. 403. 404. 401. 402. Perhaps rightly, but the transposition is by no means necessary. In lines 400. 401. 404. 405. 410. 412. 415. 416. 419. 421. 427. no persons are given in L., but only lines indicative of a change of person.

401. *Εὐβοιΐς*] Elmsley on Her. 84. (*Εὐβῷδ' ἀκτὰν*) would write *Εὐβωΐς*. Cf. on 237 above.

402—31. In these lines those parts which in the mss. and scholia are assigned to Deianira (or else have no person affixed), are given by Brunck and others, after Tyrwhitt, to the ἄγγελος.

402. *οὗτος, βλέφ' ὧδε*] Cf. Œd. R. 1122. *οὗτος σὺ, πρέσβυ, δεῦρο μοι φώνει βλέπων | ὅσ' ἄν σ' ἐρωτῶ*. Hom. Il. ι'. 373. Arist. Ach. 290 f.

403. *ΛΙ*.] ἄγγ. L.

ἐς τί] '*For what purpose?*' Lat. '*quorsum?*' Cf. 418. *πρὸς τί δ' ἱστορεῖς*; Senec. de Benef. III. 15. '*in quid isti viri ornati adhibiti sunt? in quid imprimunt signa?*' IV. 13. '*mundus in quid vices suas absolvit? in quid sol diem extendit et contrahit?*'

εἰς the mss. *ἐς* Dind. Cf. Eur. Phœn. 621. ὡς (*ἐς* conj. Valck.) *τί μ' ἱστορεῖς τόδε*;

ἐρωτήσας' (' m. rec. in K.) the mss. *ἐρωτήσας* Tyrwhitt &c.

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ΑΓΓΕΛΟΣ.

τόλμησον εἰπεῖν, εἰ φρονεῖς, ὅ σ' ἱστορῶ.

ΛΙΧΑΣ.

πρὸς τὴν κρατοῦσαν Δηάνειραν Οἰνέως
κόρην, δάμαρτα δ' Ἡρακλέους, εἰ μὴ κυρῶ
λεύσσων μάταια, δεσπότιν δὲ τὴν ἐμήν.

ΑΓΓΕΛΟΣ.

τοῦτ' αὖτ' ἔχρηζον τοῦτό σου μαθεῖν. λέγεις
δέσποιναν εἶναι τήνδε σήν;

ΛΙΧΑΣ.

δίκαια γάρ.

404. τόλμησον] '*Venture, make bold.*' Œd. C. 184. El. 1051.

εἰ φρονεῖς] '*If thou art wise*'. Qu. εἴπερ οἶσθ'.

ὅ σ' A. Harl. ὃς K. L. ὅσ' Ald. ἅ σ' B. T. Turn. Perhaps ὅσ' is right, for ἱστορεῖν nowhere else governs an accus. in Soph. Cf. Œd. R. 1122.

405. πρὸς τὴν κρατοῦσαν] Sc. ἐννέπειν δοκῶ (402).

406. δάμαρτά θ' A. K. L. T. vulg. δάμαρθ' B. R. Herm. Read δάμαρτα δ', as Nauck also proposes. Cf. 739. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω | πατέρα. Œd. C. 322. παῖδα σὴν, ἐμὴν δ' ὁρᾶν | ὅμαιμον. 1275. ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες. Phil. 530. ὦ φίλτατον μὲν ἦμαρ, ἡδιστος δ' ἀνὴρ, | φίλοι δὲ ναῦται —. (Which however is not precisely a parallel passage, the objects here being different.) Eur. Hec. 534. ὦ παῖ Πηλέως, πατὴρ δ' ἐμός. Andr. 25. πλαθεῖσ' Ἀχιλλέως παιδὶ, δεσπότῃ δ' (τ' the mss.) ἐμῷ. Herod. I. 114. ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς, ὧδε περιυβρίσμεθα. S. Paul. Ep. Phil. II. 25. Ἐπαφρόδιτον τὸν ἀδελφὸν — μου, ὑμῶν δὲ ἀπόστολον. Elmsley (ad Med. 940.) endeavours to defend the common reading by explaining the words to mean, '*quae et uxor Herculis est, et mea domina*'.

407. λεύσσων μάταια] '*Seeing wrong*'. Cf. 863.

τε the mss. vulg. Read δέ. Cf. on 406.

408. ΑΓΓ.] Δη. L.

τοῦτ' ἆρ' ἔχρηζον αὐτὸ conj. Herw. But cf. Œd. R. 1013. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ. Arist. Nub. 1052. ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα, | ἅ &c. 26. τοῦτ' ἐστὶ τουτὶ τὸ κακὸν ὅ μ' ἀπολώλεκεν.

αὖτ'] αὖτ' L.

τοῦτό] δῆτά Hart.

σου μαθεῖν] '*To learn from thee*'. Œd. R. 575. Æschyl. ap. Arist. Ran. 1270. μάνθανέ μου. So πυθέσθαι τινὸς &c. Usually παρὰ is added.

409. ΛΙ.] ἄγγ. L.

δίκαια γάρ] '*Yes, for it is true*'. Wunder supplies: λέγειν με δέσποιναν εἶναι τήνδε ἐμήν. Schol: δίκαια . ἀντὶ τοῦ ἀληθῆ. Gl. T: ἀληθές. For this sense of γὰρ cf. Œd. R. 1117. ἔγνωκα γάρ. Ph. 756

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ΑΓΓΕΛΟΣ.

τί δῆτα; ποίαν ἀξιοῖς δοῦναι δίκην,
ἢν εὑρεθῇς ἐς τήνδε μὴ δίκαιος ὤν;

ΑΙΧΑΣ.

πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;

ΑΓΓΕΛΟΣ.

οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.

ΑΙΧΑΣ.

ἄπειμι. μῶρος δ' ἦ πάλαι κλύων σέθεν.

ΑΓΓΕΛΟΣ.

οὔ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ.

Arist. Nub. 679. τὴν καρδόπην θήλειαν; Σω. ὀρθῶς γὰρ λέγεις. For the plural thus used cf. 495. κενὸν γὰρ οὐ δίκαιά σε | χωρεῖν. 1116. 1162. Arist. Eccl. 400. οὐ δεινὰ —; Herod. I. 207. δῆλα γὰρ &c. II. 102. δῆλα βουλόμενος ποιέειν ὡς &c. III. 35. Below 949. δύσκριτα.

410. ἀξιοῖς] '*Thinkest right*'. Lat. '*aequum censes*'. Œd. R. 944. ἀξιῶ θανεῖν. El. 172. Arist. Ran. 1009. τοῦτ' οὖν εἰ μὴ πεποίηκας — τί παθεῖν φήσεις ἄξιος εἶναι;

411. After ἦν two letters are erased in L.

ἐς A. L. T. εἰς B. K.

τήνδε] Gl. T. δεικτικῶς.

μὴ δίκαιος ὤν] '*To be not truthful*'. Schol: μὴ ἀληθεύων. Cf. 348.

412. πῶς μὴ δίκαιος;] '*How not truthful?*' Μὴ (not οὔ) is here put, because Lichas is repeating the very words of the messenger.

τί ποτε ποικίλας ἔχεις;] '*What ever is this device you are planning (against me)?*' So Schol: τί πεπανούργηκας κατ' ἐμοῦ; τί ἐμηχανήσω ἢ ἐδολιώσω; Cf. 1121. οὐδὲν ξυνίημ' ὧν σὺ ποικίλλεις πάλαι. Hence ποικίλος '*cunning, crafty*'. Ph. 130. ποικίλως αὐδωμένου. Brunck explains somewhat differently: '*Quas mihi narras ambages?*'

ποικίλασ' B. K. L. &c. ποικίλλασ' A. T. Harl. Ald. ποικίλας Tyrwh. Br. &c. Cf. on 403.

413. ΑΓΓ.] Δη. L.

τοῦτο δρῶν] I. e. ποικίλλων.

414. Αι.] ἄγγ. L.

ἦν the mss. vulg. Herm. Wund. Bgk. ἢ Dind. Nauck.

κλύων πάλαι K.

415. οὔ] Sc. ἄπει.

εἴπῃς A. K. L. εἴποις B. T.

ἱστορούμενος] '*Being questioned*'. Schol: ἐρωτώμενος.

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ΛΙΧΑΣ.

λέγ', εἴ τι χρῄζεις· καὶ γὰρ οὐ σιγηλὸς εἶ.

ΑΓΓΕΛΟΣ.

τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
κάτοισθα δῆπου.

ΛΙΧΑΣ.

φημί· πρὸς τί δ' ἱστορεῖς;

ΑΓΓΕΛΟΣ.

οὔκουν σὺ ταύτην, ἧσπερ ἀγνοεῖς γονάς,
Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν; 420

416. Cf. Eur. Suppl. 566. *ΚΗ. βούλει συνάψω μῦθον ἐν βραχεῖ σέθεν;* | *ΘΗ. λέγ', εἴ τι βούλει· καὶ γὰρ οὐ σιγηλὸς εἶ.* (Which passage bears so close a resemblance to this, that it seems scarcely possible but that one was copied from the other.) Eur. Med. 1320. *λέγ', εἴ τι βούλει.* Herod. VIII. 53. *ἐκέλευε — λέγειν, εἴ τι θέλει.*

417. *Ἄγγ.*] *Δη.* L.

τὴν αἰχμάλωτον] Perhaps *τὴν αἰχμαλωτίδ'* (Aj. 71. 1228.). But cf. 532. *ταῖς αἰχμαλώτοις.* Æsch. Ag. 1415. *ἥ τ' αἰχμάλωτος ἥδε* (Casandra).

ἔπεμψας] *'Thou didst conduct'.*

418. *κατοῖσθα δήπου;* *Αι. φημὶ* the mss. Wak. Herm. Wund. Schn. Bgk. Nck. *κατοῖσθα δῆτ';* *ΑΙ. οὔ φημι* Br. Vauv. Dind. Hart. Wrongly. After *δήπου* Hermann, Wunder, and others wrongly interrogate. Translate: *'you doubtless know'.*

ΑΙ.] *Ἄγγ.* L. For *πρὸς τί* cf. Œd. R. 766. 1144. Aj. 40.

419. *οὔκουν*] *οὐκοῦν* Schol. Turn.

ἣν ὑπ' ἀγνοίας ὁρᾷς] *'Whom thou pretendest not to know* (lit. *seest in ignorance)'.* Schneid: *'quam cum ignoratione vides, simulans te eam ignorare'.* Schol: *ἣν προσποιεῖ ἀγνοεῖν.* Gl: *ἣν ἀγνοεῖς.* The phrase however is a very extraordinary one, and is with reason suspected by Wakefield, Nauck, and others. It is more than probable therefore that the passage is corrupt. Schneid. conjectures: *ἧς σύ γ' ἀγνοεῖς γονάς,* or *ἧς σὺ τοὔνομ' ἀγνοεῖς* (400). Reiske: *ἣν ὑπ' ἀγνοίᾳ στέγεις.* Hart: *ἣν ὑπ' ἀγνοίᾳ σκέπεις* (?). Erf: *ἣν ὑπ' ἀγνοίας περᾷς.* Mein: *ἣν σύ γ' ἀγνοεῖν λέγεις* (or *δοκεῖς*). Herwerden: *ἣν ἔτ' ἀγνοεῖν δοκεῖς* (or *ἥσπερ ἀγνοεῖς γονάς,* or *ἥσπερ ἄγνοιαν θροεῖς*). Wecklein: *ἧς σύ γ'* (or *ἥσπερ*) *ἀγνοεῖς σποράς.* Cf. 401. Qu. *ἣν ἔφασκες ἀγνοεῖν.* Or *ἥνπερ ἀγνοεῖν δοκεῖς.* Or *ἥσπερ ἀγνοεῖς σπορὰν* (Aj. 1298, reading *κόρην* for *σπορὰν* in next v.). Or — *γονὰς* (or *φύσιν*, or *γένος*).

ὑπ' ἀγνοίας] *'In ignorance (not knowing)'.* Cf. on El. 630. Eur. Hipp. 1299. *ὡς ὑπ' εὐκλείας θάνῃ.* Æsch. Suppl. 499. *καὶ δὴ* (read *ἤδη*) *φίλον τις ἔκταν' ἀγνοίας ὕπο.* Ag. 1596. *ἀγνοίᾳ λαβών.* See Musgrave's note.

ἀγνοίας A. K. L. T. *ἀνοίας* B. Cf. on Arist. Av. 577. After *ἀγνοίας* a letter is erased in L.

420. *Εὐρύτου σπορᾶν*] Cf. 316. and on 380. Perhaps *Εὐρύτου κόρην.*

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ΑΙΧΑΣ.

ποίοισιν ἀνθρώποισι; τίς πόθεν μολὼν
συμμαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών;

ΑΓΓΕΛΟΣ.

πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων
ἀγορᾷ πολύς σου ταῦτά γ' εἰσήκουσ' ὄχλος.

ΑΙΧΑΣ.

κλύειν γ' ἔφασκον· ταὐτὸ δ' οὐχὶ γίγνεται 425

421. *ποίοις ἐν* A. B. L. T. *ποίοισιν* K. Which latter seems preferable. Cf. 423. *πολλοῖσιν ἀστῶν*. 456. *πολλοὶ γὰρ οἷς εἴρηκας*.

τίς πόθεν A. L. T. Apitz. Herm. Wund. Dind. Schn. Nck. *τίς ποθεν* B. K. Ald. Br. *τίς, πόθεν* Vauv. Schaef. For the double interrogation *τίς πόθεν μολών*; combined in one clause, Wunder compares Ant. 401. *ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών*; Phil. 243. *τίνι | στόλῳ προσέσχες τήνδε γῆν πόθεν πλέων*; Add Phil. 1091. *τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος*; Eur. Hel. 1542. *ὦ τλήμονες, πῶς ἐκ τίνος νεώς ποτε — ἥκετε* &c. El. 779. *χαίρετ', ὦ ξένοι· τίνες | πόθεν πορεύεσθ'*; *ἔστε τ'* (*δ'*?) *ἐκ ποίας χθονός*; Ion. 793. *πῶς δὲ ποῦ νιν εἰσιδών*; 873. *τί τἀμὰ πῶς ἔχει θεσπίσματα*; Iph. A. 345. *τίνα δὲ πόρον εὗρω πόθεν* (al. *ποθέν*); Hom. Od. *τ'*. 105. *τίς πόθεν εἶς ἀνδρῶν*; I do not however myself think it possible that two interrogations can be contained in a single clause. The fact is, in such passages as the present there are really two clauses; only, owing to the excitement of the speaker, they are concisely expressed, the conjunctive particle for the same reason being dispensed with. I therefore prefer Schaefer's interpunctuation. Cf. Phil. 56. *ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει*.

422. *σοὶ μαρτυρήσει*] This position of the pronoun, here not emphatic, is suspicious. Qu. *συμμαρτυρήσει* (Phil. 438. El. 1224.), or *τίς μαρτυρήσει*.

παρών] '*Being present at the time*'. The imperfect participle. Cf. 431. Ant. 1192. *ἐγὼ — παρὼν ἐρῶ*. Œd. C. 1587. *καὶ σύ που παρὼν ἐξοισθ'*. El. 3. Bothe, Nauck, and Dindorf read *πάρα*. Cf. 370. But no correction is required. Cf. 431. El. 877. *ἴσθι τοῦτ' ἐμοῦ | κλύουσα* &c.

423. *ΑΓΓ.*] *Δη*. L.

πολλοῖσιν ἀστῶν] Perhaps *πολλοῖς ἐν ἀστῶν* (and so Wak.) But cf. on 421. Or *πολλοί γ' ἂν ἀστῶν* (sc. *μαρτυρήσειαν*).

424. *ταῦτά γ' εἰσήκουσ'* A. T. *ταῦτ' εἰσήκουσ'* (supr. *τα*) K. *ταὐτ' ἐσήκουσ'* B. *ταῦτ' εἰσήκουσεν* L. Harl. Qu. *ταῦτ' ἔπη 'ξήκουσ'*.

425. *ΑΙ.*] *Ἀγγ*. L.

ναί . κλύειν the mss. vulg. *ναὶ* del. Dind. ("Saepe *ναὶ* sic suppleverunt glossatores") Nck. Cf. Eur. Iph. T. 742. Reisig. ad Œd. C. 309.

κλύειν γ' A. L. (qu.) T. *κλύειν δ'* B. *κλύειν* K.

ταὐτὸ δ' — λόγον] '*But to state an opinion and to deliver a positive assertion are not the same thing.*' Schol: *οὐ ταὐτόν ἐστι δόκησις καὶ ἀληθὴς λόγος*. Similarly Æsch. Ag. 1369. *τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα*.

ταὐτὸ] *Ταὐτὸν* is far more frequent in Attic poetry than *ταὐτὸ*, yet

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δόκησιν εἰπεῖν κἀξακριβῶσαι λόγον.

ΑΓΓΕΛΟΣ.

ποίαν δόκησιν; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν;

ΛΙΧΑΣ.

ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430

ΑΓΓΕΛΟΣ.

ὃς σοῦ παρὼν ἤκουσεν ὡς ταύτης πόθῳ

instances of the latter, apparently incontrovertible, are to be found. See Elmsl. ad Med. 551. and in Class. Journ. XVI. 437. In the present instance, if there were any good reason, one might transpose *γίγνεται δὲ ταὐτὸν οὔ*.

γίνεται A. B. K. L. T. *γίγνεται* Turn. Br. &c.

426. *δόκησιν*] '*An opinion.*' Œd. R. 681. *δόκησις ἀγνὼς λόγων*. Herod. VII. 185. *δόκησιν δὲ δεῖ λέγειν*.

427. *ποίαν δόκησιν*;] '*Opinion indeed!*' Lat. '*Quam tu mihi opinionem narras?*' Eur. Hel. 566. *ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας.* | — *Ποίας δάμαρτος*; Arist. Ach. 62. *ποίου βασιλέως*; Lys. 730. *ὑπὸ τῶν σέων κατακοπτόμενα.* — *Ποίων σέων*; 922. *ποία ψίαθος*; 971. Ran. 529. *καὶ τοῖς θεοῖσιν ἐπιτρέπω.* — *Ποίοις θεοῖς*; Plaut. Truc. II. 2. 29. '*mulieres volo convenire vostras. St. Quas tu mulieres mihi narras —?*' This use of *ποῖος* is very common in Comedy, but is scarcely ever found in Tragedy.

οὐκ A. K. L. *οὐδ'* B. T.

οὐκ ἐπώμοτος] Perhaps *οὐ διώμοτος* V. Phil. 593.

ἐπώμοτος λέγων] '*Speaking on oath.*' Cf. 1188. *Ζῆν' ἔχων ἐπώμοτον*. Aj. 1113. *εἵνεχ' ὅρκων, οἷσιν ἦν ἐνώμοτος*. Isaeus p. 54, 13. *καὶ ἀνώμοτοι καὶ ὁμόσαντες*. Andoc. 130, 40.

429. *ἐγὼ δάμαρτα*;] '*I as wife?*' Put concisely for *ἐγὼ ἔφασκον ἄγειν ταύτην δάμαρτα Ἡρακλεῖ*; Cf. Arist. Ach. 919. *αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.* | *Δι. νεώριον θρυαλλίς; οἴμοι, τίνι τρόπῳ*; Vesp. 474. *ἔσθ' ὅπως — ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς*; | *Χο. σοὶ λόγους —*; Lys. 378. *λουτρόν γ' ἐγὼ παρέξω.* | *Χο. ἐμοὶ σὺ λουτρὸν, ὦ σαπρά*; 529. *ἐπανορθώσαιμεν ἂν ὑμᾶς.* | *Πρ. ὑμεῖς ἡμᾶς; δεινόν γε λέγεις* &c. Pl. 129. *ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ* | *μεῖζον δυνάμενον. Πλ. ἐμὲ σύ*; Eccl. 763. *τί δ'*; *οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ*; — *ποίοισιν, ὦ δύστηνε*; — *Τοῖς δεδογμένοις.* | — *Δεδογμένοισιν*;

φράσον — τόνδε, τίς &c.] The usual Attic construction for *φράσον τίς ὅδε ποτ' ἐστίν*. Cf. Œd. R. 924. Observe moreover *ὁ ξένος* made to agree by attraction with *τίς*, rather than with the more remote pronoun *τόνδε*. Cf. Aj. 1044. El. 163. 1040. and on Arist. Ran. 427. *κἀκεκράγει Σεβῖνον, ὅστις ἐστὶν ἀναφλύστιος* (instead of *Σεβῖνον τὸν Ἀναφλύστιον, ὅστις ἐστίν*).

430. *τόνδε* (*ο* altered from *ω*) L. om. Harl.

431. *Ἄγγ.*] *Δη.* L.

ὅς σου vulg. Herm. Bgk. *ὃς σοῦ* L. Dind. Nck. Which seems preferable.

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πόλις δαμείη πᾶσα, κοὐχ ἡ Λυδία
πέρσειεν αὐτὴν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.

ΛΙΧΑΣ.

ἄνθρωπος, ὦ δέσποιν', ἀποστήτω· τὸ γὰρ
ληρεῖν νοσοῦντος ἀνδρὸς οὐχὶ σώφρονος. 435

ΔΗΙΑΝΕΙΡΑ.

μὴ, πρός σε τοῦ κατ' ἄκρον Οἰταῖον πάγον

ἤκουσεν] Perhaps ἤκουσέ γ'.

432. πᾶσα] '*Entirely, utterly.*' Cf. Aj. 519. ἐν σοὶ πᾶσ' ἔγωγε σώζομαι. 275. κεἰνός τε λύπῃ πᾶς ἐλήλαται κακῇ. Phil. 1341. ὡς ἔστ' ἀνάγκη — Τροίαν ἁλῶναι πᾶσαν.

κοὐχ ἡ A. Ald. Turn. Br. Herm. Dind. Bgk. κοὐχὶ B. K. L. M. T. Nck.

ἡ Λυδία] I. q. ἡ Λυδή. '*The Lydian dame*', i. e. Omphale. Others, as Bothe, understand ἡ Λυδία of the country so called. It was not, Lichas had said, from anger at having been sold as a bondsman to Omphale, that Hercules had laid waste Œchalia, but from a passionate desire to possess Iole. I would read κοὐ Λυδὴ γυνή. Cf. 70. Λυδῇ γυναικί. 356.

433. φανείς] '*Having shown itself.*' Cf. 1. Ant. 532. Musgrave proposes σφαλείς '*frustratus*', Wecklein μόνος, coll. 353 f.

434. ἄνθρωπος] ἄνθρωπος the mss. Corrected by Br. Herm. &c.

ὦ δέσποιν', ἀποστήτω the mss. Ald. vulg. Br. Herm. Dind. &c. ὦ δέσποιν', ἐπιστήτω T. Turn. ὦ δέσποινα, παρστήτω v. l. ap. schol. Steph. Heath. Vauv. ὦ δέσποινα, προστήτω Musgr. Schol: περισσὴ ἡ ἀπό. ἢ γρ. παρστήτω, οἷον ὁ ἄνθρωπος στήτω παρελθὼν εἰς μέσον ὁ διελέγχων με. An absurd conjecture, owing to an incorrect arrangement of the persons (cf. on 402). Tricl: ἐπιστήτω, ἤγουν παρελθὼν στήτω εἰς μέσον ὁ διελέγχων με. Observe in this line the quasi-caesura at ὦ δέσποιν', as in 472. 604. 614. 1098. 1100. and in many other passages.

435. νοσοῦντι the mss. vulg. νοσοῦν τι ('*mendax quidpiam*') Steph. Cant. νοσοῦντα Heath. The sense is rather obscure. Translate: '*for to babble with an insane person (like this fellow) is not the part of a sensible man*'. Or perhaps thus: '*for to trifle with a person in trouble (as you now are from jealousy), is not the part of a sensible man*'. Both explanations are given by the schol: νοσοῦντι δὲ, ἀντὶ τοῦ νοσούσῃ ὑπὸ ζηλοτυπίας· ἀρσενικῶς δὲ εἶπεν . ἢ καθόλου ὁ λόγος, καὶ (ἵνα?) μὴ δόξῃ αὐτὴν διελέγχειν οὕτω. Τὸ γὰρ μαινομένῳ συμφλυαρεῖν ἀνδρός ἐστιν &c. Cf. 1230. τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν. Nauck conj: ληροῦντι προσέχειν. Perhaps rightly. Qu. τὸ γὰρ | ληρεῖν νοσοῦντος ἀνδρὸς —. Or τὸ γὰρ | νοσοῦντος ἆΐειν —. Or τὸ γὰρ | νοσοῦντ' ἐλέγχειν —.

σώφρονος] '*Sane, sensible, prudent*'. Phil. 304.

436. πρὸς σὲ B. K. L. T. Turn. Br. πρὸς σὺ A. Ald. πρός σε Herm. Dind. &c. For the position of σε cf. Œd. C. 250. 1333. Phil. 468. Matth. §. 465. n. 3. And for the omission of ἱκετεύω or the like see Monk ad Hippol. 603.

Οἰταῖον νάπος] Read Οἰταῖον πάγον. Cf. 1191. Οἴτης Ζηνὸς ὕψιστον πάγον.

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Διὸς καταστράπτοντος, ἐκκλέψῃς λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ
οὐδ' ἥτις οὐ κάτοιδε τἀνθρώπων ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.
Ἔρωτι μέν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κἀμοῦ γε· πῶς δ' οὔ; χἀτέρας γ' οἵας ἐμοῦ.

437. καταστράπτοντος] *Καταστράπτειν* is a word of rare occurrence. Wakefield however finds it in Plut. Timol. 28. *τῶν βαρβάρων ἔτυπτε τὰ πρόσωπα καὶ κατήστραπτε τὰς ὄψεις.* Perhaps θάμ' (or πύκν') *ἀστράπτοντος.*

ἐκκλέψῃς λόγον] '*Withhold (from me) any word*'. Cf. Aj. 188. *κλέπτουσι μύθους* (but in a different sense). Dindorf compares Plat. Rep. V. 449 C. *δοκεῖς εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν* ('*to withhold, omit*) *του λόγου.* Or perhaps the sense may be: '*do not falsify thy statement*'. Ἐκκλέπτειν τινὰ '*to deceive a person*' occurs Phil. 55. 968. Qu. *ἐκκλέψῃς ἐμέ* (or *τί με*).

439. τἀνθρώπων] '*The ways (the nature) of men*'. As *τὰ θεῶν, τὰ τῆς τύχης* &c.

440. Translate: '*are apt to delight not always in the same things*'. As Euripides says Orest. 234. *μεταβολὴ πάντων γλυκύ.*

441 f. Cf. Ant. 781. *Ἔρως ἀνίκατε μάχαν* &c. Anacreon ap. Athen. 782 A. *ὡς δὴ πρὸς Ἔρωτα πυκταλίζω.*

μέν νυν Eust. p. 792, 19. Steph. Cant. Br. &c. *μὲν νῦν* A. K. Schol. Ald. Turn. *μεν..ὺν* L. pr. (two letters erased after *μεν*, apparently *το*) *μεν νὺν* L. corr. *μὲν οὖν* B. T. V. Stob. Flor. 63, 24. (so the mss. *μὲν γοῦν* vulg.). For *μέν νυν* cf. Œd. R. 31. Œd. C. 96. &c.

442. πύκτης ὅπως] '*As a pugilist*'. So 32. *γήτης ὅπως.*

ἐς χεῖρας] '*In conflict, in fight*'. Cf. Œd. C. 975. *ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον.* Schaefer compares Plut. Thes. 5. *εἰς χεῖρας ὠθεῖσθαι τοῖς ἐναντίοις.* Lucian. III. 353. *ὥστε καὶ εἰς χεῖρας αὐτῶν ἦλθον οἱ πολλοί.* Compare the Latin '*conserere manus*'.

443. ἄρχει καὶ θεῶν] Cf. Ant. 787. Eur. Androm. Fr. VII. *σὺ δ', ὦ τύραννε θεῶν τε κἀνθρώπων Ἔρως.* Ovid. Epist. IV. 12. '*Quicquid Amor jussit, non est contemnere tutum:* | *regnat et in superos jus habet ille deos.*'

444. Cf. Eur. Hipp. 439. *ἐρᾷς; τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.* This line is suspected by Nauck.

κἀμοῦ γε] '*Yes and me too.*' Lat. '*adeoque mei.*' Sub. *ἄρχει.*

γε A. K. L. vulg. τε B. Erf.

οἵας γ' ἐμοῦ A. K. L. Ald. Turn. οἵας ἐμοῦ T. γ' οἵας ἐμοῦ B. Concisely put by a common kind of attraction for *τοιαύτης γε οἵα ἐγώ εἰμι.* Cf. Œd. C. 870. Arist. Nub. 349. *ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενοφάντου.* Eccl. 465. *ἐκεῖνο δεινὸν τοῖσιν ἡλικοῖσι νῷν.* Ach. 601. (note) Plat. Soph. 241. *χαλεπὸν ἦρου καὶ — οἵῳ γε ἐμοὶ παντάπασιν ἄπορον.* Symp. 220 B. *ὄντος τοῦ πάγου οἷου δεινοτάτου.* Matth.

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ὥστ', εἴ τι κείνῳ τἀνδρὶ τῇδε τῇ νόσῳ
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
ἢ τῇδε τῇ γυναικὶ τῇ μεταιτίᾳ
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
οὐκ ἔστι ταῦτ'· ἀλλ', εἰ μὲν ἐκ κείνου μαθὼν
ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις·
εἰ δ' αὐτὸς αὑτὸν ὧδε παιδεύεις, ὅταν

§. 473. n. 2. Qu. κἀμοῦ γε· πῶς δ' οὔ; χἀτέρας γ' οἵας ἐμοῦ. (After οὐ there is a stop marked in L.) The force of the γε is otherwise not very apparent. This line is condemned as spurious by Wund. (Emend. p. 192f.) and Hart.

445. ὥστ' A. B. L. T. Br. Herm. &c. ὡς R. Ald. Turn. The line is om. in K.

τῷ 'μῷ τἀνδρὶ B. L. vulg. τῷ 'μῷ τ' ἀνδρὶ A. T. Seidl. Dind. Hart. Schn. Bgk. Nck. ("Respondent sibi particulae τε — ἤ", says Dind.) τῇσδέ γ' ἀνδρὶ Erf. τῷ' μῷ γ' ἀνδρὶ Schaef. Erf. The particle τ' is evidently not suitable here, and τῴμῷ τἀνδρὶ is ungrammatical. I therefore prefer τῴμῷ γ' ἀνδρί. (Deianira speaks as if inclined to make allowance for Hercules, as being her husband.) Possibly the γ' of the prec. v. belongs here. Perhaps κείνῳ τἀνδρὶ (603. δώρημ' ἐκείνῳ τἀνδρί). Or thus: ὥστ', εἴ τι δὴ 'γὼ τἀνδρὶ —. Or ὥστ', εἴ τι τῴμῷ τῇδε τῇ νόσῳ πόσει | ληφθέντι —. Cf. Arist. Lys. 223. κοὐδέποθ' ἑκοῦσα τἀνδρὶ τῴμῷ πείσομαι. As regards the orthography of the words τἀνδρὶ τῴμῷ, analogy would require us to write rather τᾠνδρὶ τᾠμῷ, and similarly θῡ̓μέρᾳ &c. But in such uncertain matters we must be content to follow tradition.

τῇδε τῇ νόσῳ ληφθέντι] Cf. Ant. 732. τοιᾷδ' ἐπείληπται (τοιᾷδέ γ' εἶλ.?) νόσῳ. 1052. ταύτης σὺ μέντοι τῆς νόσου (sc. ἀφροσύνης) πλήρης ἔφυς. 732. Arist. Lys. 1110. τῇ σῇ ληφθέντες ἴυγγι. Incert. ap. Plut. Mor. p. 57 E. δυσποραξίᾳ ληφθείς.

446. μεμπτός εἰμι] I. e. μέμφομαι. V. Pors. ad Hec. 1125. Cf. Œd. C. 1031. and on El. 484. Eur. Rhes. 327. κἀπίμομφος εἶ φίλοις. In like manner ὕποπτος is active Eur. Hec. 1121. πιστὸς Œd. C. 1031. καλυπτὸς Ant. 1011. λωβητὸς Tr. 538. ἀμφίπληκτος Aj. 689. αἰακτὸς Æsch. Pers. 1069. For the active signification of such verbals cf. on Œd. R. 969.

447. μεταιτίᾳ A. vulg. μετ' αἰτίαι (ω supr. a m. rec.) L. μεταιτίῳ B. K. T. μήτ' αἰτίῳ Turn. marg. Cf. 1234. ἦ μοι — μόνη μεταίτιος.

448. τοῦ μηδὲν αἰσχροῦ the mss. vulg. 'μοὶ μηδὲν αἰσχροῦ (!) Hart. The common reading cannot surely be right. Τοῦ μηδὲν αἰσχροῦ can hardly mean μηδενὸς αἰσχροῦ, nor can the position of the words allow of the construction τῇ μηδὲν μεταιτίᾳ τοῦ αἰσχροῦ, even if it yielded a satisfactory sense. Qu. μηδὲν κακοῦ του, μηδ' ἐμοί γ' αἰσχροῦ τινος. (Cf. Tr. 773. τὸν οὐδὲν αἴτιον —.) Or μήτ' οὖν — μήτ' —. Or μήθ' ὕβρεώς του μήτ' —. Or αἰσχροῦ φανείσῃ μηδενὸς κακοῦ ποτε. Or μήτ' ἀνδρὶ τῴμῷ μήτ' ἐμοὶ κακοῦ τινος.

ἐμοὶ A. B. L. T. ἐμοῦ K.

449. ἐκ κείνου] Schol: παρ' Ἡρακλέους.

450. μάθησιν] '*Lesson.*'

ἐκμανθάνεις] Qu. μαθὼν ἔχεις.

451. αὑτὸς αὑτόν A. B. T. Ald. Turn. Br. Dind. &c. αὐτὸς αὐτὸν B. corr. K. L. Bergk. and so Elmsley (ad Heracl. 144. 814. Bacch. 722.), contrary to the

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θέλῃς γενέσθαι χρηστὸς, ὀφθήσει κακός.
ἀλλ' εἰπὲ πᾶν τἀληθές· ὡς ἐλευθέρῳ
ψευδεῖ καλεῖσθαι κὴρ πρόσεστιν οὐ καλή.
ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται· 455
πολλοὶ γὰρ οἷς εἴρηκας, οἳ φράσουσ' ἐμοί.
κεἰ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χἀτέρας

opinion of ancient grammarians (Lex. Seg. p. 467. 27.). Cf. on Œd. C. 853. 930. Œd. R. 138. Matth. Gr. §. 489. Qu. *εἰ δ' αὖ σεαυτὸν* —.

452. *θέλῃς*] *θέλεις* Harl.

γενέσθαι] Perhaps *νέμεσθαι*, or *ἄγεσθαι*, '*to be deemed.*'

ὀφθήσει κακός] '*You will appear bad*' (*false*, 347. 368.). I. e. by saying what is false, to avoid causing pain, your conduct will have rather the opposite effect. Cf. Ant. 709. *οὗτοι διαπτυχθέντες ὤφθησαν κενοί.* Œd. R. 509. *σοφὸς ὤφθη.* Theodect. Stob. Ecl. I. 3. 22. *ὅταν δὲ φωραθῶσιν, ὀφθέντες κακοὶ | τίνουσι ποινάς.* Brunck compares Phaedr. I, 16. '*Quicunque turpi fraude semel innotuit; | etiamsi verum dicit, amittit fidem.*' Cf. also on 1075.

453. *ὡς — καλεῖσθαι* om. K.

454. *κὴρ πρόσεστιν οὐ καλή*] '*Is a disgraceful stain* (*lot*) *attaching to him.*' Schol: *κήρ. μερὶς, κλῆρος, μοῖρα, τύχη.* Cf. Æsch. Ag. 206. *βαρεῖα μὲν κὴρ τὸ μὴ πιθέσθαι.* Plat. Legg. XI, 449 D. *τοῖς πλείστοις αὐτῶν οἷον κῆρες ἐπιπεφύκασιν.* Phil. 477. *ὄνειδος οὐ καλόν.* 42. But the expression sounds a strange one. Qu. *κηδόν' οὐ καλὴν ἔχει* (or *οὐκ ἔχει καλήν*). Or — *γ' ἔστ' ὄνειδος οὐ καλόν.* Or *βάξις ἐστὶν οὐ καλή.* Or thus: *ψευδεῖ κλύειν πρόσεστι βάξις οὐ καλή.*

455. Cf. Œd. R. 407. *δεῖ δ'* — *ὅπως τὰ τοῦ θεοῦ | μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.* Below 458.

455. *λήσεις* A. B. T. *λήσῃς* (sic) K. L.

γίγνεται A. L. *γίνεται* B. K. T.

456. *πολλοὶ γὰρ* —] '*For they are many to whom thou didst tell it.*' Supply *εἰσίν.* Cf. 423.

458. *τὸ μὴ πυθέσθαι, τοῦτο* —] For *τοῦτο* thus added by way of emphasis cf. Phil. 912. *λυπηρῶς δὲ μὴ | πέμπω σε, μᾶλλον τοῦτ' ἀνιῶμαι πάλαι.* Œd. R. 407. Œd. C. 504. 639. Fr. 94. 1. *δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν τ' ἄπο | βλαστόντας, εἶτα τούσδε μὲν πράσσειν καλῶς,* &c. 8. *τοὺς δ' ὄντας ἀδίκους, τούσδε — τίνειν.* Arist. Nub. 1263. *τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἰδέναι;* Xen. Cyr. I. 6. 16. *τοῦ γὰρ ἀρχὴν μὴ κάμνειν τὸ στράτευμα, τούτου σοι δεῖ μέλειν.* Plat. Eryx. 17. *τὸ γὰρ χρήματα πολλὰ κεκτῆσθαι, τοῦτο εἶναι τὸ πλουτεῖν.* Arist. Th. 149. *χρὴ γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα, | ἃ δεῖ ποιεῖν, πρὸς ταῦτα τοὺς τρόπους ἔχειν.* S. Matth. Ev. XV. 11. *τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.* Plaut. Capt. II. 3. 54. '*Te meminisse, id gratum est mihi.*' Apitz omits the comma usually placed after *πυθέσθαι*, comparing 66. Qu. *τὸ μὴ πυθέσθαι μᾶλλον* (or *μοῦνον*) *ἀλγύνειέ μ' ἄν.*

459. *χἀτέρας* B. K. L. *χ' ἁτέρας* (sic) A. T. &c.

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πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δή;
κοὔπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
ἠνέγκατ' οὐδ' ὄνειδος· ἥδε τ' οὐδ' ἂν εἰ
κάρτ' ἐντακείη τῷ φιλεῖν, ἐπεί σφ' ἐγὼ

460. *πλείστας — ἔγημε δή*] The Schol. instances Meda (or Midea) daughter of Phylas, Auge daughter of Haleas, Megara daughter of Creon, Astydamea daughter of Amyntor, and the daughters of Thestius.

πλείστας ἀνὴρ εἷς] '*Most for one man.*' Matth. Gr. §. 461. Œd. C. 563. *πλεῖστ' ἀνὴρ ἐπὶ ξένης | ἦθλησα κινδυνεύματ'*. Œd. R. 1380. *κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφείς*. Eur. Her. 8. *πόνων | πλείστων μετέσχον εἷς ἀνὴρ Ἡρακλέει*. Or. 733. *πλείστους Ἀχαιῶν ὤλεσεν γυνὴ μία*. Rhes. 946. *κἀπὶ πλεῖστον ἄνδρ' ἕνα | ἐλθόντα*. Æsch. Pers. 333. *εἷς ἀνὴρ πλεῖστον πόνον | ἐχθροῖς παρασχὼν εὐκλεῶς ἀπώλετο*. Herod. VI. 127. *ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπίκετο*. Thuc. VII. 56. VIII. 68. Xen. Anab. I. 9. 22. *δῶρα πλεῖστα εἷς γε ἀνὴρ ἐλάμβανεν*. IX. 12. Blomf. Gloss. ad Pers. 333. Lob. ad Aj. 1328. Connect *πλείστας δή* (cf. Aj. 994.). Bergk thinks *ἀνὴρ εἷς* unworthy of Sophocles, and contends that he wrote *ἀνήρειες*, comparing the Schol: *τινὲς ἀνάνδρους παρθένους*. Etym. M. 108, 5. *ἀνήρειες, ἀνάνδρους, ἢ χήρας, ἢ παρθένους, ὡς ξιφήρεις*.

462. *ἠνέγκατ'*] '*Got, earned.*' Cf. El. 968. *εὐσέβειαν — οἴσει*.

ἥδε τ'] Sc. *οὐκ ἂν ἐνέγκαιτο* (or *οὐκ οἴσεται*) *ὄνειδος*. Schol: *οὐδὲ ἡ Ἰόλη ὀνειδισθήσεται, οὐδ' εἰ μεγάλως αὐτῆς ἐρᾷ ὁ Ἡρακλῆς*. For the ellipse cf. El. 365. *τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν· | οὐδ' ἂν σὺ* (sc. *ἐρῴης*) *σώφρων γ' οὖσα*. Phil. 115. 948. Eur. Iph. T. 1368. *κεἰνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν, | ἡμεῖς τε* (sc. *οὐκ εἴχομεν*). Arist. Eccl. 390. *οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών; — Πόθεν; | οὐδ'* (sc. *ἂν ἔλαβες*) *εἰ τότ' ἦλθες, ὅτε τὸ δεύτερον* &c. Nub. 5. *οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ*. Schaefer and others rightly remove the comma after *τ'*. Reiske conj: *ἥδε γ', οὐδ' ἂν εἰ —*. Hart: *οὐδ' ἦδ', οὐδ' ἂν εἰ —*. Qu. *οὐδ' ἂν ἥδε γ', εἰ —*. Or *οὐδ' ἂν ἥδε, κεἰ —*. Or thus: *ἠνέγκατ', οὐδ' ἂν ἥδε γ', οὐδ' ἂν εἰ πόσις | —* (*ὄνειδος* being perhaps a gloss on *λόγον κακόν*). Or *ἠνέγκατ', οὐδὲ νὺν ἂν ἥδε, κεἰ* (or *ἥδε γ', εἰ*) *πόσις | —*. Or *ἠνέγκατ', οὐδὲ νῦν ἂν ἥδε γ', οὐδ' ἂν εἰ | —*.

463. *κάρτ' ἐντακείη τῷ φιλεῖν*] '*Were deeply imbued with love.*' The figure is borrowed from metals, which, when liquefied and poured upon or into any thing, as lead into stone, adhere firmily. El. 1311. *μῖσος τε γὰρ παλαιὸν ἐντέτηκέ μοι*. Fr. 678. *ἐντήκεται (ὁ Ἔρως) πνευμόνων ὅσοις ἔνι | ψυχή*. Lucian. Peregr. 22. *τοσοῦτος ἔρως τῆς δόξης ἐντέτηκεν αὐτῷ*. Compare the phrase *ἐγκεῖσθαί τινι*. But what is the subject of the verb *ἐντακείη*? It should, according to the plain construction, be Iole; and such it is taken to be by Apitz. Dind. &c. But the question is, not of Iole being enamoured of Hercules, but the reverse (489); in fact it was her personal attractions that proved her ruin (465). I therefore think it preferable, notwithstanding the awkwardness arising from the sudden change of person (which changes however sometimes do occur, e. g. 195.), to understand this clause with the ancient Scholiast and Triclinius of Hercules. Qu. *ἐκτακείη τῷ φιλεῖν* (Eur. Or. 560. *ἐξετηκόμην γόοις*). Or *ἐντακείη νιν φιλῶν*. Or rather *ἐντακείη τῇδ' ἐρῶν*. Or *ἐπιτυφείη* (Arist. Lys. 221.) —. After *ἐντακείη* two letters (apparently *τὸ*) are effaced in L.

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ὦκτειρα δὴ μάλιστα προσβλέψασ', ὅτι
τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
καὶ γῆν πατρῴαν οὐχ ἑκοῦσα δύσμορος
ἔπερσε κἀδούλωσεν. ἀλλὰ ταῦτα μὲν
ῥείτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν ἀεί.

ΧΟΡΟΣ.

πιθοῦ λεγούσῃ χρηστά, κοὐ μέμψει χρόνῳ,
γυναικὶ τῇδε, κἀπ' ἐμοῦ κτήσει χάριν.

ΛΙΧΑΣ.

ἀλλ', ὦ φίλη δέσποιν', ἐπεί σε μανθάνω
θνητὴν φρονοῦσαν θνητὰ κοὐκ ἀγνώμονα,

464. δὴ μάλιστα] I. e. μάλιστα δή. So δὴ πόλλ', for πολλὰ δή, 153.

465. Cf. 25. Eur. Hel. 304. αἱ μὲν γὰρ ἄλλαι διὰ τὸ κάλλος εὐτυχεῖς | γυναῖκες, ἡμᾶς δ' αὐτὸ τοῦτ' ἀπώλεσεν.

467. ἔπερσε] I. e. '*caused to be devastated &c.*'

468. ῥείτω κατ' οὖρον] '*Let these things speed on with a fair wind*'. Æsch. Sept. 696. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς, | ἴτω κατ' οὖρον κῦμα Κωκυτοῦ λαχὸν — πᾶν τὸ Λαΐου γένος. 836. γόων — κατ' οὖρον ἐρέσσετ' — πίτυλον. Pers. 473. κατ' οὖρον οὐκ εὔκοσμον αἴροντα | φυγήν. Œd. R. 1458. Eur. Andr. 554. Tro. 419. Hom. Od. β'. 429. ἡ δ' ἔθεεν κατὰ κῦμα. Herod. IV, 110. ἐφέροντο κατὰ κῦμα καὶ ἄνεμον. II. 96. τὰ πλοῖα κατὰ ῥόον κομίζεται. IV. 163. ἀπόπεμπε κατ' οὖρον. VII. 36. Perhaps ἴτω κατ' οὖρον, as in the passage of Æschylus. And so reads Nauck. Cf. 817. οὖρος ὀφθαλμῶν | αὐτῇ γένοιτ' ἄπωθεν ἑρπούσῃ καλός.

κακόν] '*False, deceitful.*' Cf. 347. 452. Hom. Il. α'. 295. ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε.

469. πρὸς ἄλλον εἶναι] Qu. εἶναι πρὸς ἄλλους.

δ' ἔμ' A. K. L. δέ μ' B. T.

470. πείθου the mss. vulg. prob. Kvič. πιθοῦ Dind. Nck.

λεγούσῃ] λέγουσι L. pr. (corr. ead. m.).

κοὐ μέμψει χρόνῳ] '*And never after will you have reason to find fault with (to blame) her.*' Cf. El. 1044. ἐπαινέσεις ἐμέ. 1057. A comma is rightly put after χρόνῳ by Br. Hart., none by Herm. Dind. Wund. Schn. The construction is πιθοῦ γυναικὶ τῇδε λεγούσῃ χρηστά, κοὐ μέμψει χρόνῳ (αὐτῇ). That γυναικὶ τῇδε cannot refer to the Chorus is clear from what follows, κἀπ' ἐμοῦ &c.

χρόνῳ] '*After a time, hereafter.*' I should prefer ποτέ.

472. ἀλλ'] '*Well then.*'

σε μανθάνω A. B. K. L. σ' ἐκμανθάνω T. Turn. marg.

473. Cf. Fr. 515. θνητὴν δὲ φύσιν χρὴ θνητὰ φρονεῖν. Eur. Alc. 802. ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεών. Fr. Inc. 139. θνητὰ δὴ φρονεῖς.

θνητά] ὀρθὰ V. Ven.

ἀγνώμονα] '*Unreasonable, inconsiderate, unfeeling.*' The opposite of συγγνώμων (i. q. ἐπιεικὴς), '*kind, indulgent, lenient.*' Cf. 1267. Schol:

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πᾶν σοι φράσω τἀληθὲς οὐδὲ κρύψομαι.
ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. 175
ταύτης ὁ δεινὸς ἵμερός ποθ' Ἡρακλεῖ
εἰσῆλθε, καὶ τῆσδ' εἵνεχ' ἡ πολύφθορος

ἀσύνετον. Bekk. Anecd. I. 334. ἀγνώμονες. οἱ κακογνωμοῦντες. Dindorf and others take this as an accusative singular, understanding it of Deianira herself, with the ellipse of οὖσαν. So Œd. C. 86. Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες. Dem. p. 546. τὸν οὕτως ὠμὸν, τὸν οὕτως ἀγνώμονα. p. 143. &c. But I prefer with Hermann and Wunder, considering it as neuter plural, there being evidently a marked opposition between θνητὰ and ἀγνώμονα. So Lucian. Abdic. 24. παντάπασιν ἄγνωμον ποιεῖς, οὐκ ἐῶν με χρῆσθαι μετ' ἐλευθερίας ἐμῷ κτήματι. Similarly Aj. 1236. ποίου κέκραγας ἀνδρὸς ὦδ' ὑπέρφρονα; Æsch. Sept. 392. ὑπέρφρονας λόγους. Ag. 1401. περίφρονα δ' ἔλακες.

474. κρύψομαι] '*Will I keep to myself (conceal, withhold) it.*' Cf. on Aj. 647. ἅπανθ' ὁ — χρόνος | φύει τ' ἄδηλα καὶ φανέντα κρύπτεται. Dem. p. 342, 6. φράσω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι ὅτι —. Isocr. Or. XV. §. 47. εἰ — μὴ δηλοίην ὑμῖν αὐτοὺς (τοὺς λόγους) ἀλλ' ἀποκρυπτόμενος φανείην. §. 105. οὓς ἀποκρύπτομαι πρὸς ὑμᾶς. §. 148. Or. XI. §. 2. πρὸς δὲ τοὺς ἄλλους — ἀποκρύψασθαι.

476 f. The real cause of the capture and destruction of Œchalia was that Hercules might avenge himself on Eurytus for his refusal to give him his daughter Iole in marriage. V. Diodor. IV. 37. Apollod. II. 7. 7. Schol. ad Eur. Hipp. 545. The capture of Œchalia was the subject of an Epic poem, by some ascribed to Creophylus, by others to Homer.

476. ὁ δεινὸς ἵμερος] '*A strong desire*', lit. '*the desire which is strong.*' So Aj. 649. ὁ δεινὸς ὅρκος. 312. τὰ δεῖν' ἐπηπείλησ' ἔπη. 650. ὃς τὰ δεῖν' ἐκαρτέρουν τότε. 1107. τὰ σέμν' ἔπη. 1226. τὰ δεινὰ ῥήματα. Ph. 504. τὰ δεῖν' ὀρᾶν. Ant. 408. τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι. Œd. C. 1392. τὸ δεινὸν μὶσος. Æsch. Sept. 283. τὸν μέγαν τρόπον. Eur. Ph. 185. ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει. Arist. Ran. 796. κἀνταῦθα δὴ τὰ δεινὰ (δεῖν' ἄττα?) κινηθήσεται. 882. νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ —. Wakefield renders it: '*ille amor vehemens*' (mentioned 354).

ποθ' Ἡρακλῇ] Perhaps τὸν σὸν πόσιν, or τὸν δεσπότην (Ἡρακλῆ having crept in from a gloss).

Ἡρακλῇ A. Ald. Turn. Ἡρακλεῖ B. K. L. N. T. We should probably write Ἡρακλέα, to be pronounced as a trisyllable, by synizesis, as Ὀδυσσέα Aj. 104. Ἡρακλῇ however is probably rightly read Arist. Thesm. 26. νὴ τὸν Ἡρακλῆ. Cf. on Aj. 390.

Ἡρακλη διῆλθε] '*Thrilled through Hercules.*' Cf. Phil. 743. διέρχεται, διέρχεται (sc. ἡ ὀδύνη). Tr. 717. Aj. 999. Eur. Suppl. 286. κἀμὲ γὰρ διῆλθέ τι. Fr. Inc. 186. πολλάκι μοι πραπίδων διῆλθε φροντίς. Herod. IX. 3. ἀλλά οἱ δεινὸς ἐνέστακτο ἵμερος. Plat. Phaedr. 251 D. Crat. 419 E. Above 368. εἴπερ ἐντεθέρμανται πόθῳ. Nauck would read Ἡρακλεῖ εἰσῆλθε. Probably rightly. Cf. 298. Fr. 678, 9. εἰσέρχεται μὲν (Κύπρις, ἵμερος v. l.) ἰχθύων πλωτῷ γένει. Perhaps Ἡρακλέα | ὑπῆλθε (Eur. Med. 57. ἵμερός μ' ὑπῆλθε). Or Ἡρακλέους ποθ' ἵμερος | διῆλθε. Or τῷ σῷ πόσει | εἰσῆλθε.

477. καὶ τῆσδ'] Perhaps ναὶ τῆσδ'. These two particles are often confounded. Or ταύτης, or καὐτῆς.

εἵνεχ'] οὕνεχ' vulg. Nauck too reads εἵνεχ'.

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καθηρέθη πατρῷος Οἰχαλία δορί.
καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
οὔτ' εἶπε κρύπτειν οὔτ' ἀπηρνήθη ποτέ·
ἀλλ' αὐτὸς, ὦ δέσποινα, δειμαίνων τὸ σὸν
μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
ἅπαντ' ἔχεις δὴ, πάντ' ἐπίστασαι λόγον.

πολύφθορος] '*Destroyed, ruined, devastated.*' Put proleptically. Cf. El. 10. πολύφθορον δῶμα Πελοπιδῶν τόδε. Fr. 499. Æsch. Prom. 654. πολυφθόρους τύχας. Sept. 926. ξένων τε πάντων (πολλῶν?) στίχας πολυφθόρους ἐν δαΐ. Pind. N. VIII. 52. ἐν πολυφθόροις ἀμέραις. Isth. V. 62.

478. πατρῷος Οἰχαλία] Cf. Ant. 937. ὦ γῆς Θήβης ἄστυ πατρῷον. Œd. R. 1450. Œd. C. 297. 757. For πατρῷος qu. γῆ πατρὶς (Œd. R. 641).

δορὶ the mss. vulg. Herm. Schn. Hart. Bgk. δόρει Dind. Wund. Nck. Cf. on 233. Œd. C. 620.

479. τὸ πρὸς κείνου] '*What is in his favor.*' Perhaps καί τι —. Cf. on Œd. R. 1434. πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω. Arist. Vesp. 647. μὴ πρὸς ἐμοῦ λέγοντι. Plat. Hipp. maj. 285. δοκεῖς γάρ μοι τὸν λόγον πρὸς ἐμοῦ λέγειν. Herod. I. 75. ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι.

480. οὔτ' ἀπηρνήθη] '*Nor did he deny it.*' Schol: οὔτε κρύπτειν μοι ὁ Ἡρακλῆς εἶπεν, οὔτε μὴν (μὴ?) ὁμολογεῖν. Whence we should perhaps read οὔτ' ἀπαρνεῖσθαι (εἶπε), in this sense: '*He bade me neither conceal it, nor (if charged with it) deny it.*' But the position of the words οὔτ' εἶπε κρύπτειν (for οὔτε κρύπτειν εἶπε) is rather against this view. Wunder explains: '*he neither directed me at any time to conceal, nor yet forbade me (so to do).*' But ἀπαρνεῖσθαι does not mean '*to forbid.*'

482. ἀλγύνοιμι] Qu. ἀλγύναιμι.

483. Cf. Phil. 1235. πότερα δὴ κερτομῶν λέγεις τάδε; | Νε. εἰ κερτόμησίς ἐστι τἀληθῆ λέγειν. Æsch. Prom. 1014. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

εἴ τι τήνδ' ἁμαρτίαν] '*If you consider this at all a fault.*' The demonstrative pronoun is made to agree by attraction with ἁμαρτίαν. So Aj. 114. ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν. Phil. 61. μόνην ἔχοντες τήνδ' ἅλωσιν Ἰλίου. Ant. 320. ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ. Arist. Nub. 201. ἀστρονομία μὲν αὕτηί. Vesp. 858. ἡδὶ δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα; Herod. II. 124. τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἑωυτῷ. IV. 65. ταύτην ἀνδραγαθίην λέγοντες. So in Latin, '*idem velle atque nolle, ea demum firma amicitia est.*' Tacit. Germ. 42. '*eaque Germaniae velut frons est.*' Cic. Ep. Fam. V. 16. '*in qua (morte) si resideat sensus, immortalitas illa potius quam mors ducenda est.*' Qu. εἰ δὴ —. Cf. 27. εἰ δὴ καλῶς. Or εἴπερ —.

νέμεις] '*Deemest.*' I. q. νομίζεις. Cf. Œd. R. 1080. Œd. C. 879. Aj. 1331.

484. ἐπεί γε μὲν δὴ —] This combination of particles appears to me decidedly faulty. We find indeed γε μὲν δὴ El. 1243. Eur. Hel. 1259. Æsch. Eum. 397. &c.; but nowhere else, I believe, ἐπεί γε μὲν δή, or ἐπεί γε, at least in Attic Greek. Cf. on Ant. 923. ἐπεί γε δή (which is also faulty). I conclude therefore that the passage is corrupt. Wakef. conj.: ἐπεὶ

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κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν
καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους,
οὓς εἶπας ἐς τήνδ', ἐμπέδους εἰρηκέναι.
ὡς τἄλλ' ἐκεῖνος πάντ' ἀριστεύων χεροῖν
τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἥσσων ἔφυ.

ΔΗΙΑΝΕΙΡΑ.

ἀλλ' ὧδε καὶ φρονοῦμεν ὥστε ταῦτα δρᾶν·

δ' ἐμὸν δή —. Qu. ἐπείγομαι δή· πάντ' ἐπίστασαι λόγον. Or ἐπεὶ δὲ νῦν δή —. Or ἐπεὶ τὰ νῦν δή —. Or ἔχεις τὸ πρᾶγμα (Ph. 789. ἔχετε τὸ πρᾶγμα)· πάντ' —. Or ἔχεις τὸ πᾶν δή . πάντ' —. Or ἔχεις ἅπαντα. — Or ἅπαντ' ἔχεις δή. — Cf. 876. Aj. 480. πάντ' ἀκήκοας λόγον. Ant. 402. Ph. 1240.

485. κείνου τε καὶ σὴν — χάριν] '*Both for his sake and yours jointly.*' So Aj. 1174. κόμας ἐμὰς καὶ τῆσδε. Œd. C. 606. τἀμὰ κἀκείνων. Œd. R. 620. τὰ τοῦδε μὲν — τἀμὰ δ'. Tr. 1068. τοὐμὸν — ἢ κείνης — εἶδος. Æsch. Pers. 165. τὸ Δαρείου τε κἀμὸν κοινὸν εὐναστήριον. Eum. 663. χρησμοὺς τοὺς ἐμούς τε καὶ Διός. Eur. Hel. 1435. ὑμέναιον Ἑλένης κἀμόν. Hec. 891. καλεῖ σ' ἄνασσα — σὸν οὐκ ἔλασσον ἢ κείνης χρέος. Tro. 432. τἀμὰ καὶ Φρυγῶν. Phœn. 769. σοῦ τε τήν τ' ἐμὴν χάριν. 474. τοὐμόν τε καὶ τοῦδ'. Arist. Ran. 964. γνώσει δὲ τοὺς τούτου τε κἀμοὺς ἑκατέρου μαθητάς. Xen. Hier. VI. 2. κοινῆς ἐπιθυμίας ἐμῆς τε καὶ τῶν παρόντων. So in Cicero (Ep.) '*tuam et Tulliæ valetudinem.*' A comma is put after χάριν in T. (with gl. εἶπον).

σὴν — χάριν] '*For your sake.*' Aj. 1413. τὴν σὴν δ' ἥκω χάριν. Plat. Phædr. 234 E. συγχωρητέον χάριν σήν. Eur. Iph. T. 566. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο. Cress. Fr. 11. ἐγὼ χάριν σὴν παῖδας οὐ κατακτενῶ. Aug. Fr. 11. καὶ βουθυτεῖν γὰρ ἠξίους ἐμὴν χάριν.

486. καὶ στέργε τὴν γυναῖκα] '*Both bear with the woman.*' The καὶ seems superfluous. But see on Phil. 1412. Qu. γυναῖκα τήνδε στέργε.

487. ἐς τήνδ'] '*As regards her*'.

ἐμπέδως] '*Firmly, unalterably.*' The sense is: Be willing to leave unaltered (do not alter) what you have said in respect of her. Qu. ἐμπέδους, as Nauck also and Dind. read; and for εἰρηκέναι qu. ἑστηκέναι. Cf. 827. τάδ' ὀρθῶς ἔμπεδα κατουρίζει. Œd. C. 1674. Ph. 1197. Ant. 169.

488—9. These two lines are suspected by Bergk. Dind. Nauck. Dindorf calls them '*versus inutiles et jejuni.*' The connection of the discourse would certainly proceed well enough without them. Bergk would place them after 478. Wakefield compares Milton Par. Lost VIII. 531. '*in all enjoyments else | superior and unmoved; here only weak | against the charm of beauty's pow'rful glance.*'

πάντ' ἀριστεύων χεροῖν] For χεροῖν qu. δορὶ (δόρει), or χερί. Cf. Ant. 195. πάντ' ἀριστεύσας δορί (χερί L. corr.). Aj. 1300. στρατοῦ τὰ πρῶτ' ἀριστεύσας. 435. Cf. also on 517 below.

489. τοῦ τῆσδ' ἔρωτος — ἥσσων] '*Conquered by his love for this maid.*' Arist. Nub. 1081. ἥττων ἔρωτός ἐστι καὶ γυναικῶν.

εἰς ἅπανθ'] '*In all respects, altogether.*' Eur. Phœn. 1655. εἰς ἅπαντα δυστυχὴς ἔφυς. Hipp. 80. τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς.

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κοὔτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα
θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης
χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρῃς,
ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,
καὶ ταῦτ' ἄγῃς· κενὸν γὰρ οὐ δίκαιά σε
χωρεῖν προσελθόνθ' ὧδε σὺν πολλῷ στόλῳ.

Arist. Ran. 960. σοφός γ' ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα. Vesp. 1102. Th. 532. Pl. 273. Æsch. Prom. 761. Perhaps εἰσάπαξ '*for once, this once (?).*'

491. κοὔτοι νόσον γ' —] Cf. Œd. R. 629. οὔτοι κακῶς γ' ἄρχοντος. Œd. C. 650. El. 763. Nauck neednessly conjectures κοὔτοι νόσημ' —.

νόσον — ἐπακτόν] '*A foreign trouble, a trouble from without.*' Schol: τὴν θεομαχίαν. ἐπακτὸν δὲ ἐνταῦθα ἀντὶ τοῦ αὐθαίρετον· τὸ γὰρ πρὸς ἔρωτα φιλονεικεῖν θεομαχεῖν ἐστιν ἀντικρυς. Hesych: ἐπακτόν. ἐξωθεν ὄν. Eur. Hipp. 318. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος; Phœn. 343. Philemon Fr. Inc. 42. οὔτ' ἄλλο τοιοῦτ' οὐδέν ἐστ' αὐτοῖς κακὸν | ἐπακτόν.

γ' add A. B. T. om. K. L. M.

ἐξαρούμεθα V. T. Ven. Musgr. Vauv. Herm. Dind. &c. ἐξαιρούμεθα A. B. K. L. vulg. Vauv: '*adsciscemus.*' Musgr: '*augebimus.*' The common reading appears suspicious. Qu. ὧδ' ἀρούμεθα. Or rather ἀρούμεσθ' ἔτι. Or κοὔτοι νόσημ' — ἄλλ' ἀρούμεθα. Or thus: κοὔτοι νόσον τιν' ἔκτοθέν γ' ἀρούμεθα. Cf. on Aj. 75. 129.

492. θεοῖσι δυσμαχοῦντες] '*By maintaining an unequal contest with the gods.*' Cf. Ant. 1106. ἀνάγκη δ' οὐχὶ δυσμαχητέον. For the masc. plural δυσμαχοῦντες applied to a woman cf. El. 399. Matth. Gr. §. 436, 4.

εἴσω στέγης χωρῶμεν] Cf. Œd. R. 1515. ἀλλ' ἴθι στέγης ἔσω. But El. 1392. παράγεται — εἴσω στέγας (στέγης?).

εἴσω the mss. Herm. Dind. &c. ἔσω Br. &c. Cf. on 202.

493. λόγων — ἐπιστολάς] '*Oral commands.*' Œd. C. 1601. Aj. 781.

494. Schol: ὅπως ἂν αὐτῷ παρ' ἡμῶν κομίσῃς ἀντίποινα καὶ σύμφωνα οἷς ἤγαγες· λέγει δὲ, ἀντὶ τῶν αἰχμαλώτων.

προσαρμόσαι] '*To suit, adjust.*' I. e. to make a suitable return for his presents. The expression is the more appropriate here, from the present in question being a garment, intended to be applied to the person of Here.

495. κενόν B. Junt. II. Col. Turn. &c. κεινὸν A. Ald. Junt. I. κεῖνόν (supr. ε over ει a m. rec.) L. κεῖνον T. κοινὸν V. καινὸν others. Cf. Hom. Il. β'. 298. αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι. Œd. C. 1202.

οὐ δίκαια] '*It is not right.*' The plural is often thus used, where we should expect the singular. Cf. 1116. δίκαια. 851. δύσκριτα. Aj. 886. σχέτλια. 1126. δίκαια. Phil. 524. αἰσχρά. Ant. 576. χαλεπά. 576. δεδογμένα. El. 331. κενά. Æsch. Prom. 205. ἀλγεινά. Eur. Hipp. 269. ἄσημα. Phœn. 391. ἄνομα. Iph. A. 331. οὐχὶ δεινά; Arist. Lys. 142. χαλεπά. Herod. III. 82. ἀδύνατα. Thuc. I. 125. ἀδύνατα.

496. προσελθόνθ' ὧδε σὺν πολλῷ στόλῳ] '*After having come with so numerous a train.*' Cf. 226. Phil. 547. πλέων γὰρ ὡς ναύκληρος οὐ πολλῷ στόλῳ.

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ΧΟΡΟΣ.

στροφή.

μέγα τι σθένος ἁ Κύπρις ἐκφέρεται νίκας ἀεί.
καὶ τὰ μὲν θεῶν
παρέβαν, καὶ ὅπως Κρονίδαν ἐδάμασσεν οὐ λέγω,
οὐδὲ τὸν ἔννυχον Ἄιδαν
ἢ Ποσειδάωνα τινάκτορα γαίας·

497—530. The Chorus descant on the mighty power of Love, as shown in the influence it exercises not only over the gods, but over mortals: the truth of which latter assertion they exemplify by the sharply contested conflict for the person of the beauteous Deianira between the two rival suitors Hercules and Achelous. Cf. Ant. 781. Ἔρως ἀνίκατε μάχαν —. This passage is alluded to by Plutarch Mor. p. 759 E. καίτοι μέγα μὲν (τι?) σθένος ἁ Κύπρις ἐκφέρεται νίκας, ὥς φησι καὶ Σοφοκλῆς.

497. μέγα τι] Cf. Arist. Vesp. 1454. ἢ μέγα πείσεταί τι —.

σθένος—νίκας] Cf. Œd. C. 1088. ἐπινικίῳ σθένει (al. σθένει ἐπινικείῳ). Paus. VI. 12. χαλκοῦν, ἐπ' αὐτοῦ δ' ἀναβεβηκὸς σθένος, ἐμοὶ δοκεῖν, νίκης. Schol: σθένος νίκης περιφραστικῶς τὴν νίκην. Herm: '*magnam in vincendo vim suam prodit Venus.*' Wunder explains it of victory and the power it brings with it. Qu. κράτος—νίκας. (Cf. 186. κράτος νικηφόρον. El. 85. ταῦτα γὰρ φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.) Or κλέος—νίκας (El. 60.).

ἐκφέρεται] φέρεται Harl. '*Bears away, carries off.*' Lat. '*reportat.*' El. 60. ἐξενέγκωμαι κλέος. 476. Plat. Phædr. 245. τόδε πρὸς ἐκείνῳ δείξας φερέσθω τὰ νικητήρια. Arist. Av. 1278. τιμὴν—φέρει. Strab. X. §. 20. Ἡρακλέους—ἐνεγκαμένου τῆς νίκης ἆθλον τὸν Δηϊανείρας γάμον. Schol: νικηφορεῖ ἐν παντὶ πράγματι Κύπρις.

σθένος ἁ] γρ. σθένουσα L. a m. ant. in marg.

498. νίκας] νικῶσ' conj. Wakefield.

τὰ μὲν θεῶν A. K. L. T. τὰ θεῶν μὲν B. Fr. 729. θνήσκειν καὶ τὰ θεῶν, θεοὺς δ' οὔ. Eur. Phil. Fr. 6. εἰδέναι τὰ δαιμόνων. Cf. 443 f. οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει | κἀμοῦ γε. Ant. 786.

499. παρέβαν] '*I pass by, omit.*' Schol: παρίημι. Dind: *missa facio.*

500. ἀπάτασεν the mss. ἐπάτασεν (ἐπάτησεν?) Wakef. Qu. ἐπέδασεν (ἐπέδησεν). Cf. Aj. 676. ὁ παγκρατὴς ὕπνος λύει πεδήσας. Pind. N. V. 48. ὥς τέ νιν ἁβρὰ Κρηθηΐς Ἱππολύτα δόλῳ πεδάσαι ἤθελε. Fr. 103. πεδαθέντα σθένος. Or ἐδάμασσεν (Il. ξ'. 316.).

501. τὸν ἔννυχον Ἄιδαν] Œd. C. 1559. ἐννυχίων ἄναξ, Ἀΐδωνεῦ. Virg. Æn. IV. 490. '*nocturnosque ciet manes.*' The allusion is to the rape of Proserpine by Pluto. Moschus says of Eros I. 14. βάλλει κεἰς Ἀχέροντα καὶ εἰς Ἀΐδεω βασιλῆα.

Ἄιδαν] ἀΐδαν A. B. K. L. T.

502. Ποσειδάωνα A. Ald. Ποσειδάονα T. Ποσειδῶνα B. K. L. M. Cf. on Œd. C. 1494.

τινάκτορα γαίας] I. e. as in Homer ἐνοσσίγαιον and ἐνοσίχθονα. So called from his being supposed to cause earthquakes. Hom. Il. ν'. 58. αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν | γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα. Æsch. Prom. 960. θαλασσίαν τε, γῆς τινάκτειραν νόσον, | τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.

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ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν
τίνες ἀμφίγυοι κατέβαν πρὸ γάμων,
τίνες πάμπλακτα παγκόνιτ' ἐπεξῆλθον ἄεθλ' ἀγώνων; 506

503. ἐπὶ τάνδ' — ἄκοιτιν] '*To obtain her as wife.*' Phil. 43. 591. Eur. El. 614. ἦκω 'πὶ τόνδε στέφανον. Valck. ad Herod. VII. 15. 193. Schol: ὁ δὲ νοῦς οὗτος· τὰ μὲν εἰς θεοὺς γεγονότα παρίημι, ἐκεῖνα δὲ λέγω, τίνες ἠγωνίσαντο περὶ τῶν γάμων Δηϊανείρας καὶ κατέβησαν εἰς τὸν ἀγῶνα.

τάνδ' K. L. T. τήνδ' A. B. R. Harl. Ald.

504. ἀμφίγυοι (om. *τίνες*) the mss. vulg. *τίνες ἀμφίγυοι* Herm. Apitz. Dind. Wund. Schn. Hart. Bgk. Nck. *Τίνες*, required equally by the sense and the metre, was first restored from the scholia by Herm. After *-τιν* (in *ἄκοιτιν*) it would easily have slipt out. Compare Il. ε'. 793. *ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν | Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;* | *Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην* &c.

ἀμφίγυοι] I. e. apparently '*fighting with every limb, and so vigorously.*' Schol: ἀντίπαλοι ἢ ἰσχυροὶ ἐν τοῖς γυίοις, μαχεσάμενοι χερσὶ καὶ ποσίν. Musgrave: "Homines ἀμφίγυοι, qui in palæstra adversarios nunc pede utroque, nunc manu urgent." Benedict: '*hostes membris omnibus et toto corpore pugnantes.*' So also Wakef. and Schneid. Hermann explains otherwise: '*dispares membris (alter humana forma, alter tauriformis)*'. Elmsley (ad Œd. C. 1493.) thinks it may mean '*vicini*', and so '*cominus.*' The meaning of the word here is certainly far from clear. In Homer it is always an epithet of ἔγχος (ἔγχεσιν ἀμφιγύοισιν), meaning '*furnished with iron at both ends,*' or '*to be flung with both hands.*' Compare the epithets δεξιόγυιος (Pind. Ol. IX. 165. ἀνέρα — εὔχειρα, δεξιόγυιον, ὀρῶντ' ἀλκάν), νεόγυιος (Pind. N. IX. 24. ἑπτὰ — νεογυίους φῶτας Fr. 881.), ἀγλαόγυιος (Pind. N. VII. 4. ἀγλαόγυιον Ἴβαν), ἀεξίγυιος (Pind. N. IV. 119.). Also ἀμφιδέξιος (Œd. R. 1243), ἀμφιπρόσωπος, ἀμφίστερνος (Empedocl. ap. Ælian. H. A. XVI. 29.), δίπαλτος (Aj. 408.). Qu. ἀμφίγυιοι '*strong-limbed, strong*' (as ἀμφιδέξιος, the ῡι short, as οῑ in οἰωνός in El. 1059.). Cf. Æsch. Pers. 910. *γυίων* (al. *γύων*) ῥώμη. Æsch. Ag. 63. *πολλὰ παλαίσματα καὶ γυιοβαρῆ.* Pind. N. V. 39. *σθένει γυίων ἐρίζοντι θρασεῖ.* And on Arist. Av. 996. Or ἀντίπαλοι, or ἠΐθεοι. Burges (Præf. Tro. p. VII.) reads: ἀμφὶ γάμων κατέβαν ἐς ἀγῶνα — ἄεθλα γυίων.

κατέβαν] '*Descended to the contest.*' Schol: κατέβησαν εἰς τὸν ἀγῶνα. Cf. Arist. Vesp. 1514. ἀτὰρ καταβατέον γ' ἐπ' αὐτούς. Pind. P. XI. 46. *Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν Ἑλλανίδα στρατιὰν ὠκύτατι.* Xen. Anab. IV. 8. 27. *πολλοὶ γὰρ κατέβησαν.* Herod. V. 22. *Ἀλεξάνδρου ἀεθλεύειν ἑλομένου καὶ καταβάντος ἐπ' αὐτὸ τοῦτο.* Isocr. p. 415. καταβῆναι (εἰς στεφανίτας ἀγῶνας).

πρὸ γάμων] I. e. ὑπὲρ γάμων. '*For the marriage, for the hand.*' Schol: περὶ τῶν γάμων. Erf: '*pro potiundis nuptiis.*' Cf. Œd. R. 134. *πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν.* El. 495. *πρὸ τῶνδε.* Matth. Gr. §. 575. But Herm: '*ante nuptias.*'

γάμων τινὲς the mss. γάμων, τίνες Herm. Dind. &c.

505. πάμπλακτα — ἄεθλ' ἀγώνων] I. e. ἄεθλα ἐν οἷς πᾶσαι (παντοῖαι) πληγαὶ πλήττονται, as Kvičala rightly explains. So πάμφθαρτος μόρος (Æsch. Cho. 294.) means μόρος ᾧ τις παντάπασι (πᾶς) φθείρεται. In such passages the verbal has a passive signification. Translate:

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ἀντιστροφή.

ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου 507

'*Went through laborious contests full of many blows and much dust* (*contests in which hard blows are dealt and a close struggle is maintained, hard-fought and hard-won contests).*' Herm: '*quinam plagis ac pulvere plena superarunt certamina?*'

πάμπληκτα] Schol: πληγῶν μεστά. Cf. 50. πανδάκρυτ' ὀδύρματα. Read πάμπλακτα. Cf. Aj. 631. χερόπλακτοι — δοῦποι. 597. ἁλίπλακτος. And on El. 484.

παγκόνιτα A. B. L. T. παγκόνιστα Ven. πανπόνητα K. '*Attended with much dust.*' Lat. '*pulverulenta.*' I. e. in which nothing came off ἀκονιτί. Cf. Ovid Met. IX. 35. '*Ille (Hercules) cavis hausto spargit me pulvere palmis, | inque vicem fulvæ jactu flavescit arenæ.*'

ἐξῆλθον the mss. vulg. Dind. ἐξῆνον Wak. Wund. (v. Emend. p. 107.) Hart. Schol: διήνυσαν, ἐπεξῆλθον, ἠγωνίσαντο. λέγει δὲ ὅτι πᾶν εἶδος ἀγωνίσματος κατ' ἀλλήλων ἐνεδείξαντο. Apitz and Neue for ἐξῆλθον inaptly compare 159. πολλοὺς ἀγῶνας ἐξιών (a very different passage). ,'Quis unquam vel per somnium locutionem similem unquam inaudivit, ἐξῆλθον ἄεθλα pro '*certamen ingressi sunt*'?'' asks Wakefield, who proposes, παγκόνιτά τ' ἐξήθλεον ἆθλ' ἀγώνων. Nauck conj: ἐξήνυσαν ἆθλ' ἀγώνων. So Eur. Herc. 1273. (ποῖον) κενταυροπληθῆ πόλεμον οὐκ ἐξήνυσα; Hes. Scut. 310. οὐδέ ποτέ σφιν | νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον. Read rather παγκόνιτ' ἐπεξῆλθον. Cf. Thuc. III. 108. πολὺ τοῦ ἔργου ἐπεξῆλθον. v. 100. πᾶν πρὸ τοῦ δουλεῦσαι ἐπεξελθεῖν. Liban. I. 304. C. πόσους ἀγῶνας ἐξῆλθε (qu. ἐπεξῆλθε). Arist. Ran. 1118. πάντ' ἐπέξιτον. Phil. 1419. ὅσους πονήσας καὶ διεξελθὼν πόνους.

506. ἄεθλ' ἀγώνων] The Schol. explains ἄεθλα by ἀγωνίσματα. Cf. Phil. 508. πολλῶν ἔλεξεν δυσοίστων πόνων ἆθλ'. Pind. Isth. I. 26. ἔν τ' ἀέθλοισι θίγον πλείστων ἀγώνων. Abresch. Diluc. Thuc. p. 9. The usual meaning of ἄεθλον or ἆθλον is a '*prize*', the contest itself being ἄεθλος or ἆθλος. Theocr. Epigr. XX. 5. χὥσους ἐξεπόνασεν εἶπ' ἀέθλους. Hes. Th. 435. ὁπότ' ἄνδρες ἀγῶνι ἀεθλεύωσιν. Wunder compares Eur. Herc. 812. ξιφηφόρων ἐς ἀγώνων ἅμιλλαν. After ἀγώνων a note of interrogation is, I think, rightly marked by Hart. Schn. Bergk. Nck. V. Il. ε'. 793.

507 f. This contest of Hercules with the Achelous was sung or recorded also by Archilochus (v. Schol. Ven. ad Il. φ'. 237.), Pindar (v. Schol. ad Il. φ'. 194.), Panyasis (v. Paus. X. 8. 5.), and Pherecydes (v. Apollod. II. 6. 5.). Cf. 9—27. There were other suitors for the hand of Deianira, but, as Ovid says Met. IX, 13, '*alii cessere duobus.*'

507. ποτάμου σθένος] I. e. '*the powerful or mighty river.*' A poetic periphrasis, σθένος being here used as elsewhere βία (e. g. 38. Ἰφίτου βία). Cf. Il. σ'. 607. ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο. ν'. 248. τὸν δὲ προσέφη σθένος Ἰδομενῆος. σ'. 486. τό τε σθένος Ὠρίωνος. λ'. 268. μένος Ἀτρείδαο. μ'. 18. ποταμῶν μένος. ξ'. 418. ὣς ἔπεσ' Ἕκτορος ὠκα χαμαὶ μένος ἐν κονίῃσιν. π'. 189. Ἐχεκλῆος κρατερὸν μένος. ψ'. 837. Od. η'. 167. ἱερὸν μένος Ἀλκινόοιο. Θ'. 359. σ'. 34. Pind. P. IV. 144. σθένος ἀελίου χρύσεον. XI. 150. τέκε — διδύμων κρατησίμαχον σθένος υἱῶν. Ol. VI. 22. σθένος ξεῦξον ἡμιόνων. Fr. 5.

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φάσμα ταύρου,
Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχίας ἀπὸ
ἦλθε παλίντονα Θήβας
τόξα καὶ λόγχαν ῥόπαλόν τε τινάσσων,

ἢ τὸ πάντολμον σθένος Ἡρακλέος. Ol. IX. 55. ὕδατος σθένος. Fr. 74. σθένος νιφετοῦ. Æsch. Eum. 299. οὗτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος | ῥύσαιτ' ἄν. 27. Ποσειδῶνος κράτος.

ὑψίκερω — ταύρου] Cf. Od. ι'. 158. ὑψίκερων ἔλαφον.

508. τετραόρου (τετραώρου B.) the mss. and Eust. p. 1316, 6. and 1734, 10. but τετράορον p. 573, 27. Which latter reading is perhaps right. So Eur. Or. 979. τὸ πτανὸν δίωγμα πώλων. V. Monk. ad Hippol. 1224. Schol: τετρασκελοῦς. (Fr. 678, 10. ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ.) Cf. Eur. Hipp. 1229. τέτρωρον — ὄχον. The epic form τετράορος is found also Fr. 781. τετραόρῳ (τετραορίστῳ the mss.) δίφρῳ. Eur. Suppl. 674. ὄχων τετραόρων. 667. Hel. 729. Cf. ξυνάορος Eur. Or. 1566.

φάσμα] 'Figure, form, appearance.' Schol: φάντασμα, σχῆμα. Φάσμα ταύρου, though more poetic, means little more than the simple ταῦρος. Cf. 527. ὄμμα νύμφας. 836. δεινοτάτῳ — ὕδρας — φάσματι (?). Perhaps χρῆμα or σχῆμα (Phil. 952). Or θρέμμα (1101).

509. Οἰνιαδᾶν] Œniadæ was a city of Acarnania, near which flowed the river Achelous (Thuc. II. 102.). Its ruins, which are rather extensive, are seen at a place called Tricardo (Mure's Travels in Greece I. p. 106.).

510. Βακχείας the mss. Βακχίας Br. &c. Cf. Œd. C. 93. Ant. 184. Βακχίας — Θήβας] Schol: τῆς τὸν Βάκχον ἐχούσης. Ant. 1122. Œd. R. 210. Hercules was born at Thebes: cf. 116, where he is called ὁ Καδμογενής.

ἄπο A. B. K. L. Herm. Dind. &c. ἀπὸ Br. Cf. on 539. 557. For the hiatus at the end of the line cf. Aj. 425.

511. παλίντονα — τόξα] 'Rebounding bow.' Called 'tela reciproca', by Attius (Scal. ad Varr. de L. L. VI. p. 78) and Aul. Gell. IX. 11. Musgr: 'resilientia, elastica.' Cf. Hom. Il. Θ'. 266. παλίντονα τόξα τιταίνων. ο'. 443. Æsch. Cho. 155. τά τ' ἐν χεροῖν παλίντονα ἐν ἔργῳ βέλη πιπάλλων Ἄρης. Herod. VII. 69. τόξα δὲ παλίντονα εἶχον πρὸς δεξιά, μακρά. Apoll. Rh. I. 993. παλίντονον αἶψα τανύσσας τόξον. Theocr. XIII. 56. εὐκαμπέα τόξα. Arist. Av. 1740. Ἔρως — ἡνίας εὖθυνε παλιντόνους. Bows were thus called which bend backwards or inwards, when not strung. The Schol. ad Il. Θ'. 266. explains τόξα εἰς τοὐπίσω τεινόμενα. Eust. ad Il. p. 375, 9: τόξα ἐπὶ θάτερα μέρη κλινόμενα. See Blomf. Gl. Cho. 155. The reader will bear in mind that the plural τόξα, especially in the Tragic writers, is used of a single bow and its arrows. The position of παλίντονα here is rather singular.

512. λόγχας] A spear was one of the usual weapons of Hercules (Hesiod. Scut. Herc. 417. 462), as the Schol. remarks: ἀφ' ἱστορίας φησὶ λόγχην ἔχειν τὸν Ἡρακλέα. Brunck understands λόγχας of 'arrows,' coll. Eur. Herc. 1101. πτέρωτά τ' ἔγχη τόξα τ' ἔσπαρται πέδῳ. But this is altogether an unusual signification of λόγχη. Should we then read λόγχαν 'a spear'? See schol. and cf. on 517. Or τόξα τ' ἔγχη τε. Or τόξα κώϊστούς. (Il. ε'. 171. Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοί —;)

τινάσσων A. K. L. T. τινάξας B. Gl. A: ἀπὸ κοινοῦ. Cf. Il. μ'. 298. δύο δοῦρε τινάσσων. Θ'. 266. παλίντονα τόξα τιταίνων.

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παῖς Διός· οἳ τότ' ἀολλεῖς
ἴσαν ἐς μέσον ἱέμενοι λεχέων·
μόνα δ' εὔλεκτρος ἐν μέσῳ Κύπρις
ῥαβδονόμει ξυνοῦσα. 515

ἐπῳδός.

τότ' ἦν δορὸς, ἦν δὲ τόξων πάταγος, 517
ταυρείων τ' ἀνάμιγδα κεράτων·

513. ἀολλεῖς] Schol: καταχρηστικῶς εἶπεν ἐπὶ δύο τὸ ἀολλεῖς· ἐπὶ πλήθους γὰρ λέγεται. Cf. Phil. 169. χωρῶμέν νυν πάντες ἀολλεῖς. Hom. Od. γ'. 427. οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες. Hermann aptly compares Mosch. II. 48. δοιοὶ δ' ἕστασαν ὑψοῦ ἐφ' ὀφρύος αἰγιαλοῖο | φῶτες ἀολλήδην.

514. ἴσαν ἐς μέσον] ἦσαν ἐς μέσον Harl. ἴσων — Ven. ἴσαν μέσον T. ἐς μέσον Heath. Musgr. &c. ἦϊσαν (om. ἐς μέσον) Br. Erf. For ἐς μέσον (we have ἐν μέσῳ in next v.) Musgrave proposes ἐς μόθον. Qu. ἦεσαν (om. ἐς μέσον). The Epic form ἴσαν occurs Il. μ'. 332. Od. α'. 176. &c. Hesiod. Th. 68. 686. οἳ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.

ἱέμενοι] ἰέμενοι L. Instead of the compound ἐφιέμενοι. '*Making for, seeking.*' Schol: ἐπιθυμοῦντες. Hom. Il. λ'. 168. ἱέμενοι πόλιος. Θ'. 313. ἱέμενον πόλεμόνδε.

515. μόνα δ' —] Schol: μόνη δὲ ἡ Κύπρις παροῦσα ἐβράβευε καὶ διέταττεν. Bergk: μόνα δὲ —. Qu. θεὰ δ' —. Or thus: κόρα δ' εὔλεκτρος ἐν μέσῳ σφίσι (σφίσιν) —. Or μόνα (καλὰ) δ' — κόρα —.

εὔλεκτρος] '*Desirable, lovely.*' Hermann explains: '*fausti tori largitrix.*' Cf. Ant. 796. ἵμερος εὐλέκτρου νύμφας. Œd. C. 1600. εὐχλόου Δήμητρος. Apitz: "sic Ἥρα dicitur τελεία, et τέλειοι οἱ γεγαμηκότες."

516. ῥαβδονόμει the mss. ῥαβδονομεῖ Br. tacitly. '*Presided (as umpire).*' Schol: ἐβράβευε. Gl. T: ἠγωνοθέτει. Plat. Prot. p. 388 C.

517f. Schol: τότε οὖν ὁ Ἡρακλῆς καὶ χερσὶ καὶ τόξοις ἐμάχετο, ὁ δὲ Ἀχελῶος τοῖς κέρασιν.

517. ἦν] Schol: ἀντὶ τοῦ ὑπῆρχον. Who cites Hesiod. Theog. 321. τῆς δ' ἦν τρεῖς κεφαλαί. V. Matth. Gr. §. 216. n. 4. §. 303, 1. This observation must refer to v. 520, for ἦν is singular here.

χερὸς A. K. L. χειρὸς (supr. ε) T. καιρὸς B. Read δορός (cf. λόγχαν 512.). See note on next v.

ἦν δὲ — ἦν δ' — ἦν δὲ] Perhaps ἠδὲ thrice. Cf. Herod. II. 141. κατὰ μὲν φαγέειν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα.

τόξων] Cf. 512. As the mention of a bow seems unsuitable here, where wrestling is spoken of, Musgrave suggests ταρσῶν '*pedum.*' But πάταγος seems to require the mention of some weapon. Schol: καὶ χερσὶ καὶ τόξοις ἐμάχετο.

518. πάταγος] '*Clatter, din.*' Ant. 125. πάταγος Ἄρεος. Æsch. Sept. 99. πάταγος οὐχ ἑνὸς δορός. 221. Arist. Ach. 539. κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων. Lys. 329. πατάγου χυτρείου.

πάταγος, ταυρείων τ'] πατάγός τε ταυρείων Hart.

ταυρείων — κεράτων] Cf. on 13. Rivers were likened by the ancients to bulls probably on account of their tortuous wanderings and the roaring of their rapid currents. Hence Hor. Od. III. 30. 10. '*qua violens obstrepit Aufidus.*' IV. 14. 25. '*sic tauriformis volvitur Aufidus.*' Eur. Or. 1377. Ὠκεανὸς ταυρόκρανος. Strabo in fact p. 702. tells us that some derived

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ἦν δ' ἀμφίπλεκτοι
κλίμακες, ἦν δὲ μετώπων ὀλόεντα
πλήγματα καὶ στόνος ἀμφοῖν.

this resemblance ἀπὸ τῶν κατὰ τὰ ῥεῖθρα καμπῶν, ἃς καλοῦσι κέρατα. So in Latin '*cornu*' is used of the mouth of a river. Cf. Virg. Æn. XII. 720. '*illi (tauri) inter sese multa vi vulnera miscent, | cornuaque obnixi infligunt, &c.*'

519. ἀνάμιγδα] This rare form occurs only here and in Nicand. Alex. 560. Another rare form ἀνάμιγα, for ἄμμιγα, has been restored in Æsch. Sept. 240. Cf. Epigr. Simmiae (A. P. VII. 22): ἐκ *Μουσέων ἄμμιγα καὶ Χαρίτων*. Schol: ἀναμεμιγμένως.

κεράτων] μετώπων Wunder (v. Emend. p. 32f.).

520. ἦν δ'] ἦν δὲ A. B. K. L. T. ἦν is an old form for ἦσαν, used especially by Doric writers, as Epicharmus (Athen. p. 288. B. 306 A. &c.). Cf. Hesiod. Th. 321. τῆς δ' ἦν τρεῖς κεφαλαί. Arist. Lys. 1260. ἦν δὲ τῶνδρες οὐκ ἐλάσσως —. Eur. Ion. 1146. ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαίδ' ὑφαί. Cf. on 517. Or perhaps ἦν may here be a singular, the construction presenting an example of the σχῆμα Πινδαρικόν. Qu. ἦδ'.

ἀμφίπλεκτοι κλίμακες] '*Locked intertwinings in ladder fashion.*' Schol: αἱ ἐπαναβάσεις, παρὰ τὸ ἄνω τε καὶ κάτω αὐτοὺς στρέφεσθαι ἐν τῇ μάχῃ· ἔστι δὲ εἶδος παλαίσματος ἡ κλῖμαξ. τοῦτο δὲ τὸ σχῆμα ἐπὶ Ἡρακλέους ἀκουστέον. Hesych: κλίμακες . πάλης εἶδος. Poll. III. 155. Compare the words κλιμακισμός, κλιμακίζειν, διακλιμακίζειν. This mode of wrestling, according to Hermann, consisted in seizing one's antagonist behind, and climbing as it were up his back, as minutely described by Ovid Met. IX. 51f. Hermann mentions a similar phrase ἐκ κλίμακος (Etym. M. p. 322, 31), which however refers, not to wrestling, but to boxing. Cf. Ovid. Met. IX. 43. '*Eratque | cum pede pes junctus, toloque ego pectore pronus | et digitos digitis et frontem fronte premebam.*' And more particularly IX. 54, where the Achelous says of his antagonist: '*tergoque onerosus inhaesit. — imposito pressus mihi monte videbar.*' The same manœuvre seems to be alluded to in Arist. Eq. 262. διαλαβὼν ἠγκύρισας, | εἶτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκολήβασας. Cf. also Eur. Alc. 847. κἤνπερ λοχήσας αὐτὸν — μάρψω κύκλον τε περιβάλω χεροῖν ἐμαῖν, &c.

521. ἦν δὲ μετώπων ὀλόεντα πλήγματα] ἦν δ' ὀλόεντα πλήγματα (om. μετώπων) Wunder (v. Emend. p. 32f.). The μετώπων πλήγματα belong to the Achelous; for bulls in fighting butt with their foreheads and horns. Cf. Ovid. Met. IX. 51—6. Arg. Trach: καὶ διαπαλαίσας ὑπὲρ τῶν γάμων αὐτῆς πρὸς Ἀχελῷον ἀπεικασθέντα ταύρῳ περιέκλασε τὸ ἕτερον τῶν κεράτων.

ὀλόεντα] Qu. στονόεντα. But στόνος occurs immediately in next v.

522. πλήγματα] '*Blows,*' Cf. Ant. 250. 1283. Wunder reads πλίγματα, which was another kind of wrestling. Hesych: πλίγμα. βῆμα. ἀπὸ τῶν κυλιομένων καὶ παλαιομένων, ὅταν περιβάντες τοῖς σκέλεσι κατατρέχωσιν. From πλίσσεσθαι '*to step out, to stride with legs apart* (i. q. διαβαίνειν),' whence ἀμφιπλίξ (Fr. 538. δράκοντε θαιρὸν ἀμφιπλίξ εἰληφότε).

στόνος] Cf. Cic. Tusc. II. 23. '*pugiles, quum feriunt adversarium, in jactandis caestibus ingemiscunt, non quod doleant animove succumbant, sed quod profundenda voce omne corpus intenditur venitque plaga vehementior. Idem faciunt athletae.*' Hes. Th. 994. τελέσας στονόεντας ἀέθλους. Sent. 126. ὁππότ' ἔμελλε | τοπρῶτον στονόεντας ἐφορμήσασθαι ἀέθλους. Cf. Hercules. Qu. κόπος, and στονόεντα for ὀλόεντα.

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ἁ δ' εὐῶπις ἁβρὰ
τηλαυγεῖ παρ' ὄχθῳ
ἧστο τὸν ὃν προσμένουσ' ἀκοίταν·
ἐγὼ δὲ ματρὸς κλύουσα φράζω·

523f. Cf. 22. Nonnus Dion. 43, 13. *νυμφιδίοιο περιβρομέοντος ἀγῶνος | ἤθελεν Ἡρακλῆα· καὶ ἀσταθέος ποταμοῖο | ἵστατο δειμαίνουσα βοοκραίρους ὑμεναίους.* Wakefield compares Stat. Theb. VI. 864. '*Non sic, ductores gemini gregis, horrida tauri | bella movent: medio conjux stat candida prato, | victorem expectans: rumpunt obnixa furentes | pectora: subdit amor stimulos et vulnera sanat.*' Cf. 515.

523. ἁ A. K. L. T. ἡ B. Deianira is meant.

ἁβρά] '*Delicate.*' Pind. N. V. 48. ἁβρὰ Κρηθηΐς Ἱππολύτα. The metre ⏑ – ⏑ – | ⏑ – ⏑ –. Perhaps κόρα or νύμφα. Some noun seems required.

524. τηλαυγεῖ παρ' ὄχθῳ] '*Near (or at) an eminence commanding a distant view.*' Cf. 24 f. Qu. τηλαυγοῦς ἐπ' ὄχθας.

τηλαυγεῖ the mss. and T. ταλαυγεῖ Turn. Hesych: τηλαυγές. τηλεσκόπον. Arist. Av. 1092. θερμὴ πνίγους — ἀκτὶς τηλαυγής. Cf. Eur. Suppl. 652. ἀμφὶ δ' Ἠλέκτρας πύλας | ἕστην θεατής, πύργον εὐαγῆ (εὐαυγῆ?) λαβών. Hes. Th. 566. πυρὸς τηλέσκοπον αὐγήν.

ἧστο] Cf. 24. ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ. Aj. 311. — τὸν om. B.

526—30. These lines are suspected by Bentl. Wund. (v. Emend. p.180f.) Dind.

526. ἐγὼ δὲ μάτηρ μὲν οἷα φράζω] '*For I speak (of her) as a mother (as if I were her mother).*' Cf. El. 233. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ | μάτηρ ὡσεί τις πιστὰ, μὴ τίκτειν σ' ἄταν ἄταις. Schol: ἐγὼ, φησὶν, ἐνδιαθέτως ὡσεὶ μήτηρ λέγω . ἐγὼ παρεῖσα τὰ πολλὰ, τὰ τέλη λέγω τῶν πραγμάτων. Who probably found here a more correct text than we now have. Herm: ἐγὼ δ' ὁμαρτῇ μὲν οἷα, φράζω (!). Hart: ἐγὼ δὲ τὰ τέρματ' οἷα φράζω. Wecklein: ἐγὼ δὲ μὰν τέρματ' οἷα (or τέρμαθ' οἷα) φράζω —. Hermann explains thus: '*matris ex animo hæc dicta sunt, non meo.*' C. Matthiæ: '*loquor ego, quasi sim mater*' (i. e. dicens haec animo materno moveor), who considers these words as parenthetical, which he thinks will account for the repetition following τὸ δ' ἀμφινείκητον &c. Vauv: „Duplex in eo negotio erat miseriæ species materno amori acerba; quod Dejanira non tanquam regia virgo cum nuptiarum apparatu collocaretur; sed tanquam juvenca a matre deserta, certamen taurorum de se conspicata, victorem deinde sequeretur." The Chorus, it is to be remembered, consists of women; and therefore they the more readily sympathise with Deianira on such an occasion as the present. To express the depth of their feeling, they compare it to that of a mother for her child. But the sentence, it must be confessed, is very tame. Bentley thought the line corrupt. Bergk marks after it a lacuna. Cf. Eur. Tro. 147. μάτηρ δ' ὥς τις — ἐξάρξω 'γὼ μολπὰν &c. I have given what Schneidewin proposes, and what I had myself hit upon.

μάτηρ A. K. L. T. μήτηρ B.

οἷα] '*As.*' Gl. T: καθά.

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τὸ δ' ἀμφινείκητον ὄμμα νύμφας
ἐλεεινὸν ἀμμένει,
κἀπὸ ματρὸς ἄφαρ βέβακεν
ὥστε πόρτις ἐρήμα.

ΔΗΙΑΝΕΙΡΑ.

ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,
τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
τὰ δ' οἷα πάσχω συγκατοικτιουμένη.

527—30. Bergk thinks these lines a variation of the second edition of this play on 523—6.

τὸ δ' A. K. T. τόδ' B. L.

ἀμφινείκητον A. T. ἀμφινίκητον B. K. L. ἀμφίνηκον M. Cf. 104. τὰν ἀμφινεικῆ Δηάνειραν. Helen is called ἀμφινεικὴς Æsch. Ag. 698.

ὄμμα νύμφας] Schol: ἀντὶ τοῦ, ἡ περιμάχητος νύμφη . περιφραστικῶς. Cf. Aj. 140. μέγαν ὄκνον ἔχω καὶ πεφόβημαι | πτηνῆς ὡς ὄμμα πελείας (Schol: ὄμμα δὲ πελείας περιφραστικῶς ἡ πέλεια). 977. ξύναιμον ὄμμα. Eur. Ion. 1280. ὄμμα πατρός. Iph. T. 110. νυκτὸς ὄμμα λυγαίας. Valck. ad Phœn. 415. Wakef: "Quod oculus virginis perpetuo occupabatur in certamine spectando, eventum sollicita formidine manentis."

528. ἐλεεινὸν the mss. ἐλεινὸν Pors. &c. (Cf. Lob. ad Phryn. p. 87. Stallb. ad Plat. Rep. X. p. 372 f.) ἐλεγχον (H. Lotze's conj.) Schneid. τελευταὰν conj. Dind. Bergk conj: κλεινὸν ἀμμένει πόσιν. Qu. τέλος ἀγῶνος (or ἀέθλων).

ἀμμένει] ἀμβλέπει Hart. Qu. εἰσβλέπει, or αὐγάζει.

529. βέβακεν A. K. L. T. Ald. βέβηκεν B. βέβαχ' ὥστε Dobr. The words ἄφαρ βέβακεν were probably borrowed from 134.

530. ὥστε A. V. Harl. Ven. Ald. ὥσπερ B. K. L. ὡς Turn. Steph. Br. Sch. Cf. on 118. So 537. ὥστε ναυτίλος. Perhaps βέβαχ' | ὥς τις πόρτις ἐρήμα. Nauck would eject ὥσπερ.

πόρτις] So Hor. Od. II. 8. 21. '*Te tuis matres metuunt juvencis.*'

ἐρήμα] ἐρήμας conj. Mein, coll. Aj. 986. ὡς κενῆς σκύμνον λεαίνης &c.

531. θροεῖ B. K. L. corr. T. θρόει A. L. pr. M. Ald. (Cf. on 326.) Cf. 601. ἕως σὺ ταῖς ἔσωθεν ἡγορῶ (ἀγορεύεις?) ξέναις. Whilst Lichas is taking leave of the captives indoors, Deianira comes out to inform the Chorus of her contrivance.

532. ὡς ἐπ' ἐξόδῳ] '*With a view to his departure.*' El. 1322. ὡς ἐπ' ἐξόδῳ κλύω | τῶν ἔνδοθεν χωροῦντος. Aj. 44. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

533. θυραῖος ἦλθον] '*I came out.*' Qu. θυραία 'ξῆλθον, or rather θύραζ' ἐξῆλθον. Cf. Eur. Iph. A. 1161. θύραζέ τ' ἐξιόντ'. But θυραῖον is feminine in El. 313. So πατρῷος Οἰχαλία below 478. τέχνην βέβαιον 621.

534. φράσουσα A. B. T. φράζουσα K. L. M. Cf. on 870. Ph. 1379.

χερσὶν ἀτεχνησάμην] I. e. ἃ ἐτεχνησάμην χερσίν. Cf. on Œd. R. 139.

535. συγκατοικτιουμένη] '*To bewail in company with you.*' Schol: σὺν

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κόρην γὰρ· οἶμαι δ' οὐκέτ', ἀλλ' ἐξευγμένην
παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,
λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
καὶ νῦν δύ' οὖσαι μίμνομεν μιᾶς ὑπὸ

ὑμῖν θρηνήσουσα. Κατοικτίζειν occurs Œd. R. 1178. Œd. C. 384. 461. 1282. The middle is put because the evils that Deianira is about to bewail are her own. Cf. Æsch. Eum. 476. *οἶκτον οἰκτίσαιτ'*. Herod. II. 121. *τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ κατοικτισάμενον*. III. 156. *κατοικτίζετο φὰς ὑπὸ Δαρείου πεπονθέναι τὰ* &c. Otherwise one might easily correct *συγκατοικτιοῦσ' ὁμοῦ* (or *ἅμα*).

536. *οἶμαι δ', οὐκέτ'* Br. Sch. &c. *οἶμαί γ' οὐκέτ'* Wakef. *οἶμαί γ', οὐκέτ'* Erf. *οἶμαί, σφ' οὐκ ἔτ'* — Hart. Supply *κόρην*. Cf. Theocr. XXVII. 65. *ἀλλὰ γυνὰ μάτηρ, τεκέων τροφὸς, οὐκέτι κώρα*. Above 148.

ἐξευγμένην] '*Wedded.*' Schol: *γεγαμημένην τῷ Ἡρακλεῖ*. Cf. Fr. 517. *ἐπειδὰν εὐφρόνη ζευχθῇ μία*. Œd. R. 826. Frequent in Euripides.

537. *παρεισδέδεγμαι*] *παρεσδέδεγμαι* Dind. Wunder: '*male recepi (receptam habeo).*' Translate: '*I have wrongly (to my hurt) admitted to my roof.*'

φόρτον] '*Goods, freight, merchandise.*' Cf. on Ant. 1036. *τῶν γένους ὕπο | ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.*

ναυτίλος, λωβητὸν ἐμπόλημα Steph. Br. Dind. &c. *ναυτίλος λωβητὸν, ἐμπόλημα* Ald. Wak. and others.

538. *λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός*] '*A piece of goods destructive of (ruinous to) my peace of mind.*' Schol: *φορτίον λωβητὸν τῆς ἐμῆς φρενὸς, βλαβερὸν φορτίον καὶ ἐφύβριστον*. Wunder: '*contumeliosam mercedem mei animi* (i. e. *indignum mei in Herculem animi fructum).*' *Λωβητὸς* is passive Tr. 1069. Aj. 1388. Ph. 1103; active, as here, Ph. 607. *αἰσχρὰ καὶ λωβήτ' ἔπη*. Cf. on Œd. R. 969. Musgr: '*damnosum, exitiosum.*' Wakefield connects and explains thus: *φόρτον ὥστε ναυτίλος | λωβητὸν, ἐμπόλημα* —, '*ut mercator damnosam mercedem, &c.*'

ἐμπόλημα — τῆς ἐμῆς φρενός] Ant. 1063. *ὡς μὴ 'μπολήσων* (schol: *ἐξαπατήσων*) *ἴσθι τὴν ἐμὴν φρένα.*

ἐμπόλημα] '*Piece of goods.*' Eur. Cycl. 137. *ἐκφέρετε· φῶς γὰρ ἐμπολήμασιν* ('*wares*') *πρέπει*. Poll. V. 135. *Ἐμπόλημα* here seems to mean *an injury, bane, ruin.* Schol: *ζημίαν*. Cf. the similar passage Ant. 1063.

539. *δύ' — μιᾶς*] Cf. 941. 460. Ant. 14.

δύ' οὖσαι] I should prefer *δύ' οὖσα*. The dual participle is constantly found joined with the plural verb. Cf. Œd. R. 1505. *νὼ γὰρ, ὦ 'φυτεύσαμεν, | ὀλώλαμεν δύ' ὄντε*. Ph. 1079. *νὼ μὲν οὖν ὁρμώμεθα*. on Ant. 533. and Elmsl. ad Œd. C. 531. For *μίμνομεν* qu. *ναίομεν*.

μιᾶς ὑπὸ χλαίνης] Schol: *ἀντὶ τοῦ μιᾶς κοίτης*. Cf. Theocr. XVIII. 19. *Ζανός τοι θυγάτηρ ὑπὸ τὰν μίαν ᾤχετο χλαῖναν* (*τῷ Μενελάῳ*). Eur. Peliad. Fr. VI. *ὅταν δ' ὑπ' ἀνδρὸς χλαῖναν εὐγενοῦς πέσῃς*. Asclepiad. Epigr. 20. *ἥδιστον δ' ὁπόταν κρύψῃ μία τοὺς φιλέοντας*. Athen. V. 19. *Ἀλκιβιάδης συνεκοιμήθη ὑπὸ τὴν αὐτὴν γενόμενος χλαῖναν*. Stat. Theb. I. 406. Villois. ad Long. p. 205. Bergk. ad Alciphr. I. 38. For the genitive after *ὑπὸ* cf. 1034. *ὑπὸ κλῇδος*. Aj. 1145. *ὑφ' εἵματος κρυφείς*. Ant. 692. *ὑπὸ σκότου*. Æsch. Sept. 381. *ὑπ' ἀσπίδος*. Cho. 75. *δακρύω δ' ὑφ' εἱμάτων* 833. *ὑπὸ χθονός*. Eur. Hec. 756. *τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο*. Suppl. 920. *ἔφερον ὑφ' ἥπατος*. Tro. 752. Hel. 247.

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χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,
ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος,
οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,
τῷ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ
δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;
ὁρῶ γὰρ ἥβην τὴν μὲν ἕρπουσαν πρόσω,

Pind. Ol. II. 149. *ὑπ' ἀγκῶνος.* Lucian. Herm. 37. *ὑπὸ κόλπου.* 81. So *ὑπὸ μάλης ἔχειν τι.* Translate: *under one covering.*

ὕπο A. B. (qu.) K. L. T. Ald. *ὑπὸ* Br. Herm. Dind. &c. Cf. on 510. 557.

540. *ὑπαγκάλισμα*] '*An object to be embraced, a mistress.*' This is not, as some suppose, the accusative after *μίμνομεν* ('*await his embrace*'), but the nominative, put in apposition to the subject. Eur. Tro. 759. *ὦ νέον ὑπαγκάλισμα μητρὶ φίλτατον.* Hel. 247. *ἡ δὲ χρυσέοις θρόνοις | Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα* &c. Compare *παραγκάλισμα.* Ant. 650. *ψυχρὸν παραγκάλισμα — γυνὴ κακὴ ξύνευνος ἐν δόμοις.* The verb *ὑπαγκαλίζειν* occurs Eur. Cycl. 498. Heracl. 42. (middle). See Wakef. ad h. l. Elmsl. ad Heracl. 42.

541. *ὁ πιστὸς —*] Said sarcastically. Cf. Œd. R. 385. *Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, | λάθρα μ' ὑπελθὼν* &c. Phil. 873. *ἀγαθοὶ στρατηλάται.* Ant. 31. *τὸν ἀγαθὸν Κρέοντα.* After *πιστὸς* five letters are erased in L.

κἀγαθός] Perhaps *ἀγαθὸς* (Ph. 873. *ἀγαθοὶ στρατηλάται*).

καλούμενος] *τελούμενος* T. Turn.

542. *οἰκούρι'*] I. e. *ὑπὲρ οἰκουρίας μισθὸν*, as explained by Eust. p. 458, 48. Schol: *εὐχαριστήρια τῆς πολυχρονίας ἡμῶν οἰκουρίας.* Gl. T: *δῶρα ἕνεκα τῆς οἰκουρίας.*

τοῦ μακροῦ χρόνου] '*In return for his long delay (absence).*' Cf. 247. *τὸν ἄσκοπον χρόνον.*

543. *ἐγὼ δὲ —*] '*Now I* &c.' Cf. Arist. Ach. 509. *ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα* &c. Eur. Orest. 517. *ἐγὼ δὲ μισῶ μὲν γυναῖκας ἀνοσίους.* Ant. 1196.

οὐκ ἐπίσταμαι] '*I know not,*' i.e. '*I cannot.*' El. 629. *οὐδ' ἐπίστασαι κλύειν.*

544. *νοσοῦντι — τῇδε τῇ νόσῳ*] So Æsch. Prom. 384. *ἔα με τῇδε τῇ νόσῳ νοσεῖν.* The more usual construction is with the accusative, as in Ph. 173. *νοσεῖ μὲν ἀγρίαν νόσον.* Arist. Av. 31. *νόσον νοσοῦμεν —.* Vesp. 71. Cf. 1230. *τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν.*

τῇδε τῇ νόσῳ] Cf. on 445. 491. and also 459 f.

545. *τὸ δ' αὖ ξυνοικεῖν*] Eur. Or. 823. *τὸ δ' αὖ κακουργεῖν ἀσέβεια* &c. For the addition of the article cf. Phil. 620. *τὸ σπεύδειν δέ σοι | καὐτῷ παραινῶ.* 1252. *πείθομαι τὸ δρᾶν.* Ant. 78. Aj. 1143. Matth. Gr. §. 543. n. 2. §. 1065 f. Herm ad Aj. 114. I would however read *τῷ δ' —*, as some pronoun is required after *ξυνοικεῖν.*

547. *ἥβην τὴν μὲν —*] Cf. on Ant. 21. Matth. Gr. §. 289. n. 8.

τὴν μὲν — τὴν δέ] I should prefer *τῆς μὲν — τῆς δὲ*, or rather *τῇ μὲν — τῇ δὲ —*, as proposed by Musgrave. And so apparently read Schol: *τῇ Ἰόλῃ προκόπτουσαν καὶ αὐξομένην τὴν ἥβην.* Cf. Eur. In. Fr. 19, 4. *τοῖς μὲν αὔξεται βίος, τῶν (τοῖς?) δὲ φθίνει.*

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τὴν δὲ φθίνουσαν· ὧν ἁφαρπάζειν φιλεῖ
πᾶς θαλερὸν ἄνθος, τὴν δ' ὑπεκτρέπειν πόδα.
ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς 550

ἕρπουσαν πρόσω] '*Still advancing (to maturity).*' Cf. Fr. 239.

548. φθίνουσαν] '*Waning, fading.*' V. Blomf. Gloss. Pers. 237.

ὧν] Sc. ἡβῶν, as explained by Wund. &c. Schol: τὸ ἄνθος τῶν νέων γυναικῶν φιλεῖ ἁρπάζειν ὁ ὀφθαλμὸς τοῦ ἀνδρὸς, τῶν δὲ ὑπαναχωρεῖν, δηλονότι τῶν πρεσβυτέρων. Id. on 549. οἷον, τῶν δύο ἡλικιῶν τὴν μὲν νεάζουσαν ἁρπάζειν εἴωθεν ὁ τοῦ ἀνδρὸς ὀφθαλμὸς, τῆς δὲ ὑπεκτρέπειν τὸν πόδα, ἤτοι τῆς πρεσβυτέρας. Cf. Aj. 235. δεσμῶτιν ἄγων ἤλυθε ποίμναν· | ὧν —. El. 142. Eur. Or. 920. αὐτουργὸς, οἵπερ καὶ μόνοι σώζουσι γῆν. Hel. 440. Ἕλλην πεφυκὼς, οἷσιν οὐκ ἐπιστροφαί. and on 261 above. Others understand ὧν of the young. So Dind: "Negligentius loquitur: nam τῶν μὲν dici debebat." But the construction in this case would be very forced and unnatural. The passage is no doubt corrupt. Nauck conj: τῆς μὲν ἁρπάζειν φιλεῖ | τὸ κάλλος ἀνὴρ, τῆς δ' ὑπεκτρέπει πόδα. I would propose: ὧν ἁφαρπάζειν φιλεῖ | ἄνθος δρέπεσθαι. Or ὧν φιλεῖ πᾶς τις βροτῶν (or φιλοῦσιν ἄρσενες) | ἄνθος δρέπεσθαι, —. Or ὧν δρέπειν πᾶς τις φιλεῖ | τὸ θάλλον (or θαλερὸν) ἄνθος, —. Or ὧν ἅφαρ πᾶς τις φιλεῖ | ἄνθος δρέπεσθαι.

ἁφαρπάζειν] '*To pluck.*' Qu. ὑφαρπάζειν. Cf. Arist. Th. 205. ὑφαρπάζειν τε θήλειαν Κύπριν. Eccl. 722. Æsch. Suppl. 666. ἥβας δ' ἄνθος ἄδρεπτον ἔστω. Pind. Fr. 87. μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι. P. VI. 48. ἄδικον — δρέπων ἥβαν. XI. 192. χρυσοστεφάνου δέ οἱ ἥβας καρπὸν ἀνθήσαντ' ἀποδρέψαι ἔθελον.

549. ὀφθαλμός] '*The eye.*' Schol: ὁ ὀφθαλμὸς τοῦ ἀνδρός. The eye is put instead of the person because in these matters it takes a leading part. Cf. on 527. Wakefield aptly quotes Prop. II. 12. 12. '*oculi sunt in amore duces.*' But ὀφθαλμὸς put thus absolutely seems hardly right. Meineke conjectures ὁ θάλαμος. Perhaps πᾶς θαλερόν. Or ἅπας τις ἄνθος. Or τὸ θάλλον ἄνθος. Or πᾶς τις τό γ' ἄνθος. Cf. on 548.

ἄνθος] '*Flower, bloom, freshness.*' Hom. Il. ν'. 484. καὶ δ' ἔχει ἥβης ἄνθος, ὅ τε κράτος ἐστὶ μέγιστον. Simonid. 104. ἄνθος — πολυήρατον ἥβης. Mimnerm. Eleg. II. 3. ἄνθεσιν ἥβης τερπόμεθα —. Tyrtæus I. 27. νέοισι δὲ πάντ' ἐπέοικεν, | ὄφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχῃ. Theogn. 622. ἥβης | ἀγλαὸν ἄνθος ἔχων.

τῶν δ'] τὸν δ' Harl. '*But from the others (those whose youth is declining).*' Qu. τῆς δ' (or τὴν δ'). Cf. on 548.

ὑπεκτρέπειν A. B. T. Ald. Br. ὑπεκτρέπει K. L. (both in text and lemm. schol.) Junt. II. Erf. Wund. Herm. Dind. Hart. Bgk. Nck. ὑπεκτρέχειν Harl. ὑπεκτρέπει is perhaps right. A similar change occurs in Phil. 449: τὰ μὲν πανοῦργα — χαίρουσ' ἀναστρέφοντες ἐξ ᾅδου, τὰ δὲ | δίκαια καὶ τὰ χρήσθ' ἀποστέλλουσ' ἀεί. The subject of ὑπεκτρέπει is now no longer ὀφθαλμὸς ἀνδρὸς, but simply ἀνήρ. Cf. 967. Œd. C. 658. Aj. 14. Possibly ὑπεκτρέχειν (Harl.) may be the true reading, as προβαίνειν πόδα, &c. From a gloss in K. (ὑπεκτρέπει . πόδα) one might suspect that πόδα has crept in from a marginal interpretation. Qu. ὑπεκτρέχειν ἀεὶ (cf. Phil. 450).

550. ταῦτ' οὖν φοβοῦμαι] '*On this account therefore I fear.*' Ταῦτα

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ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ.

often occurs in the sense of διὰ ταῦτα '*therefore;*' as ὃ and ἅ in the sense of '*wherefore.*' Cf. Arist. Eccl. 338. ὃ καὶ δέδοικα μὴ —.

πόσις] '*A lawful, wedded, husband.*' Aristot. Polit. VII. 16. 18. ὅταν ᾖ καὶ προσαγορευθῇ πόσις. Eur. Hel. 571. οὐ μὴν γυναικῶν γ' εἷς δυοῖν ἔφυν πόσις. Hermann: "πόσις conjux est, connubio junctus; ἀνὴρ is quo uxor fruitur." In like manner a distinction is made between κουριδίη γυνὴ and παλλακὴ Herod. I. 135.

551. καλῆται A. B. Ald. Junt. II. Dind. Hart. καλεῖται K. L. M. T. Harl. Apitz. Herm. Wund. Schn. Bergk. Nauck. Hermann, Wunder, and Schneidewin absurdly take καλεῖται for a future, as in El. 971. The present subjunctive καλῆται is quite right here. Translate: '*For this reason I fear lest Hercules be called* (i. e. *be*) *my wedded husband only, while he is the lover of the younger one;*' mine only in name, hers in reality. The present tense is used here rather than the aorist, because the continued duration of an action already begun is contemplated, not merely a single act done once for all. Thus μὴ καλῆται means '*lest she be called, bear the appellation of, be;*' but μὴ κληθῇ '*lest she be called, receive the appellation (once for all).*' The difference between the use of the present and the aorist in such passages is explained with his usual accuracy and clearness by Elmsley (ad Med. 310.): "Qui δέδοικα μὴ ἀσθενήσῃ dicit, suspicatur Titium post aliquod tempus aegrotum fore ['*I fear he will be ill*']; qui vero δέδοικα μὴ ἀσθενῇ, eum jam morbo laborare putat ['*I fear he is ill*']." As an example of the former he adduces Eur. Med. 37. δέδοικα δ' αὐτὴν μή τι βουλεύσῃ νέον, of the latter Med. 310. ἀλλ' εἴσω φρενῶν | ὀρρωδία μοι μή τι βουλεύῃς (βουλεύσῃς the mss.) κακόν. The two significations we find combined in the same passage Phil. 519. ὅρα σὺ (i. e. δέδοικα) μὴ νῦν μέν τις εὐχερὴς παρῇς, | ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσίᾳ, | τότ' οὐκ ἔθ' αὑτὸς τοῖς λόγοις τούτοις φανῇς. Elmsley is of opinion that, as the future is contemplated here, the more usual construction would have been μὴ — κληθῇ. I may observe here that μὴ, when fear or caution is intended to be expressed, is uniformly followed by a subjunctive; whereas when simply doubt or uncertainty is implied, it is followed by an indicative. In the former case it signifies '*lest*', in the latter '*whether.*' Cf. 297. 550. 663. Œd. R. 747. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ. 767. 1011. Phil. 493. 782. Ant. 1113. δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους | ἄριστον ᾖ σώζοντα τὸν βίον τελεῖν. Aj. 278. Arist. Nub. 493. δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέῃ (δέει other mss.). Eccl. 338. ὃ καὶ δέδοικα μή τι δρᾷ νεώτερον. Plat. Phæd. p. 84 E. ἀλλὰ φοβεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι (read διακέωμαι, as ξυγκέηται p. 93 A.). Dem. p. 342, 11. δέδοικα μή τινα λήθην ᾖ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκῃ (al. —κει). p. 372, 1. δέδοικα μὴ λελήθαμεν (qu. λελήθωμεν, i. q. λελησμένοι ὦμεν). Cf. Schaefer Melet. p. 115f. Qu. κεκλῆται (i. e. κεκλημένη ᾖ, cf. 736. El. 230. Ph. 85. 119. Fr. 107.).

551. ἀνήρ] '*The man, the lover.*' Ἀνὴρ means '*vir mulieri idoneus.*' V. Valck. ad Hipp. 490. Cf. 460. πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δή. John Evang. IV. 17. καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ. Hence the opprobrious epithet of women ἀνδρεράστριαι (Arist. Th. 392). Mehler ad Heraclit. p. 38.

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ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
γυναῖκα νοῦν ἔχουσαν· ἦ δ' ἔχω, φίλαι,
λυτήριόν τι πημονῆς ὑμῖν φράσω.
ἦν μοι παλαιὸν δῶρον ἀγρίου ποτὲ
θηρὸς, λέβητι χαλκέῳ κεκρυμμένον,

conjectures: τῆς νεωτέρας δ' ἄρ' ἦ. Which I am surprised that Dindorf should approve of in Ed. III. Eldike had already proposed ἂν ἦ.

552. ὀργαίνειν] '*Should be angry.*' Formed as θυμαίνειν, χαλεπαίνειν, δυσχεραίνειν, λυσσαίνειν, &c. Cf. Eur. Alc. 1106. σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί.

553. ἦ δ'] '*But in what way &c.*' Though ἀλλὰ has preceded. Cf. on Aj. 169. Schol: ᾧ δὲ τρόπῳ τῆς λύπης ἴαμα (ἴαμ' ἂν?) σχοίην, ὑμῖν ἐρῶ.

554. λυτήριον λύπημα, τῇδ' ὑμῖν φράσω the mss. Dind. Wund. Nck. There is surely some error here. Schol: ἀντὶ τοῦ τῆς λύπης ἴαμα. Erf: λυτήριον λυπημάτων, ὑμῖν φράσω. (Followed by Bergk.) Wakef. conj: λυτήριόν γ' ἄκημα, τῇδ' —. Ziel (de asyndeto ap. Soph. p. 7) conj: λυτήριόν τι πημονῆς, ὑμῖν φράσω. Herm: λυτήριον κήλημα, τῇδ' —. (So also Herw.) Hart: λυτήριον λύπης τι, τῇδ' —. Wecklein: λυτήριον πόθημα — (coll. 1142). Wunder with Hermann rightly, I think, considers the error to lie in λύπημα, and proposes instead some such noun as τέχνημα or κήλημα. The most probable corrections appear to me, λυτήριον κήλημα (sc. τῶν φρενῶν, cf. 575. ἔσται φρενός σοι τοῦτο κηλητήριον | τῆς Ἡρακλείας). Or λυτήριον τέχνημα, or λυτήρια στέργηθρα (cf. on 1138.). Or λυτήριον λύπης τι (cf. El. 447. λυτήρια — τοῦ φόνου. 635. λυτηρίους εὐχὰς δειμάτων. 1490. ἐμοὶ τόδ' ἂν κακῶν μόνον γένοιτο τῶν πάλαι λυτήριον. Fr. 697. τὸ μεθύειν πημονῆς λυτήριον. Œd. R. 392. πῶς οὐχ — ηὐδᾶς τι τοῖς ἀστοῖσιν ἐκλυτήριον;) Or λυτήριον στέργημα (as in 1138). Or λυτήριόν τι πημονῆς ὑμῖν φράσω. See also Add.

555—75. Cf. 831 f. 1141 f. 1162. Of the Greek poets Archilochus seems to have been the first who mentions the death of Nessus by Hercules. Cf. Strab. X. 5. Paus. X. 38. 1. The subject is also cleverly worked up by Ovid. Met. IX. 101—33.

555. ἀρχαίου the mss. and vulg. ἀγρίου Wakef. Erf. Which emendation, though condemned by Schaefer and Apitz, and passed unnoticed by Dind. and others, seems very probable. Wakefield compares 1095 f. Eur. Herc. 366. ἀγρίων Κενταύρων. Ovid. Met. XII. 219; '*saevorum saevissime Centaurorum.*' I suspect the true reading is ἐκ Νέσσου δοθὲν | θηρός. In favour of the vulgar reading cf. Herod. VII. 116. τὸ τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ ἐδέδμητο. Lys. 6, 51. κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον.

ποτέ] Should we read instead δοθέν? For the construction δοθὲν θηρὸς cf. on Phil. 2. Instead of ποτὲ — παρὰ (557) Kayser would transpose παρὰ — ποτέ.

556. θηρός] The centaur Nessus. Cf. 568. 680. 840. 1059. 1096. 1162. The Sphinx is so called Æsch. Sept. 556, the Satyrs Eur. Cycl. 620.

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ὃ παῖς ἔτ' οὖσα τοῦ δασυστέρνου παρὰ
Νέσσου φθίνοντος ἐκ φονῶν ἀνειλόμην,
ὃς τὸν βαθύρρουν ποταμὸν Εὔηνον βροτοὺς
μισθοῦ 'πόρευε χερσὶν, οὔτε πομπίμοις
κώπαις ἐρέσσων οὔτε λαίφεσιν πλέων.
ὃς κἀμὲ, τὸν πατρῷον ἡνίκ' ἐς δόμον

557. *παῖς*] I. e. '*young;*' not '*a maiden*,' for she was at the time a married woman. Schol: *νεωτέρα· οὐ γὰρ παρθένος*. Cf. Schaef. ad Dem. c. Mid. 540, 5.

δασυστέρνου] '*Shaggy-bosomed.*' Cf. 837. *μελαγχαίτα — θηρός*. Hom. Il. *β'*. 743. *ἤματι τῷ, ὅτε θῆρας ἐτίσατο λαχνήεντας.*

πάρα the mss. Ald. *παρὰ* Br. Cf. on 539.

558. *Νέσσου* A. B. *Νέσσου* K. L. T. Which latter reading is constantly found in the mss.

ἐκ φονῶν] '*From his slaughter (wound),*' when he was wounded by Hercules. (Cf. Ovid. Met. IX. 101 f.) I. q. *ἐκ σφαγῶν* (573). Gl. T: *τῶν σφαγῶν*. Wunder explains, '*a sanguine ejus*' To be construed with *ἀνειλόμην*. Cf. El. 11. *πατρὸς ἐκ φονῶν | ἤνεγκα*. Ant. 696. *ἐν φοναῖς πεπτῶτ'*.

φόνων the mss. vulg. Herm. Wund. Nauck. &c. *φονῶν* Bergk. Dind. Cf. on El. 11. Possibly the construction may be *φθίνοντος ἐκ φονῶν*, '*when he was dying in consequence of his wound.*' But the other method, I think, is preferable. Cf. El. l. l.

559 f. Cf. Arg. Trach: *ἄγων δὲ Δηϊάνειραν εἰς ποταμὸν Εὔηνον ἦλθεν, ἐν ᾧ καθεζόμενος Νέσσος ὁ Κένταυρος τοὺς παριόντας διεπόρθμευε μισθοῦ, λέγων παρὰ θεῶν ταύτην τὴν πορθμείαν εἰληφέναι διὰ τὸ δίκαιος εἶναι.* According to Strabo (X. p. 451) Nessus was *ἐνταῦθα πορθμεὺς ἀποδεδειγμένος*. Cf. Apollod. 2, 7, 6. Ovid. Met. IX. 101 f. For the double accusative cf. Eur. Alc. 450. *πολὺ δὴ γυναῖκ' ἀρίστην λίμναν Ἀχεροντίαν πορεύσας ἐλάτᾳ δικώπῳ*. Plat. Tim. 83 A. *ἐγὼ σφὼ διαβιβῶ τὸν ποταμόν*.

559. *Εὔηνον*] *εὔηνὸν* (the latter accent a m. rec.) L.

560. *μισθοῦ*] '*For a fare.*' Genitive of price. Matth. Gr. §. 364.

'πόρευε] *πόρευε* A. B. K. L. T. Ald. '*Used to convey* (or *ferry over*).' I. q. *ἐπόρθμευε*. Schol: *διεπέρα, διεπόρθμευεν*. Cf. Eur. Alc. l. c.

πομπίμοις κώπαις ἐρέσσων] Compare Æsch. Sept. 837; *ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν πίτυλον*. 367. *σπουδῇ διώκων πομπίμους χνόας ποδῶν*. Pers. 855. Eur. Hec. 1290. *πνοὰς πομπίμους*. Hel. 1073. *πόμπιμοι πνοαί*. Iph. A. 1322. *ἐλάταν πομπαίαν*. Hipp. 578. *πομπίμα φάτις δωμάτων*.

561. *λαίφεσι* K.

νεώς] *πλεών* conj. Mein., who however thinks the common reading may be defended, by supplying *πορεύων* (from *'πόρευε*) or *πλέων* (from *ἐρέσσων*). We may perhaps connect *λαίφεσιν νεὼς* directly with *ἐπόρευε*. But I am inclined to think *πλέων* the true reading.

562. *τὸν πατρῷον ἡνίκα στόλον* B. K. L. T. Schol. Junt. II. Pors. Misc. p. 219. Dobr. *τῶν πατρῴων ἡνίκα στόλων* A. Ald. *τοῦ 'μοῦ πατρὸς ἡνίκα στόλων* Erf. *πατρὸς ἡνίκα στόλου δίχα* Hart. *τὸν πατρῷον ἡνίκ' ἐς δόμον* (i. e. *to his home*) Herw. Vauv. conjectures: *ὃς κἀμὲ πατρῴων ὁπηνίκα στόλων | ξὺν Ἡρακλεῖ τὸ πρῶτον εὔνις* (i. e. *ἑστερημένη*) *ἔσπόμην*. Or — *πατρῴων ὅτε στόλων ἄπο — εὔνις* ('*conjux*'). Schaef: '*cum patris missu Herculem primum uxor sequerer.*' (And so explain Dobr. Wund.

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ξὺν Ἡρακλεῖ τὸ πρῶτον εὔνις ἑσπόμην,
φέρων ἐπ᾽ ὤμοις, ἡνίκ᾽ ἦ ᾽ν μέσῳ πόρῳ,
ψαύει ματαίαις χερσίν· ἐκ δ᾽ ἤϋσ᾽ ἐγὼ,
χὠ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν

Schn.) Dobree proposes to connect στόλον with ἑσπόμην (as if τῇ πατρὸς πομπῇ), coll. 155f. 159. Æsch. Suppl. 183. (Ed. C. 358. Arist. Av. 46. Eur. Her. 38. (where v. Elmsl.). Schneid: "As if στόλον ὑπὸ πατρὸς ἐστάλην." Porson renders: '*attended* or *conducted by my father*.' Nauck considers the passage corrupt. I would correct, τὸν πατρῷον ἡνίκ᾽ ἐς δόμον. Hercules and his bride were on their way to Argos, on his return to his father's home. Cf. Eur. Herc. 11. ἦν πάντες ὑμεναίοισι Καδμεῖοί ποτε λωτῷ συνηλάλαξαν, ἡνίκ᾽ εἰς ἐμοὺς | δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο. Where Amphitryo is speaking. Compare also the narrative as related by Ovid. Met. IX. 103. '*nova repetens patrios cum conjuge muros | venerat Eveni rapidas Jove natus ad undas, | uberius solito nimbis hiemalibus auctas*.' Senec. Herc. Œt. 499. '*Me conjugem dum victor Alcides habet, | repetebat Argos &c.*' Or τὸν Κήϋκος ἡνίκ᾽ ἐς δόμον (cf. Wund. Praef. III. 6. 4.). Or τὸν νυμφεῖον (νυμφίδιον) ἡνίκα στόλον ('*on my wedding trip*,' for στόλος often means '*a journey or expedition*', as in Œd. C. 358. Ph. 244.). Or πατρῴας ἀφ᾽ ἑστίας ὅτε. Or πατρῴας ἀφ᾽ ἡνίχ᾽ ἑστίας. Or πατρῴων ὁπηνίκ᾽ ἐκ δόμων. Or πατρῴαισιν ἡνίκα στολαῖς. Schol: στόλον φησὶ τὸ πλῆθος τῶν ἐν τῇ οἰκίᾳ δούλων τε καὶ ἀδελφῶν . ἡνίκα οὖν καταλιποῦσα τὸν οἶκον τοῦ πατρὸς ἔρημος ἐπηκολούθησα τῷ Ἡρακλεῖ.

563. ξὺν Ἡρακλεῖ — ἑσπόμην] Xen. Cyr. V. 2. 36. σὺν τοῖς νικῶσι — θαρροῦντες καὶ οἱ ἀκόλουθοι ἕπονται. Matth. §. 403 a. Compare Æsch. Ag. 928. αὕτη δὲ — στρατοῦ δώρημ᾽ ἐμοὶ ξυνέσπετο.

εὔνις] '*As his wife*.' I. q. εὐνέτις, εὐνήτρια (922.). Eur. Or. 929. ἀνδρῶν εὔνιδας λωβώμενοι. Iph. A. 397. 807. Blomf. Gl. Pers. 294. Schaef. ad Orest. 919. Some distinguish between εὐνὶς '*uxor*' and εὔνις '*orba*' (v. Dorv. ad Charit. VIII. 8.). The Schol. explains it by ἔρημος, i. e. '*deprived of my father*.' So Il. χ΄. 44. ὅς μ᾽ νἱῶν πολλῶν τε καὶ ἐσθλῶν εὔνιν ἔθηκε. Æsch. Cho. 245. γένναν εὔνιν αἰετοῦ πατρός. 783. ἀνδρὸς φίλου πῶλον εὔνιν. Pers. 289. πολλὰς — εὔνιδας ἠδ᾽ ἀνάνδρους. Qu. ξὺν Ἡρακλεῖ τὸ πρῶτον ἔλιπον εὐνέτις (or ἑσπόμην δάμαρ). Or ξὺν Ἡρακλεῖ πρῶτ᾽ ἐξέλειπον εὐνέτις. Or ξὺν Ἡρακλεῖ πρῶτ᾽ εὐνέτις ξυνεσπόμην.

564. ἦν B. K. L. T. vulg. Nck. ἐν A. ἦ Dind. ἦ ᾽ν Cobet. N. L. p. 188.

ἦν μέσῳ πόρῳ] Perhaps ἦ ᾽ν μέσῳ πόρῳ, or ἦν μέσῳ ᾽ν πόρῳ. Cf. on 692. The addition of the preposition however is not necessary.

565. ψαύει ματαίαις χερσίν] Cf. Œd. C. 1639. ψαύσας ἀμαυραῖς χερσίν. Wakefield thinks the Schol. read ψαύειν.

ματαίαις] I. e. ὑβριστικαῖς, '*wanton, lascivious*.' Gl: ἀδίκοις, ἀκολάστοις. Æsch. Prom. 829. γλώσσῃ ματαίᾳ. Eum. 336. αὐτουργίαι — μάταιοι. Cf. 587. Œd. R. 891. El. 331. Hesych: ματαΐζει . μωραίνει. Valck. ad Herod. II. 173. Compare the use of μῶρος in the like sense. The Schol. explains it otherwise, in the sense of '*vain, unsuccessful*', in as much as he did not effect his purpose. Wrongly.

566. ἐπιστρέψας] '*Having turned himself*.' Schol: εὐτρεπίσας ἢ στρέψας καὶ κάμψας τὴν νευράν. ἢ εἰς αὐτὸν στραφεὶς καὶ βλέψας. Or rather, '*having directed it* (the arrow) *against him*.' Qu. ἐπιστραφείς, '*having noticed it*.' Or ἐπεντείνας. Or ἐπιστρέψας κάρα. For χεροῖν cf. 265.

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ἦκεν κομήτην ἰόν· ἐς δὲ πλεύμονας
στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θὴρ
τοσοῦτον εἶπε· Παῖ γέροντος Οἰνέως,
τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθῃ, 570
πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ.
ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν

567. *κομήτην ἰόν*] I. e. *πτερόεντα* in the language of Homer, Il. ε' 171. *Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοί*; Gl: *ἐπιτερωμένον*. Phil. 166. *πτηνοῖς ἰοῖς*. 711.

πλεύμονας A. Ald. and (supr. *v* a m. pr.) L. Dind. Nck. *πνεύμονας* the rest, and Herm. Wund. Bgk. Cf. 778. Blomf. ad Æsch. Sept. 61. Lob. ad Phryn. p. 305.

568. *διερροίζησεν*] '*Whizzed through.*' Il. π'. 361. *σκέπτετ' ὀϊστῶν τε ῥοίζον καὶ δοῦπον ἀκόντων*. Lyc. 1426. Arist. Av. 1182. *ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν*. Cf. 1083. *διῃξε πλευρῶν*.

ἐκθνήσκων] '*As he was gasping, breathing his last, expiring.*' *Ἐκθνήσκειν* sometimes means simply '*to faint away, to swoon away.*' Hesych: *ἐξέθανεν. ἐλειποθύμησεν*. Hippocr. de morb. vulg. V. 7. *καὶ ἐξέθανε πεντάκις, ὡς τεθνάναι δοκέειν*. Hom. Od. σ'. 100. *γέλῳ ἔκθανον*. Ælian. N. A. VIII. 7. *ἐκθνήσκειν τὰ πρῶτα, εἶτα μέντοι καὶ ἀποθνήσκειν*. Plut. de s. n. v. II. p. 563. *κατενεχθεὶς γὰρ ἐξ ὕψους τινὸς εἰς τραχηλον — ἐξέθανε· καὶ τριταῖος ἤδη περὶ τὰς ταφὰς αὐτὰς ἀνήνεγκε*. Alciphr. III. 66. *οἱ συμπόται δὲ, ὡς εἶδον, ἐξέθανον τῷ γέλωτι*. Abresch. ad Æsch. Ag. 569. Here it evidently means more than '*fainting,*' for the Centaur really died. Cf. 709. *θνήσκων ὁ θήρ*.

570. '*Thus much benefit shalt thou derive from my conveyance of you.*' *Τοσόνδε* refers to what follows 572f. *ἐὰν γὰρ* &c.

πυθῇ (γρ. *πιθῇ*) L. *πύθῃ* B. K. M. T. *πιθῇ* A. Ald. *πίθῃ* Col. Turn. Gl. T: *ἀκούσῃς*. Schol: *ἐὰν πύθῃ. γράφεται, ἐὰν πιθῇ*.

571. *πορθμων*] '*Conveyance across, passage.*' Lat. '*transvectionis.*'

ἔπεμψ'] '*Conducted, conveyed.*' Hom. Od. π'. 227f. ν'. 187f. Nauck conj: *ὑστάτην ἔπεμψά σε*.

σ' add. B. T. V. om. A. K. L. M. Harl. Ald.

572f. *ἐὰν γὰρ* —] '*For if you take with your hands from my wound coagulated blood, from the part where the black poisonous matter* (i. e. *the arrow tinged with the black poison*) *of the Lernæan hydra penetrated.*' Cf. Ovid. Met. IX. 129. '*Quod (ferrum) simul evulsum est, sanguis per utrumque foramen | emicuit, mistus Lernæi tabe veneni. | Excipit hunc Nessus: neque enim moriemur inulti, | secum ait: et calido velamina tincta cruore | dat munus raptae, velut irritamen amoris.*'

572. *ἀμφίθρεπτον*] '*Coagulated* (or *collected*) *around.*' Schol: *τὸ πεπηγός· θρέψαι γὰρ τὸ πῆξαι*. Il. ε'. 902. *ὣς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν, | ὑγρὸν ἐὸν, μάλα δ' ὦκα περιτρέφεται κυκόωντι*. Od. ξ'. 477. *σακέεσσι περιτρέφετο κρύσταλλος*. Hence *θρέμμα* (574), *θρόμβος, τροφαλὶς*, &c. Hartung wrongly corrects *ἀμφίθρυπτον*.

τῶν ἐμῶν σφαγῶν] '*From my death-wound.*' Genitive of place, dependent on *ἐνέγκῃ*. Cf. Phil. 613. and on Œd. R. 142. Unless the true reading be *αἷμ' ἐκ τῶν ἐμῶν | σφαγῶν*. (El. 11. *ὅθεν σε πατρὸς ἐκ φονῶν — ἤνεγκα*.) Cf. 717. *ἐκ δὲ τοῦδ' ὅδε | σφαγῶν διελθὼν ἰὸς αἵματος μέλας* &c. Aj. 919. *φυσῶντ' ἄνω — μελανθὲν αἷμ' ἀπ' οἰκείας*

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σφαγῶν ἐνέγκῃ χερσὶν, ᾗ μελαγχόλου
ἔβαψεν ἰοῦ θρέμμα Λερναίας ὕδρας,
ἔσται φρενός σοι τοῦτο κηλητήριον
τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν

σφαγῆς. El. 568. οὗ κατὰ σφαγάς. Æsch. Ag. 1389. ἐκφυσιῶν ὀξεῖαν αἵματος σφαγήν. Eum. 428. αἵματος καθαρσίου | σφαγαὶ καθαιμάξωσι. Perhaps however αἷμα is to be connected with τῶν ἐμῶν σφαγῶν, '*the blood from my death-wound.*' Sometimes σφαγαὶ means '*throat*', Lat. '*jugulum*', whence σφάζειν '*jugulare*' (Aj. 299.) Æsch. Prom. 865. δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος. Eur. Or. 291. μὴ τῆς τεκούσης ἐς σφαγὰς ὦσαι ξίφος. Thuc. IV. 48. οἱστοὺς — ἐς τὰς σφαγὰς καθιέντες. But this cannot be the sense here. V. 567 f.

573. ᾗ μελαγχόλους | ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας vulg. I. e. '*where the coagulated blood* (i. q. ἀμφίθρεπτον αἷμα, 575.) *of the Lernæan hydra tinged with black gall* (or *poison*) *the arrows* (with one of which Nessus was wounded).' We may suppose an ellipse before μελαγχόλους of ὥστε εἶναι. Dobree renders: '*ubi (circa eam partem cuspidis, qua) sagittas tinxit hydra*', adding: "Ænigma Sophocle dignum. 1. ἰὸς, *telum* an *venenum?* 2. ἔβαψεν, *instillavit*, an *infixit?* (ut Phœn. 1594.) 3. θρέμμα, *hydra* an *hydræ soboles?* 4. θρέμμα an αἷμα nominativus?" He conjectures μελάγχολος — ἰὸς, '*ubi venenum, hydrae soboles, tinxerat vulnus.*' The passage will be cleared of all difficulties by reading μελαγχόλου — ἰοῦ for μελαγχόλους ἰοὺς, a correction which I find had been already made by Wunder (cf. his Emend. p. 35 f.). The construction will now be: ᾗ θρέμμα μελαγχόλου ἰοῦ Λερναίας ὕδρας, '*where the coagulated matter of the black gall poison of the Lernaean hydra penetrated* (the body of Nessus).' Cf. on next v. Wunder strangely renders: '*quo lividae sagittae (!) venenum hydrae Lernaeae demersit.*' Cf. Apollod. II. 5. 2. τὸ δὲ σῶμα τῆς ὕδρας ἀνασχίσας (Hercules) τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. Ovid. Met. IX. 129. '*sanguis per utrumque foramen | emicuit, mistus Lernaei tabe veneni.*' For the double genitive ἰοῦ ὕδρας (θρέμμα) cf. on 1191.

ᾗ] '*Where.*' Lat. '*qua parte*' Œd. C. 183. Ant. 444. Schol: ὅπου.

μελαγχόλους] Read μελαγχόλου. See below.

574. ἔβαψεν] '*Dipped, pierced, penetrated.*' Wunder compares Æsch. Prom. 863. δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος. Eur. Phœn. 1571. φάσγανον εἴσω σαρκὸς ἔβαψεν. Here βάπτειν is used apparently in an intransitive sense. So we say '*to dip*' both in a transitive and an intransitive sense. Or it may mean, '*tinctured, infected it* (the blood).'

ἰοὺς vulg. I. e. '*arrows.*' Cf. 567. Ph. 105. 166. But the true reading is ἰοῦ. Cf. 717. ἐκ δὲ τοῦδ' ὅδε | σφαγῶν διελθὼν ἰὸς αἵματος (αἱματοῦς?) μέλας. 770. φοίνιος | ἐχθρᾶς ἐχίδνης ἰός. See on prec. v. With ἰὸς compare the Latin *virus.*

θρέμμα] '*Coagulated (collected) matter.*' Cf. on 572. ἀμφίθρεπτον αἷμα. 702. θρομβώδεις ἀφροί. Schol: θρέμμα ὕδρας. περιφραστικῶς ἡ ὕδρα. So 1099. δεινῆς Ἐχίδνης θρέμμα. 1093. λέοντ', ἅπλατον θρέμμα. Wrongly.

575. φρενὸς — τῆς Ἡρακλείας] Cf. on Œd. R. 267.

κηλητήριον] Eur. Hec. 535. χοὰς κηλητηρίους.

576. ὥστε μήτιν' εἰσιδὼν | στέρξει γυναῖκα κεῖνος] Qu. ὥστε μή τιν' ὕστερον (or ἀλλόθρουν, or εἰσαεὶ) | στέρξαι γυναῖκα κεῖνον —.

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στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον.
τοῦτ' ἐννοήσασ', ὦ φίλαι, δόμοις γὰρ ἦν
κείνου θανόντος ἐγκεκλημένον καλῶς,
χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα
ζῶν κεῖνος εἶπε· καὶ πεπειράσθω τάδε.

577. *στέρξει* B. K. L. M. T. V. Br. Herm. Dind. &c. *στέρξαι* A. Harl. Ald. Juntt. Turn. Apitz. *στέρξῃ* Steph. If *στέρξει* were the true reading, *οὔτινα*, not *μήτινα*, I think, would be required.

κεῖνος] I. e. *Ἡρακλῆς*, implied in *τῆς Ἡρακλείας*. Cf. on 261.

ἀντὶ σοῦ πλέον] Cf. 1226. Ant. 182. *καὶ μείζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας | φίλον νομίζει*. Arist. Eccl. 925. *οὐδεὶς γὰρ ὥς σε πρότερον εἰσεισ' ἀντ' ἐμοῦ*.

578. *δόμοις*] *μυχοῖς* Weckl., coll. 686.

579. *ἐγκεκλεισμένον* A. B. T. vulg. Herm. *ἐγκεκλειμένον* L. M. and (supr. *σ*) K. *ἐγκεκλημένον* Dind. Nck. &c. Cf. on Aj. 1274.

580. *προσβαλοῦσ'*] '*Having added*,' or '*having applied*.' Schol: *τοῦτό φησιν, ὡς κατ' ἐντολὴν Νέσσου καὶ ἄλλα τινὰ συμμίξασα*. Which explanation is rightly approved of by Wunder (see his Introd. III. §. 5.), Benedict and others. Schæfer: '*attendens omnia quae vivus ille dixit*,' coll. 682 f. 844. (And so Herm.) Wrongly. Nauck conjectures *προσλαβοῦσ'*. This passage receives light from what is related by Diodor. Sic. IV. 36. *ὁ δὲ Νέσσος μεταξὺ μισγόμενος, καὶ διὰ τὴν ὀξύτητα τῆς πλήγης εὐθὺς ἀποθνήσκων, ἔφησε τῇ Δηϊανείρᾳ δώσειν φίλτρον, ὅπως μηδεμιᾷ τῶν ἄλλων γυναικῶν Ἡρακλῆς θελήσῃ πλησιάσαι. παρεκελεύσατο οὖν λαβοῦσαν τὸν ἐξ αὐτοῦ πεσόντα γόνον, καὶ τούτῳ προσμίξασαν ἔλαιον καὶ τὸ ἀπὸ τῆς ἀκίδος ἀπόσταζον αἷμα, χρῖσαι τὸν χιτῶνα τοῦ Ἡρακλέους*. Apollod. II. 7. 6. *ὁ δὲ (Νέσσος) μέλλων τελευτᾶν, προσκαλεσάμενος εἶπεν, εἰ θέλοι φίλτρον πρὸς Ἡρακλέα ἔχειν, τὸν τε γόνον, ὃν ἀφῆκε κατὰ τῆς γῆς, καὶ τὸ ῥυὲν ἐκ τοῦ τραύματος αἷμα συμμῖξαι. ἡ δὲ ποιήσασα τοῦτο ἐφύλαττε παρ' ἑαυτῇ*. With which compare the account given by the writer of the Argument of this play.

581. *κεῖνος*] *ἐκεῖνος* Harl. Perhaps therefore *ζῶν εἶπ' ἐκεῖνος*.

πεπείρανται A. B. K. L. Ald. Dind. Wund. Schn. Nck. *πεπείρατα* T. V. Ven. Apitz. Herm. Weckl. '*Have been effected, executed*.' Schol: *κατείργασται, τετελείωται καὶ ἤννυσται* (*κατηννυσται*?). Gl. T: *τετελείωται*. Schaefer, C. Matthiae (Obs. p. 18), Dindorf and others derive *πεπείρανται* from *πειραίνω*, an epic form of *περαίνω*, as in Hom. Od. *μ'*. 37. *ταῦτα μὲν οὕτω | πάντα πεπείρανται* (schol: *τετέλεσται*). The perfect passive of *περαίνω* would be, not *πεπείρανται*, but *πεπέρανται*, at least in Attic Greek. So Plat. Alc. I. 132. *τοσοῦτον — πεπέρανται*. I am therefore disposed to think the true reading may be *πάντα πεπέρανται καλῶς*. (So 586. *μεμηχάνηται τοὔργον*. Cf. Aj. 22. *πρᾶγος ἄσκοπον | ἔχει περάνας*.) Or rather *καὶ πεπειράσθω τάδε*, '*and so let this experiment be made*', cf. Arist. Vesp. 1129. *ἀλλ' οὖν πεπειράσθω γ'*. For the perfect form *πεπείραμαι* cf. also Fr. 516. *εἰ γῆς μὴ πεπείρασαι ξένης*. Eur. Beller. Fr. 20. *οὕτως ἄμεινον μὴ πεπειρᾶσθαι καλῶν*. Cress. Fr. 8. *ἐπίσταμαι δὲ καὶ πεπείραμαι λίαν, | ὡς* &c. Herod. IV. 159. *πεπειρημένοι* ('*having tried*'). VII. 125. *ἐπεπειρέατο*. Pind. Fr. 76. *πεπειραμένων δέ τις* (sc. *πολέμου*) *ταρβεῖ*

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κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
μήτ' ἐκμάθοιμι, τάς τε τολμώσας στυγῶ·
φίλτροις δ' ἐάν πως τήνδ' ὑπερβαλώμεθα
τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ,
μεμηχάνηται τοὔργον, εἴ τι μὴ δοκῶ

&c. Aristarch. Trag. ap. Stob. Flor. 63, 8. ἔρωτος ὅστις μὴ πεπείραται βροτῶν &c. Theophr. H. Pl. VI. 7. οἳ πεπειρᾶσθαι φάσκοντες. Lucian. Herm. 34. πεπειρᾶσθαι — ἀνδρός. Liban. Epist. ad Basil. καίτοι οὐ τοιούτων πεπειράμεθα διδασκάλων. Wunder: '*atque haec quidem confecta sunt.*' Who objects to πεπείραται, first because the passive sense of the perfect πεπείραται is unusual [but πεπειράσθω is passive in Arist. Vesp. 1129, and we find εἴργασται used equally in an active and a passive sense, and μεμηχάνηται 586.]; secondly because Soph., if he had used the verb at all, would have written rather πεπείραμαι, '*expertus sum, experientia novi.*' But even πεπείραμαι he considers would be unsuitable here. It is probable that Deianira is accompanied by an attendant bearing the box containing the present for her husband. Cf. 622 f.

582—84. Wecklein would transpose these lines thus, 584. 582. 583.

582. τόλμας] '*Daring attempts, machinations.*' Cf. on Aj. 46. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει; Eur. Hipp. 414. μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις, | λάθρα δὲ τόλμας οὐ καλὰς (i. e. κακὰς, as here) κεκτημένας. Perhaps we should read τέχνας.

μήτ' ἐπισταίμην] '*May I neither know (so as to practise).*' Wunder renders: '*neque ipsa exerceam*', referring to his note on Ant. 301. καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι. Deianira thinks it necessary to apologise for resorting to such a venturesome device, her only excuse being that she hopes thereby to regain the lost affection of her husband. Cf. Ant. 686. οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν. For μήτε — τε cf. 143. μήτ' ἐκμάθοις παθοῦσα, νῦν τ' (vulg. δ') ἄπειρος εἶ. Ph. 1363.

φίλτροις] I. e. *irritamine amoris* (Ovid. Met. 9, 133). Eur. Hipp. 509. ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια | ἔρωτος.

584—7. Suspected by Dind.

584. ἐάν πως] ἐάν που Eust. p. 799, 3. Cf. Œd. C. 1770. Θήβας δ' ἡμᾶς πέμψον, ἐάν πως διακωλύσωμεν ἰόντα φόνον.

ὑπερβαλώμεθα] '*Surpass, overcome.*' In this sense the middle is generally used. So Eur. Or. 683. μάχῃ μὲν οὖν ἂν οὐχ ὑπερβαλοίμεθα. Arist. Eq. 407. οὗτοι μ' ὑπερβαλεῖσθ' ἀναιδείᾳ —. 411. 755. Nub. 1031. But ὑπερβάλλειν μοχθηρίᾳ, without any object attached, '*to be surpassingly bad*,' Arist. Pl. 109.

585. This line is bracketed as spurious by Wund. (v. Emend. p. 194 f.) Hart. Bgk. Nck. &c. Certainly the words τοῖς ἐφ' Ἡρακλεῖ seem unworthy of Sophocles. Yet cf. Apollod. II. 7. 6. εἰ θέλοι φίλτρον πρὸς Ἡρακλέα ἔχειν. Qu. φρενὸς Ἡρακλέους (cf. 575.). Or -ιν Ἡρακλέους φρενός.

θέλκτροισι] I. q. θελγήτροις. Eur. Or. 211. ὦ φίλον ὕπνου θέλγητρον. Athen. 220 F. πόθων θέλγητρα. Compare στέργηθρον, φίλτρον.

τοῖς A. B. K. L. Harl. Turn. τῆσδ' Ven. τοῖσδ' T. Steph.

586. μεμηχάνηται is here used in a passive sense, as is sometimes the case with εἴργασται. Cf. on 581.

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πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι.

ΧΟΡΟΣ.

ἀλλ', εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,
δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

ΔΗΙΑΝΕΙΡΑ.

οὕτως ἔχω 'γὼ πίστεως· τὸ μὲν δοκεῖν
ἔνεστι, πείρᾳ δ' οὐ προσωμίλησά πω.

587. μάταιον] '*Wrong, rash, wicked*'.

εἰ δὲ μή] '*Otherwise*'. Supply μὴ δοκῶ, which makes it equivalent to εἰ δὲ δοκῶ. Wunder similarly supposes εἰ δὲ μὴ to be thus put because the implied sense of the preceding words is, '*si recte vobis facere videor*'; and so in similar passages. Εἰ δὲ μὴ often follows after a negative. So Thuc. I. 28. πόλεμον δὲ οὐκ εἴων ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν. I. 131. II. 5. Arist. Pac. S. Matth. Ev. IX. 17. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ &c. Heind. ad Plat. Parm. 14. p. 208. Hipp. M. 12. p. 145. Matth. Gr. §. 617 b.

πεπαύσομαι B. K. L. M. T. V. Schol. Junt. II. Turn. πεπαύσεται, A. Harl. Ald. Br. Schol: εἰ δὲ μὴ ἐπιτυγχάνω, παύσομαι τῆς ἐπιχειρήσεως. Translate πεπαύσομαι, '*I shall at once stop, I shall have done*'. Cf. Ant. 91. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι. Phil. 1280. εἰ δὲ μή τι πρὸς καιρὸν λέγων | κυρῶ, πέπαυμαι. Qu. εἰ δὲ μή γε, παύσομαι.

588. εἴ τις A. K. T. ἤ τις B. ἥτις L.

πίστις] '*Confidence, assurance*'.

ἐν τοῖς δρωμένοις] '*In what is being done, in what you are doing*'.

589. παρ' ἡμῖν] '*With us, in our opinion, according to our view*'. Cf. Œd. C. 1214. Aj. 611. Eur. Her. 370. ποῦ ταῦτα καλῶς ἂν εἴη | παρά γ' εὖ φρονοῦσιν; 881. παρ' ἡμῖν γὰρ οὐ σοφὸν τόδε. Med. 760. γενναῖος ἀνήρ, | Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι. El. 1010. ὡς μὲν παρ' ἡμῖν οὐ καλῶς. Iph. A. 500. παρ' ἡμῖν. Alcmæon. Fr. 5. πολλὴν παρ' ἡμῖν μωρίαν ὀφλισκάνει. Fr. Inc. 120. σοφὸς παρ' ἡμῖν. Herod. III. 160. παρὰ Δαρείῳ κριτῇ. I. 32. παρ' ἐμοί. VII. 16. ἴσον ἐκεῖνο — παρ' ἐμοὶ κέκριται φρονέειν τε εὖ &c. Hyperides 7, 12. Λυκοῦργον παρὰ τούτοις μέτριον καὶ ἐπιεικῆ δοκοῦντα εἶναι. Act. Apost. XXVI. 20. τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει; I. Ep. S. Pet. II. 4. παρὰ δὲ Θεῷ ἐκλεκτον, ἔντιμον.

590. οὕτως ἔχει γ' ἡ πίστις the mss. vulg. οὕτως ἔχει δ' — Hart. Schol: πιστεύω μὲν ἀληθὲς εἶναι, οὐ μὴν πεπείραμαι. The particle γε is ill-placed and the passage is evidently corrupt. Qu. οὕτως ἔχω τὴν πίστιν. (So πίστιν ἔχειν τινὶ Œd. C. 950, πίστιν φέρειν τινὶ El. 735. Œd. R. 1445.) Or οὕτως ἔχει μοι (or 'μὴ) πίστις. Or rather οὕτως ἔχω 'γὼ πίστεως· τὸ μὲν δοκεῖν —. Or οὕτω γ' —. Cf. Eur. Med. 721. οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα &c. V. Add.

τὸ μὲν δοκεῖν] '*Belief (expectation of success) indeed*'.

591. ἔνεστι] Sc. ἐν τοῖς δρωμένοις.

πείρᾳ δ' —] '*But I have never yet made (entered on, had to do with) a trial*'. Thuc. I. 122. ὁ τῷ πολέμῳ προσομιλήσας. VI. 70. Plat. Phædr.

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ΧΟΡΟΣ.

ἀλλ' εἰδέναι χρὴ δρῶσαν, ὡς οὐδ' εἰ δοκεῖς
ἔχειν ἔχοις ἂν γνῶμα μὴ πειρωμένη.

ΔΗΙΑΝΕΙΡΑ.

ἀλλ' αὐτίκ' εἰσόμεσθα, τόνδε γὰρ βλέπω
θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται.
μόνον παρ' ὑμῶν εὖ στεγώμεθ'· ὡς σκότῳ
κἦν αἰσχρὰ πράσσῃς, οὔποτ' αἰσχύνῃ πεσεῖ.

p. 250 E. ὕβρει προσομιλῶν. (And so often in Plato.) Nub. 1399. ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν. Similarly Arist. Eq. 1289. ἐννυχίαισι φροντίσι συγγεγένημαι (where see Kust.). Æsch. Pers. 176.

προσωμίλησα] Qu. προσωμίληκα. Schol: πεπείραμαι.

πω A. K. L. Harl. που B. T. πω and που are confounded Arist. Av. 196. Ran. 565. &c.

592. εἰδέναι χρὴ δρῶσαν] *'You must ascertain by acting'*. Supply σε. Alcman. Fr. 46. πειρά τοι μαθήσιος ἀρχά. — εἰ μὴ for οὐδ' εἰ Harl.

593. ἂν γνῶμα] γρ. ἄγνωμα L. in marg. τὸ γνῶμα add. a m. rec.

γνῶμα] *'A proof'*. I. q. γνώρισμα. The word occurs also in Æsch. Ag. 1352. Eur. Her. 408. Herod. VII. 52. τῶν ἔχομεν γνῶμα μέγιστον. Arist. H. A. 6, 23, 4. Aretæ. p. 87. ed. Oxon. V. Blomf. Gl. Agam. 1325.

μὴ πειρωμένη] *'If you do not make trial'*. I. q. εἰ μὴ πειρῶο. So Phil. 106. οὐκ ἄρ' ἐκείνῳ 'στ' οὐδὲ προσμῖξαι θρασύ; | Ὀδ. οὔ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω. Eur. Her. 283. μάτην γὰρ ἦβην ὧδέ γ' ἂν κεκτῴμεθα | πολλὴν ἐν Ἄργει, μή σε τιμωρούμενοι.

594. εἰσόμεσθα] *'We shall learn, or ascertain'*. Schol: γνωσόμεθα, φησὶ, τὴν δύναμιν τοῦ σκευάσματος . βλέπω γὰρ τὸν Λίχαν πλησίον πορευσόμενον, ὃς ἀποκομίσει τὸν πέπλον τῷ Ἡρακλεῖ, καὶ ἔσται ἡμῖν διὰ τούτου πεῖρα. Cf. Ant. 229. 631. 1253. Œd. R. 84.

595. διὰ τάχους δ' ἐλεύσεται] *'And he will quickly depart.'* Œd. C. 1206.

διὰ τάχους] I. q. ταχέως, as δι' ὀργῆς *'angrily'*, &c.

596. μόνον — στεγοίμεθ'] Cf. 1109. Phil. 528. μόνον θεοὶ σώζοιεν. Arist. Av. 1315. τύχα μόνον προσείη.

ὑμῶν A. K. L. T. (supr. ἵν) ὑμὶν B. Perhaps rightly.

στεγοίμεθ'] Schol: κρυπτοίμεθα· οἷον, σιωπὴ γένοιτο. I think we would read στεγώμεθ', this being an injunction rather than a wish or a prayer. So El. 469. πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ | σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω (not εἴη), φίλαι. The optative is appropriate in Trach. 1109. προσμόλοι μόνον. Cf. on 331. 1226. Œd. R. 904.

σκότῳ] *'In the dark'*. Schol: λάθρα.

597. οὔποτ' αἰσχύνῃ πεσεῖ] *'You will never fall into disgrace'*. So Wunder explains, referring to Matth. §. 401, 3. Cf. Æsch. Eum. 68. ὕπνῳ πεσοῦσαι. (But Phil. 826. ὡς ἂν εἰς ὕπνον πέσῃ.) Cho. 47. πεσόντος αἵματος πέδῳ. Soph. El. 747. τοῦ δὲ πίπτοντος πέδῳ. Tr. 915. δεμνίοις — βάλλουσαν φάρη. Eur. Orest. 88. δεμνίοις πέπτωχ' ὅδε. El.

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ΛΙΧΑΣ.

τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως,
ὡς ἐσμὲν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗΙΑΝΕΙΡΑ.

ἀλλ' αὐτὰ δή σοι ταῦτα καὶ πράσσω, Λίχα, 600
ἕως σὺ ταῖς ἔσωθεν ἠγορῶ ξέναις,
ὅπως φέρῃς μοι τόνδε ταναϋφῆ πέπλον,

426. ἠνίκ' ἂν γνώμῃ πέσω. (Where Seidler explains γνώμῃ as put for ἐς γνώμην.) Some wrongly compare El. 429. ἀβουλίᾳ πεσεῖν (i. e. ἐξ ἀβουλίας πεσεῖν, as explained ibid. 398.). Qu. οὔποτ' αἰσχύνῃ μπεσεῖ. (Cf. El. 216. οἰκείας εἰς ἄτας ἐμπίπτεις. Œd. R. 1262. ἐμπίπτει στέγῃ.) Or οὐκ ἐς αἰσχύνην πεσεῖ. (Cf. Ant. 1027. ἐς κακὸν πεσών. 240. Œd. C. 748. ἐς τοσοῦτον αἰκίας πεσεῖν. And on El. 1476. Eur. El. 982. οὐ μὴ κακισθεὶς εἰς ἀνανδρίαν πέσῃς [read πεσεῖ];) Or οὔποτ' αἰσχυνεῖ (which would be written αἰσχυνῇ) πεσών.

598. ποιεῖν] ποεῖν L.

599. τῷ μακρῷ χρόνῳ] '*By reason of the long time (we have remained here), by reason of this long delay*'. Schol: διὰ τὸ ἐνταῦθα χρόνῳ ἐνδιατρῖψαι. Cf. 542. Œd. C. 879. χρόνῳ βραδὺς (al. βαρύς). Χρόνος often means '*delay*', as in a passage wrongly rendered in the Apocal. X. 6. ὅτι χρόνος οὐκ ἔσται ἔτι, i. e. '*that there shall no longer be delay*'. And so the word occurs in Demosthenes.

600. ἀλλ' —] '*Well, this is the very thing I am doing for you*'. Cf. on Arist. Lys. 46. ταῦτ' αὐτὰ γάρ τοι κἄσθ' ἃ σώσειν προσδοκῶ. For καὶ πράσσω I think we should restore κἄπρασσον (which would be written first καὶ πράσσον, and then καὶ πράσσω), because of the imperfect ἠγορῶ in next v. Cf. on Arist. Eq. 1242.

601. Suspected by Nauck. Weckl.

ταῖς ἔσωθεν] So 315. τῶν ἐκεῖθεν. Ant. 1070. των κάτωθεν — θεῶν. El. 1323. τῶν ἔνδοθεν.

ἠγορῶ] '*Thou wast speaking*'. Gl: ὡμίλεις. I. q. ἠγόρευες, διελέγου. The imperfect of ἀγοράομαι. This verb occurs nowhere else, I believe, in Tragedy. The true reading may perhaps be ἀγορεύεις. Cf. on 531. 326.

602 f. Diodorus (IV. 38.) and Apollodorus (II. 7, 7.) relate rather differently, that Hercules, when about to make an offering to the Cenæan Zeus, sent Lichas expressly to Trachis for the garment he was accustomed to use in sacrifice. Diod. Sic. IV. 38. ἐνταῦθα δὲ θυσίαν ἐπιτελῶν ἀπέστειλε Λίχαν τὸν ὑπηρέτην εἰς Τραχῖνα πρὸς τὴν γυναῖκα Δηϊάνειραν· τούτῳ δὲ προστεταγμένον ἦν αἰτῆσαι χιτῶνα καὶ ἱμάτιον, οἷς εἰώθει χρῆσθαι πρὸς τὰς θυσίας. Ovid Met. IX. 153. '*omnibus illi | prætulit imbutam Nesseo sanguine vestem | mittere, quæ vires defecto reddat amori*'.

602. ὅπως φέρῃς μοι —] This depends, it seems, on 600. Perhaps ὅπως φέροις —. But the connection is not very clear. Perhaps therefore a new sentence should begin here, after this manner: ὅπως προσοίσεις (or ἀποίσεις, cf. 614.) τοῦτον εὐυφῆ πέπλον —.

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δώρημ' ἐκείνῳ τἀνδρὶ τῆς ἐμῆς χερός.
διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν
κείνου πάροιθεν ἀμφιθήσεται χροΐ,
μηδ' ὄψεταί νιν μήτε φέγγος ἡλίου

φέρῃς A. B. K. L. M. T. Heath. Br. &c. φέροις Liv. a. φέρεις Ald. Turn. φέρῃ Harl.

τόνδε γ' εὐυφῆ (supr. ἁ over εὐ ab ant. m. in L.) the mss. vulg. τόνδε νεοϋφῆ Reiske. τόνδε γ' εὐαφῆ Wakef. τόνδε ταναϋφῆ Wund. (v. Comment. de Schol. auct. p. 26 f.) Herm. Dind. Hart. Nck. (Compare τανύπεπλος in Homer.) Schol: ἰσχνουργῆ, λεπτοϋφῆ. — γρ. δὲ ἀϋφῆ, ἀντὶ (ἀντὶ τοῦ or ἤτοι?) λεπτοϋφῆ. Eustathius (p. 600, 1.) cites hence εὐαφῆ πέπλον (i. e. a robe soft to the touch). Wakefield cites Phavorin. v. χιτών: Χιτὼν, οἷον χυτός τις, διὰ τὸ λεπτόν· καὶ οὕτως εὐαφής· διὸ καὶ μαλακὸς λέγεται πρὸς ἀντιδιαστολὴν τοῦ φάρους. — χιτὼν, οὐκ ἐξ ἀνάγκης μόνον ὁ τῆς σαρκὸς ἀμέσως ἐχόμενος, ἀλλὰ καὶ ἁπλῶς ἔνδυμα· πλὴν εὐαφὲς καὶ ἁπαλόν. Cf. Il. ω'. 580. ἐΰννητόν τε χιτῶνα. σ'. 596. χιτῶνας | εἵματ' ἐϋννήτους, Od. η'. 97. πέπλοι | λεπτοὶ ἐΰννητοι. Il. ω'. 796. πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν. The most probable corrections appear to me τόνδε ταναϋφῆ, τόνδε νεοϋφῆ, τοῦτον εὐυφῆ, τοῦτον εὐαφῆ. Cf. v. ἐϋστρεφὴς, Hom. Od. φ'. 408. ἐΰστρεφὲς οἷός | ἔντερον. As it was customary to use new robes at solemn sacrifices (Pollux I. 25.), some may be disposed to prefer τόνδε νεοϋφῆ. Cf. on 613. Hesychius has a gloss ταναϋφῆ (sic). Perhaps ταννϋφῆ may be the right reading, as ταννήκης, &c. Translate ταναϋφῆ, '*woven long, reaching low*', i. q. ποδήρη. So in Homer females are called τανύπεπλοι. The epithet λεπτοϋφὴς occurs Lucian. Amor. 41. λεπτοϋφὴς ἐς πρόφασιν ἐσθὴς, ὑπὲρ τοῦ δοκεῖν μὴ γεγυμνῶσθαι.

πέπλον] What is here (and in 674. 758) called a πέπλος, is called a χιτὼν 769. It is called πέπλωμα 613. Πέπλος is almost always used of a female garb. It is used however of a male's garment also in Eur. Iph. A. 1526. (as noticed by Eust. p. 599 extr.) and in Theocr. VII. 17. XXVIII. 10. Schol: οὐκ εὖ δὲ τὸν ἀνδρεῖον χιτῶνα πέπλον φησίν. Cf. Poll. VII. 50. Xen. Cyr. III. 1. 13.

603. δώρημ' ἐκείνῳ τἀνδρί] δώρημ' ἐκεῖσε (or δώρημα καινὸν, cf. 613, or δώρημα σεμνὸν) — conj. Herw., who thinks that Deianira would hardly say ἐκείνῳ τἀνδρὶ of her husband. Cf. on 445.

δώρημ' ἐκείνῳ] Cf. 668. τῶν σῶν Ἡρακλεῖ δωρημάτων. And on Aj. 1303.

τῆς ἐμῆς χερός] '*The work of my hand*'. This depends not upon δώρημα, but upon πέπλον. Wakefield cites Seneca Herc. Œt. 570. '*Fidele semper regibus nomen, Licha, | cape hos amictus, nostra quos nevit manus*'.

604. φράζ'] '*Direct, explain*'. Gl. T: σκόπει. Wrongly.

605. ἀμφιθήσεται χροΐ] Cf. Eur. Med. 787. κἤνπερ λαβοῦσα κόσμον ἀμφιθῇ χροΐ, | κακῶς ὀλεῖται. 976. ξανθᾷ δ' ἀμφὶ κόμᾳ θήσει τὸν Ἅιδα κόσμον. 1157. Tro. 1218. προσθέσθαι χροΐ — πέπλων ἀγάλματ'. Χροΐ also occurs Med. 1175. El. 157. The more usual form is χρωτὶ, Ant. 246. &c.

ἀμφιδύσεται A. B. K. L. ἀμφιδύσηται T. Read ἀμφιθήσεται.

χροΐ] The contracted form χρῷ occurs Aj. 786.

606. νιν] '*It*', the robe. She gives this direction for fear the poison, being prematurely melted by the heat, should lead to a discovery of the deed, and so frustrate her intentions. Cf. 764 f.

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μήθ' ἕρκος ἱερὸν μήτ' ἐφέστιον σέλας,
πρὶν κεῖνος αὐτὸν φανερὸν ἐμφανὴς σταθεὶς
δείξῃ θεοῖσιν ἡμέρᾳ ταυροσφάγῳ.
οὕτω γὰρ ηὔγμην, εἴ ποτ' αὐτὸν ἐς δόμους
ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
στελεῖν χιτῶνι τῷδε καὶ φανεῖν θεοῖς
θυτῆρα καινῷ καινὸν ἐν πεπλώματι.

607. *ἕρκος ἱερόν*] '*Sacred shrine (enclosure)*'. Schol: ὁ βωμὸς, η τὸ ἱερόν. Phil. 1327. Aj. 108. ἕρκειον στέγης. Ant. 487. Ζηνὸς ἕρκειον.

ἱερὸν] ἱρὸν Dind.

ἐφέστιον σέλας] '*Flame from the hearth*'. Schol: τὸ κατ' οἶκον πῦρ. Eur. Hel. 878. ἐφέστιον φλόγα.

608. *φανερὸς ἐμφανῶς* M. Ven. Ald. Herm. Schn. Nck. *φανερὸν ἐμφανὴς* A. T. (supr. ἐμφανως). Cant. Dind. Bgk. *φανερὸς* (*φανερῶς* pr.) *ἐμφανῶς* L. *φανερῶς* (I think) *ἐμφανὴς* K. *ἐμφανὴς φανερὸς* (not -ῶς) B. *φανερὸν ἐμφανῶς* Wak. *φανερὸς ἐμφανῆ* Br. Wund. Hart. Schol: *πρὶν αὐτὸς ἐνδυσάμενος ἐπὶ τῆς οἰκίας φανερὸς καὶ ὑπ' ὄψεσι πάντων προελθών*. Who probably read something different from what we now have, perhaps as follows: *πρὶν κεῖνος ἐνδὺς* (sc. *αὐτὸν*) *φανερὸς ἐμφανὴς* (or -ῶς) *σταθεὶς* —. Or *πρὶν κεῖνος ἐνδὺς αὐτὸν ἐμφανὴς σταθεὶς* —. Cf. 759. ὃν (*πέπλον*) *κεῖνος ἐνδὺς* —. 674. *τὸν ἐνδυτῆρα πέπλον*. For *φανερὸν* I once thought of *φανόν*. The accus. *φανερὸν* is supported by 612. *φανεῖν* (= *δείξειν φανερὸν*) *θεοῖς*. But cf. Arist. Ach. 728. *ἵνα στήσω φανερὰν* (*τὴν στήλην*) *ἐν τἀγορᾷ*. Wunder thinks the two epithets *φανερὸς ἐμφανῆ* are placed in apposition, just as *καινῷ καινὸν* in 613.

αὐτὸν] αὖτὸν T.

σταθεὶς] Cf. 1192. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

609. *δείξῃ θεοῖσιν*] Cf. 612. *φανεῖν θεοῖς*. El. 424. *ἡλίῳ δείκνυσι τοὔνομα*.

δείξῃ A. K. L. T. &c. *δείξει* B.

θεοῖσιν] Qu. *θεοῖς νιν*, if we read *ἐνδὺς* for *αὐτόν*.

ἡμέρᾳ ταυροσφάγῳ] '*On a day of sacrifice of oxen*'. Æsch. Cho. 255. *βουθύτοις ἐν ἥμασι*. S. James Epist. V. 5. *ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς*. Eur. Alc. 1156. *βουθύτοισι προστροπαῖς*.

ταυροσφάγῳ] Æsch. Sept. 43. *ταυροσφαγοῦντες*. 276. *ταυροκτονουντας*. So *βουσφαγεῖν* Eur. El. 627.

610. *οὕτω*] οὕτως B.

ηὔγμην] The perfect passive occurs Plat. Phædr. p. 279 C. *ἐμοὶ μὲν γὰρ μετρίως ηὖκται*. The augment of verbs beginning with *εὐ* is often preserved in mss. Cf. Ant. 1336. Eur. Hec. 540. Elmsl. ad Heracl. 305. ad Med. 191. Præf. ad Œd. R. p. IX. Lob. ad Phryn. p. 140 f. Whatever doubt there might be as to whether *εὔγμαι* or *ηὔγμαι* be the more correct, there can be none as to *ηὔγμην*, *ηὐρήμην* &c. Thus *ἑόρακα ἑωράκειν*.

611. *πανδίκως*] Schol: *ἀνενδοιάστως*. Whence Wunder thinks he construed *πανδίκως* with *σωθέντα*, and stops accordingly. In like manner Herm. Dind. Hart. Bgk. I prefer, with Apitz. Schneid. Nauck., to connect it with what follows. Cf. 1247. Œd. C. 1306.

612. *στελεῖν*] '*That I would deck him*'. Schol: *ἐνδύσειν, περιβαλεῖν*.

613. *καινῷ καινόν*] Cf. Ant. 1266. *νέος νέῳ ξὺν μόρῳ*. Aj. 267. *κοινὸς ἐν κοινοῖσι*. Phil. 135. *ἐν ξένᾳ ξένον*. El. 1142. *σμικρὸς — ἐν*

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καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κεῖνος εὐμαθὲς
σφραγῖδος ἕρκει τῷδ' ἐπὸν μαθήσεται. 615

σμικρῷ κύτει. Œd. C. 181. ξεῖνος ἐπὶ ξείνης. Œd. R. 230. 479. Ant. 977. Eur. Suppl. 593. στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί. Herod. II. 173. ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα. Arist. Ach. 253. καλὴ καλῶς. Schol: καινόν . καινοπρεπῆ. Brunck observes that it was usual at sacrifices to appear in new or clean garments. Pollux I. 25. ὑπὸ νεουργῷ στολῇ, ὑπὸ νεοπλυνεῖ ἐσθῆτι προσιέναι θεοῖς. Musgrave quotes Appian. Bell. civ. p. 181. ἱερὰν καὶ ἐπίχρυσον ἐσθῆτα ὡς ἐν θυσίᾳ περικείμενος. Add Luke Ev. XV. 22. ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε &c. Meineke explains καινὸν '*novum in modum ornatum*'.

πεπλώματι] Arist. Ach. 373. δυσπινῆ — πεπλώματα. On this form v. Blomf. Gl. Sept. 887. — ἐμ for ἐν L.

614. καὶ τῶνδ' ἀποίσεις] Qu. καὶ τῶνδέ γ' (τῶνδ' ἅμ', or τοὔτό γ') οἴσεις. Or καὶ τῶνδε δείξεις (or δώσεις). Or καὶ τοῦτο —. For the future thus used cf. Cic. Fam. V. 12. '*Tu interea non cessabis, et ea, quae habes instituta, perpolies nosque diliges*'.

ὃ κεῖνος εὐμαθὲς —] Cf. El. 1223. ἦ γὰρ σὺ κεῖνος; Ὀρ. τήνδε προσβλέψασά μου | σφραγῖδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.

ευμαθές] εὖ μαθὼν Hart. ὅμμα θεὶς Burg. Nck. εὐθέως Dind. (Who supposes the -μαθὲς came from μαθήσ- in 615.) Translate, '*easily understood*'. Cf. Aj. 15.

615. σφραγῖδος ἕρκει] '*Enclosure of a signet.*' Schol: περιφραστικῶς τῇ σφραγῖδι. Erfurdt compares Eur. Hipp. 864. φέρ' ἐξελίξας περιβολὰς σφραγισμάτων | ἴδω, τί λέξαι δέλτος ἥδε μοι θέλει. Which is not however quite apposite.

ἐπ' (not ἔπ') ὄμμα θήσεται the mss. ἔπ' ὄμμα θήσεται Apitz. Herm. Schn. ἐπὸν μαθήσεται Billerbeck. Wund. Dind. Dobr. Brunck reads: σφραγῖδι θέμενος τῇδ' ἐπ' ὄμμα γνώσεται (!). Nauck: ὃ κεῖνος, ὄμμα θεὶς | σφραγῖδος ἕρκει τῷδ' ἔπ' εὖ μαθήσεται. Schol: εὖ γνωστον σημεῖον κομίσεις, ὅπερ ἐκεῖνος ἐπιγνώσεται (εὖ γνώσεται conj. Nauck), ἐπιθεὶς τὸ ὅμμα τῇ σφραγῖδι, γνοὺς ὅτι παρ' ἐμοῦ εἴη (ἐστιν?) ἡ σφραγίς. Cf. El. 1222 f. Wakefield had observed of this passage: "*Haec manifestissimae depravationis merito postulantur: multis enim machinis ita voces torseris atque disposueris, ut legitimam efficiant constructionem.*" Billerbeck's admirable and most certain conjecture, which it seems there are still editors unwilling to adopt, is confirmed by the various readings of many other passages. Cf. e. g. Œd. R. 585. ξὺν φόβοισι (ξυμφόβοισι P.). Ant. 172. σὺν μιάσματι (σὺμ μιάσματι L. pr.). 674. σὺν μάχῃ (συμμάχηι L.). 1266. ξὺν μόρῳ (ξυμμόρῳ L. M. Ald.). Aj. 836. τἀν βροτοῖς (τἀμβροτοῖς Aug. b. Liv. b.). El. 61. σὺν κέρδει (συγκέρδει L.). 1336. σὺν χαρᾷ (συγχαρᾶι L.). Æsch. Suppl. 135. σὺν πνοαῖς (συμπνοιαῖς L.). Arist. Eq. 1334. τοῦ 'ν Μαραθῶνι (τοὔμμαραθωνι R.) τροπαίου. All which errors of the copyists had their origin in the pronunciation of the modern Greek. Cf. Xen. Hell. 5, 1, 30. ἐπιδείξας ὁ Τιρίβαζος τὰ βασιλέως σημεῖα ἀνεγίγνωσκε τὰ γεγραμμένα.

ἐπόν] Cf. Arist. Vesp. 585. τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν ἐπούσῃ. Perhaps ἐνόν. Cf. Arist. Eq. 953. φέρ' ἴδω, τί σοι σημεῖον ἦν; | ΔΗ. δημοῦ βοείου θρῖον ἐξωπτημένον. | ΑΛ. οὐ τοῦτ' ἔνεστιν (ἔπεστιν?). ΔΗ. οὐ τὸ θρῖον; ἀλλὰ τί; | ΑΛ. λάρος κεχηνως ἐπὶ πέτρας δημηγορῶν.

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ἀλλ' ἕρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
τὸ μὴ 'πιθυμεῖν πομπὸς ὢν περισσὰ δρᾶν·
ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
κἀμοῦ ξυνελθοῦσ' ἐξ ἁπλῆς διπλῆ φανῇ.

ΛΙΧΑΣ.

ἀλλ', εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην
βέβαιον, οὔ τι μὴ σφαλῶ 'γώ σοί ποτε,
τὸ μὴ οὐ τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,

616. ἕρπε] '*Be gone.*' Cf. 394. 160. El. 1502.

πρῶτα μὲν — ἔπειθ'] Cf. Arist. Vesp. 552. ὃν πρῶτα μὲν — κἄπειτ' —. So πότερον and πότερα, δεινὸν and δεινὰ, &c.

νόμον] '*The custom, usage.*'

617. πομπός] '*A messenger.*' Cf. 620. τήνδε πομπεύω τέχνην.

περισσὰ δρᾶν] '*To be curious* or *prying*', by breaking the seal. Schol: ἐμφαίνει αὐτῷ μὴ ἀποσφραγίσαντα περιεργάζεσθαι τί ἔγκειται. Ant. 68. τὸ γὰρ | περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα. For the addition of the article in τὸ μὴ 'πιθυμεῖν cf. 66.

618. ἔπειθ' ὅπως ἂν ἡ χάρις — διπλῆ φανῇ] '*And in the next place (act so) that his favour (good-will) towards you being united to that of mine may thus become double instead of single.*' Deianira bids Lichas act with prudence and discretion, so as to conciliate the good will of herself as well as of her husband. But the ellipse just supposed is rather forced. Should we read ἔπειθ' ὅπως διπλῆ χάρις — ἐξ ἁπλῆς φανήσεται, i. e. '*in the next place see that* (ὅρα) *&c.*'? For ἂν qu. ἄμ'.

619. ἐξ ἁπλῆς διπλη] Cf. on 284. Aj. 277. ἆρ' ἐστὶ ταῦτα δὶς τόσ' ἐξ ἁπλῶν κακά; Phil. 1370. Eur. Suppl. 333. τῳδέ τ' εἴρηκας καλῶς | κἀμοί· διπλοῦν δὲ χάρμα γίγνεται τόδε. Anth. Pal. II. 808. εἴ με φιλοῦντα φιλεῖς, δισσὴ χάρις. Herod. III. 42. κάρτα τε εὖ ἐποίησας, καὶ χάρις διπλέη τῶν τε λόγων καὶ τοῦ δώρου.

620. ἀλλ' εἴπερ—βέβαιον] I. e. εἴπερ βέβαιός ἐστιν ἥδε ἡ τέχνη Ἑρμοῦ, ἣν πομπεύω. Wunder explains: '*Quam certa (non fallax) est ars illa Mercurii, quam exerceo, tam persuasum habere potes me non peccaturum esse, &c.*' It is evident that βέβαιον and σφαλῶ are placed in opposition to each other.

Ἑρμοῦ] Schol: κήρυξ γὰρ ὁ θεός. In Æsch. Ag. 526 the herald addresses Mercury as φίλον κήρυκα, κηρύκων σέβας.

τήνδε πομπεύω τέχνην] '*I carry on this business of conveying messages.*' In Latin '*præconium exerceo.*' Cf. on Aj. 55.

621. οὔ τι A. Ald. οὔ τοι B. K. L. M. T. V. Ven. Cf. Elmsl. ad Œd. C. 450. ἀλλ' οὔ τι μὴ τύχωσι τοῦδε συμμάχου. 177.

οὔ τι μὴ σφαλῶ γ' ἐν σοί ποτε vulg. οὔ τι μὴ σφαλοῦμαι 'ν σοί ποτε Hart. Wunder justly considers γ' ἐν σοὶ faulty. I would read οὔτι μὴ σφαλῶ 'γώ σοί ποτε (cf. on Arist. Nub. 901.). Or — γ' ἐκών ποτε (or "γωγ' οὔποτε). Or οὔ τι μὴ σφαλῇς ἔν μοί ποτε. (Cf. Aj. 1136. ἐν τοῖς δικασταῖς, οὐκ ἐμοὶ, τόδ' ἐσφάλη.) Cf. Fr. 513. θάρσει· λέγων τἀληθὲς οὐ σφαλεῖ ποτε.

622. τὸ μὴ οὐ A. L. pr. τὸ μὴ B. J. T. V. Ven. τὸ μὴν L. corr. τὸ μὴ 'τόδ' Junt. II. Τὸ μη οὐ or μὴ οὐ with an infinitive is used

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λόγων τε πίστιν ὧν λέγεις ἐφαρμόσαι.

ΔΗΙΑΝΕΙΡΑ.

στείχοις ἂν ἤδη· καὶ γὰρ ἐξεπίστασαι
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει. 625

ΛΙΧΑΣ.

ἐπίσταμαί τε καὶ φράσω σεσωσμένα.

ΔΗΙΑΝΕΙΡΑ.

ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
προσδέγματ', αὐτὴν ὡς ἐδεξάμην φίλως.

only when a negative, expressed or implied, has preceded. In such passages the οὐ is often omitted through the ignorance of the copyists, as remarked by Herm. de Ellips. &c. p. 221. Cf. on 90. Aj. 540. Ant. 97. Translate τὸ μη οὐ —, '*but that*' &c., '*so as not*' &c.

τόδ' ἄγγος] '*This box.*'

δεῖξαι] Xen. An. I. 6. 3. ἐπιστολὴν Κύρῳ δείκνυσιν. Qu. δοῦναι.

623. λόγων τε πίστιν —] '*And to deliver faithfully the words (lit. to apply good-faith as regards the words) which thou speakest.*' Brunck: '*verbaque adjungam fideliter, quæ dixisti mihi.*' Wunder suspects the whole line.

ἔχεις the mss. vulg. Dind. λέγεις Wund. Hart. Weckl. θέλεις (from schol.) Wak. Schn. Bgk. Nauck. Schol: ἐπίθες ἣν θέλεις σφραγῖδα. ἔντειλαι δέ μοι καὶ περὶ πραγμάτων ἄλλων μυστικῶν ('*confidential*'), καὶ λόγους ἀνακοίνωσαί μοι, καὶ φυλάξω. Who seems to have read, not ἐφαρμόσαι, but ἐφάρμοσαι. Qu. λόγων τε πίστιν, ἣν λέγεις (614), ἐφαρμόσαι. Or — ὧν λέγεις ἐφαρμόσαι. Or — ὧν ἔλεξας ἁρμόσαι. Or — ὧν (or οὓς) ἔχεις ἐφαρμόσαι ('*which thou hast to add thereto*, or *enjoin.*'). Or ὧν ἐφαρμόσας' ἔχεις. The last two readings would require us to suppose a zeugma.

λόγων] λέγων Weckl. "*ut Lichas et manuum* (φέρων) *et linguæ* (λέγων) *operam præstet.*"

624. στείχοις ἂν ἤδη] '*You may go now, go now.*' Phil. 674. Ant. 444. El. 637. κλύοις ἂν ἤδη. 1491. χωροῖς ἂν εἴσω. Less imperative than στεῖχε.

στείχοις γ' ἄν B. not A. K. L. T.

626. σεσωσμένα] Sc. αὐτά. '*Are safe.*'

627. ἀλλ' οἶσθα μὲν δή] '*Well of course you know.*' Cf. Œd. R. 523. ἀλλ' ἦλθε μὲν δὴ —. El. 103. Perhaps ἀλλ' οἶσθα δήπου —.

τὰ τῆς ξένης ὁρῶν | προσδέγματ', αὐτὴν ὡς ἐδεξάμην φίλως Ald. Br. Apitz. Dind. II. τὰ τῆς ξένης, ὁρῶν | προσδέγματ' αὐτὴν — Schn. τὰ τῆς ξένης ὁρῶν | προσφθέγματ', αὐτήν θ' — Herm. τὰ τῆς ξένης ὁρῶν | προσδέγματ', αὐτήν θ' — Dind. Nck. τὰ τῆς ξένης, ὁρῶν, | προσδέγματ' αὐτὴν ὡς ἐδεξάμην φίλα Wund. (see his Emend. p. 37 f.) Hart. For the phrase δέχεσθαί τινα προσδέγματα cf. Eur. Iph. A. 1169. ἐφ' ᾗ σε — δεξόμεθα δέξιν, ἣν σε δέξασθαι χρεών. Soph. El. 1034. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ. Schol: προσδέγμασι. ὑποδοχάς. λέγει δὲ ὅτι οἶσθα πῶς (ὡς?) φιλοφρόνως αὐτὴν προσηκάμην. Cf. 15. 233. Eur. El. 394. τοῦδ' ἀνδρὸς εἰσδοχὰς δόμων.

628. Suspected by Nauck. Weckl.

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ΛΙΧΑΣ.

ὥστ' ἐκπλαγῆναι τοὐμὸν ἡδονῇ κέαρ.

ΔΗΙΑΝΕΙΡΑ.

τί δῆτ' ἂν ἄλλ' ἔτ' ἐννέποις; δέδοικα γὰρ
μὴ πρῲ λέγῃς σὺ τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τἀκεῖθεν, εἰ ποθούμεθα.

ΧΟΡΟΣ.

στροφὴ α.

ὦ ναύλοχα καὶ πετραῖα

προσδέγματ'] προσδέργματ' L. Harl. Cf. on Œd. R. 1428.

αὐτὴν A. Harl. Ald. Juntt. αὐτήν θ' B. K. L. T. V. Turn. Herm. Dind. &c. αὐτὸς conj. Bergk. αὐτή θ' Kœchly.

φίλως] φίλα Wund. Hart.

629. ἐκπλαγῆναι—ἡδονῇ] '*Was smitten with joy.*' Cf. Aj. 693. ἔφριξ' ἔρωτι. Virg. Æn. I. 513. '*obstupuit — percussus — lætitiaque metuque.*' Seidl. ad Eur. El. 177. Qu. ὥστ' ἐκπλαγῆναί γ' ἀμὸν —.

630. ἄλλο γ'] I would read ἄλλ' ἔτ'.

ἐννέποις] ἐννέπεις K.

631. πρῲ vulg. πρῷ̃ A. Harl. Ald. πρῶι (the ω underdotted, and ὶν written over a m. rec., to make πρὶν) L. πρῶτον M. πρῲ B. K. T. V. πρῲ (i. e. '*præmature*') Apitz, referring to Apoll. de Adv. p. 573. Etym. M. p. 607. 19. 692. 13. Eust. p. 1142. and coll. Plat. Parm. 135 A. πρῲ γὰρ πρὶν γυμνασθῆναι ἐπιχειρεῖς ὁρίζεσθαι. Ruhnk. ad Tim. p. 226. Phrynichus (Bekk. p. 61, 18) explains πρῲ by πρὸ καιροῦ.

ἂν add. A. B. K. L. om. T. Qu. μὴ πρῲ λέγῃς σὺ τὸν πόθον —. Or μὴ τὸν πόθον πάρος λέγῃς —. Or μὴ πρῶτα (πρόσθε) τὸν πόθον λέγῃς —. Or μὴ πρόσθε τὸν πόθον τὸν ἐξ ἐμοῦ λέγῃς. Cf. Arist. Ach. 383. νῦν οὖν με πρῶτον πρὶν θανεῖν ἐάσατε &c. So πάροιθεν — πρὶν El. 1132. I doubt if δέδοικα μὴ λέγοις ἂν be good Greek. Cf. Thuc. II. 93. ἦν προσδοκία οὐδεμία μὴ ἄν (?) ποτε οἱ πολέμιοι ἐπιπλεύσειαν. Xen. de vect. IV. 41. εἰ δέ τινες αὖ φοβοῦνται μὴ ματαία ἂν γένοιτο (ματαία γένηται?) αὕτη ἡ κατασκευή. Anab. VI. 1. 28. ἐκεῖνο ἐννοῶ μὴ ('whether') λίαν ἂν (del.?) ταχὺ σωφρονισθείην.

πόθον τὸν ἐξ ἐμοῦ] Cf. El. 619. ἡ γὰρ ἐκ σοῦ δυσμένεια. Ant. 95. τὴν ἐξ ἐμοῦ δυσβουλίαν. 1219. ἐξ ἀθύμου δεσπότου κελεύσμασιν (qu.). Phil. 940. ὁ παῖς — οὐξ Ἀχιλλέως. Ant. 2. τῶν ἀπ' Οἰδίπου κακῶν. 193. παίδων τῶν ἀπ' Οἰδίπου.

632. τἀκεῖθεν] τὰ κεῖθεν L. (Cf. on El. 924.) κἀκεῖθεν (i. e. καὶ ἐξ ἐκείνου, from Schol: ἕως μάθωμεν εἰ καὶ αὐτὸς ἡμᾶς ποθεῖ) Schn. Bgk. Cf. Æsch. Sept. 40. ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων. Arist. Av. 1120. τἀκεῖ πράγματα. Above 315. γέννημα τῶν ἐκεῖθεν.

ποθούμεθα] ποθούμενα Harl. Perhaps ποθοῦσ' ἐμέ.

633—62. The Chorus announce to all the inhabitants of the region about Trachis the speedy return of Hercules, crowned with glory, after

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θερμὰ λουτρὰ καὶ πάγους
Οἴτας παραναιετάοντες, οἵ τε μέσσαν 635

so long an absence, to his disconsolate wife; and pray, now that success has relieved him from the toils of war, that he may return without delay, and above all inflamed with an ardent desire, brought about by the potent philtre recommended by the Centaur, to reciprocate the affection of Deianira.

633. Construe: *ὦ παραναιετάοντες ναύλοχα καὶ πετραῖα θερμὰ λουτρὰ* &c.

ναύλοχα] This, like *πετραῖα*, is supposed to be an epithet of *θερμὰ λουτρά*. And so thought the Schol., who explains it by *παραθαλάσσια*. We may translate it '*sheltered*,' as being in a bay or recess protected from the waves and winds. That these warm mineral baths were so situated appears from the description given by Herodotus and others. But the epithet *ναύλοχα* is one that ill suits *λουτρὰ*, not to mention that *λουτρὰ* is already provided with two epithets *πετραῖα* and *θερμά*. I think therefore that we must understand *σταθμὰ* (Ph. 489.), and render it '*anchorage, roads*.' Cf. Aj. 460. *ναυλόχους λιπὼν ἕδρας*. Eur. Hec. 1015. *Ἀχαιῶν ναύλοχοι περιπτυχαί*. Hom. Od. δ'. 846. *λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ*.

634. *θερμὰ λουτρά*] These natural hot springs and baths, said to have been made to gush forth by Athene to refresh Hercules after his labours, are often mentioned by ancient writers. Pisander ap. Schol. ad Arist. Nub. 1051. *τῷ δ' ἐν Θερμοπύλῃσι θεὰ γλαυκῶπις Ἀθήνη | ποίει θερμὰ λοετρὰ παρὰ ῥηγμῖνι θαλάσσης*. Herod. VI. 176. *τῶν δὲ Θερμοπυλέων τὸ μὲν πρὸς ἑσπέρης ὄρος ἄβατόν τε καὶ ἀπόκρημνον* (called by Strabo Callidromus), *ἀνατεῖνον ἐς τὴν Οἴτην, τὸ δὲ πρὸς τὴν ἠῶ τῆς ὁδοῦ θάλασσα ὑποδέκεται καὶ τενάγεα. ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρὰ, τὰ Χύτρους καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἵδρυται Ἡρακλέος ἐπ' αὐτοῖσι*. Strabo IX. p. 428. *τὴν μὲν οὖν πάροδον Πύλας καλοῦσι καὶ Στενὰ καὶ Θερμοπύλας. ἔστι γὰρ καὶ θερμὰ πλησίον ὕδατα τιμώμενα ὡς Ἡρακλέους ἱερά*. Appian. Syr. c. 17. Liv. XXXVI. 15. 18. Catull. LXVI. 54. Hesych. v. *Ἡράκλεια λουτρά*. Phot. p. 73. Hence all natural warm springs were afterwards called *Ἡράκλεια λουτρά*. Arist. Nub. 1051. *ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἡράκλεια λουτρά*; Pind. Ol. 12, 19. *θερμὰ Νυμφᾶν λουτρά*. Hence also the name *Θερμοπύλαι*, from the proximity of that pass to these warm springs. These warm springs, still called Thermæ, issue principally from two openings at the foot of the Œtæan chain.

πάγους Οἴτας] Herod. VII. 198. *περὶ δὲ τὸν κόλπον τοῦτόν* (the Maliac gulf) *ἐστι χῶρος πεδινὸς, τῇ μὲν εὐρὺς, τῇ δὲ καὶ κάρτα στεινός. περὶ δὲ τὸν χῶρον τοῦτον οὔρεα ὑψηλὰ καὶ ἄβατα περικλῄει πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνιαι πέτραι καλεόμεναι*.

635. *παραναιετάοντες* A. K. L. Harl. Ald. *περιναιετάοντες* B. T. (supr. *παρα*) Turn. Wak. Perhaps *πάρα ναιετάοντες*. Schol: *οἱ παρὰ τοὺς τραχεῖς καὶ ὀρεινοὺς τόπους τῆς Οἴτης (ἐνοικοῦντες)* &c. Cf. Hom. Od. δ'. 177. *αἳ περιναιετάουσι, ἀνάσσονται δ' ἐμοὶ αὐτῷ*. Æsch. Suppl. 1000. *οἷς χεῦμ' Ἐρασίνου περιναίεται παλαιόν*. Pind. N. IV. 85. *ἀμφ' Ἀχέροντι ναιετάων*. Ol. VI. 78. *ὑπὸ Κυλλάνας ὄροις ναιετάοντες*. P. IV. 180. *ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες*.

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Μαλίδα πὰρ λίμναν
χρυσαλακάτου τ' ἀκτὰν κόρας,
ἔνθ' Ἑλλάνων ἀγοραὶ
Πυλάτιδες κλέονται,

636. *μέσσαν* K. L. T. *μέσαν* A. B. Harl. The middle part, or the part nearest its head. Wunder explains *μέσσαν* differently: '*quod medius est (ille fundus sinus maliaci) inter terram illam, cujus incolæ invocantur*,' coll. Ant. 1223. 1236, i. e. '*situated in the midst.*'

Μηλίδα] Rather *Μαλίδα*. Æsch. Pers. 492. *Δωρίδ' αἶαν Μηλιᾶ τε κόλπον*. Arist. Lys. 1169. *τὸν Μηλιᾶ κόλπον*. Herod. IV. 33. *τὸν Μηλιέα κόλπον*. VII. 198. *Μηλίδα γῆν*. 201. VIII. 31. In Latin: '*Maliacus sinus.*'

πὰρ T. Dind. Nck. *παρὰ* the mss. and vulg. *παραλίμναν* L. Cf. on Ant. 966.

λίμναν] '*Sea.*' According to Homeric usage, Odyss. ε'. 337. Cf. Fr. 341. *γλανκᾶς — εὐανέμου λίμνας*. Eur. Hipp. 744. *πορφυρέας λίμνας*. Hec. 446. Arist. Av. 1339. *ὑπὲρ ἀτρυγέτου γλανκᾶς ἐπ' οἶδμα λίμνας*.

637. *χρυσαλακάτου τ' ἀκτὰν κόρας*] The Schol. understands this of Artemisium, for he says: *ἐν Εὐβοίᾳ τιμᾶται χρυσότοξος Ἄρτεμις*. Which is confirmed by Herod. VII. 176. Plut. Themist. c. 8., who record that a temple of Diana stood at Artemisium in Eubœa. But the context clearly shows that it is not the coast of Eubœa, but of Thessaly and the Malian district, to which reference is here made. That this coast was sacred to Diana appears from 213. and Apoll. Rhod. I. 571 f., quoted by Musgrave. The particular part of that coast here especially meant Wunder considers was that described by Herodotus VII. 200. *ἐν δὲ τῷ μεταξὺ Φοίνικος ποταμοῦ καὶ Θερμοπυλέων κώμη τέ ἐστι, τῇ οὔνομα Ἀνθήλη κεῖται, παρ' ἣν δὴ παρρρέων ὁ Ἀσωπὸς ἐς θάλασσαν ἐκδιδοῖ, καὶ χῶρος περὶ αὐτὴν εὐρὺς, ἐν τῷ Δήμητρός τε ἱρὸν Ἀμφικτυονίδος ἵδρυται, καὶ ἕδραι εἰσὶ Ἀμφικτύοσι καὶ αὐτοῦ τοῦ Ἀμφικτύονος ἱρόν*.

χρυσαλακάτου] '*Having a golden distaff* (or perhaps *arrow*).' Hom. Il. π'. 183. *ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς*. ν'. 70. *Ἥρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ | Ἄρτεμις ἰοχέαιρα*. The same epithet is applied to Amphitrite, the Nereids, and Leto in Pindar, Ol. VI. fin. N. V. 62. VI. 62.

638. *ἔνθ' — κλέονται*] '*Where are* (or *are summoned, convened*) *the Pylæan (Amphictyonic) assemblies of the Greeks.*' Schol: *ὅπου συνάγονται οἱ Ἀμφικτύονες εἰς τὴν λεγομένην Πυλαίαν*. With *ἀγορὰν καλεῖν* compare the Latin '*concionem vocare.*' See however on next verse. As to the anachronism, with which the Scholiast charges our poet, see Wund. Introd. VI. §. 2.

639. *Πυλάτιδες*] So called from the place where they were held, *Πύλαι* or *Θερμοπύλαι*. Strabo IX. p. 428. *τὴν μὲν οὖν πάροδον Πύλας καλουσι καὶ Στενὰ καὶ Θερμοπύλας*. Herod. VII. 201.

καλέονται the mss. *καλοῦνται* [Herm.] Bgk. *κέκληνται* [Herm.] Erf. *κλέονται* Musgr. Herm. Dind. Wund. Hart. Schn. Possibly *καλέονται* may here be a trisyllable as to pronunciation, as *κάλεον* is a disyllable Odyss. θ'. 550. Gl. T.: *συνίζησις*. The word may perhaps signify '*are called, convoked,*' but it is far more probable that the meaning is

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ἀντιστροφὴ α.

ὁ καλλιβόας τάχ' ὑμῖν
αὐλὸς οὐκ ἀναρσίαν
ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας
ἀντίλυρον μούσας.
ὁ γὰρ Διὸς Ἀλκμήνας τε παῖς

'*are reported to be, are, exist*,' a sense that often attaches to this verb, and similar ones, in poetry. Cf. 659. *ἔνθα κλήζεται θυτήρ*. Œd. R. 1451. *ἔνθα κλήζεται | οὑμὸς Κιθαιρὼν οὗτος*. Eur. Or. 331. *ἵνα μεσόμφαλοι λέγονται (κλέονται?) μυχοί*. Tro. 222. Cratin. Arch. Fr. 4. *ἔνθα Διὸς μεγάλου θᾶκοι πεσσοί τε καλοῦνται*. Hom. Il. λ'. 757. *καὶ Ἀλεισίου ἔνθα κολώνη κέκληται*. Pind. N. IX. 97. *ἔνθ' Ἀρείας πόρον ἄνθρωποι καλέοισι*. Æsch. Pers. 247. *οὔ τινος | δοῦλοι κέκληνται φωτός*. 1. *τάδε μὲν Περσῶν — πιστὰ καλεῖται*. Perhaps *πέλονται* (Aj. 159. Fr. 583).

640. *ὁ καλλιβόας — αὐλός*] Arist. Av. 683. *ὦ καλλιβόαν κρέκουσ' αὐλὸν φθέγμασιν ἠρινοῖς*.

641. *ὑμῖν* A. B. K. L. *ὑμὶν* T.

οὐκ ἀναρσίαν] '*Not unfriendly, not mournful*.' Schol: *οὐκ ἐχθρὰν, οὐδὲ θρήνων βοήν*. Cf. 853. Herod. I. 114. *ἀνάρσια πρήγματα ἔφη πεπονθέναι*. Blomfield Gl. Ag. 494. wrongly, I think, derives *ἀνάρσιος* from *αἴρω*, as *μετάρσιος*.

642. *ἰαχῶν* B. K. Herm. Dind. Nauck. *ἀχῶν* Elmsl. in Heracl. 752. (where the quantity of *ἀχεῖν, ἰαχεῖν, ἰαχὰ, ἴάχημα* is discussed). *ἰάχων* A. L. T. Ald. Cf. on Arist. Thesm. 328.

ἀχῶν καναχάν] Cf. 866. *ἠχεῖ τις οὐκ ἄσημον — κωκυτόν*. Œd. C. 1500. Fr. 469. *λίμνης — ἠχούσης γόους*. Eur. Herc. 1026. *τὸν Ἅιδα χορὸν ἀχήσω*. Incert. Lyr. Bergk. 93. *λυρᾶν ἄμοιρος ἰαχᾶς τε παντερπέος αὐλῶν*. Arist. Th. 328. *χρυσέα τε φόρμιγξ ἀχήσειεν ἐπ' εὐχαῖς ἡμετέραις*. Vesp. 1489. *σφονδύλος ἀχεῖ*. Æsch. Pers. 902. *πέμψω πολύδακρυν ἰαχάν*. Sept. 850. *ὕμνον Ἐρινύος ἰαχεῖν*. Cf. on Œd. R. 1219.

καναχάν] The sound of the flute is so called also in Pind. P. X. 60. Ovid. Fast. VI. 659. '*Cantabat fanis, cantabat tibia ludis, | cantabat mœstis tibia funeribus*.' Athen. IV. 80. Also that of the lyre in Hom. H. Ap. 185. *τοῖο δὲ φόρμιγξ | χρυσέου ὑπὸ πλήκτρου καναχὴν ἔχει ἱμερόεσσαν*.

ἐπάνεισιν] '*Will return*.' But what good sense does this yield? I suspect the word is corrupt. Cf. on 207. *ἴτω κλαγγά*.

θείας ἀντίλυρον μούσας] '*Accompanying the divine song*,' or '*rivalling the divine song*,' i. e. participating of the festive character of odes or hymns usually sung in honour of the gods, such as the pæan.

θείας — μούσας] '*Strains* or *hymns in honour of the gods*.' Sacred acclamations are called *ἄμβροτα ἔπεα* Ant. 1134. Schol: *φωνῆς γλυκείας*. Schneid: '*deos decentis*.'

643. *ἀντίλυρον*] Schol: *ἀντίμιμον, ἀντῳδόν. — ἰσόλυρον*. Cf. on Œd. C. 1223. *Ἄλυρον* means the opposite '*mournful*.' Valck. ad Phœn. 1034.

644. *Ἀλκμήνας τε κόρος* (*κοῦρος* A. Ald.) the mss. Ald. Nck. *Ἀλκμήνας κόρος* T. Herm. Wund. Dind. Schn. (I. e. '*Jove's son by Alcmena*.' Schneid.

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σοῦται πάσας ἀρετᾶς
λάφυρ' ἔχων ἐπ' οἴκους·

στροφὴ β.

ὃν ἀπόπτολιν εἴχομεν,
πλεῖν ἢ δυοκαιδεκάμηνον ἀμμένουσαι
χρόνον πελάγιον ἴδριες οὐδέν· ἃ δέ οἱ φίλα δάμαρ

compares Pind. Ol. II. 13. *Κρόνιος παῖς Ῥέας*. One might also conjecture *Ἀλκμήνας τόκος*, as in 181. *τὸν Ἀλκμήνης τόκον*. Aj. 1303.) *Ἀλκμήνας τε παῖς* Hart. Which correction had already occurred to myself. The connective particle can hardly be dispensed with. Cf. 19. *ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς*. Eur. Herc. 826. *ὃν φασιν εἶναι Ζηνὸς Ἀλκμήνης τ' ἄπο*.

645. *σεῦται*] *σοῦται* conj. Elmsl. (Rev. of Blomf. Prom. 122.) Blomf. Gloss. Sept. 31. Nauck. Herwerden. A. C. p. 21. '*Is hastening, is coming.*' Schol: *ὁρμᾶται, ἥξει*. Gl. T: *ἔρχεται*. Cf. Æsch. Cho. 636. Pers. 25. Arist. Vesp. 209. Buttmann considers *σεῦται* a contraction for *σεύεται*, just as *σοῦται* is for *σούεται* or *σόεται* (as *λοῦται* is for *λόεται*). We find also *σοῦνται*, *σοῦσθε*, *σούσθω* (Aj. 1414), *σοῦσο* (Hesych.), *ἐσσύθη* (Aj. 294), *συθῶμεν* (Œd. C. 1724), *συθεὶς* (Œd. R. 446. Œd. C. 119.).

πάσας ἀρετᾶς] '*Of consummate valour.*' Wunder: '*summæ virtutis.*' Aj. 436. *πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων*. Phil. 397. *ὕβρις πᾶσα*. Herod. II. 124. *ἐς πᾶσαν κακότητα ἐλάσαι*. III. 80. *δύο δ' ἔχων ταῦτα ἔχει πᾶσαν κακότητα*. And on Phil. 142. In an inscription in Clarke's Travels VI. 181. *ἡ πάσης ἄκρα φέρουσ' ἀρετῆς*.

ἀρετᾶς A. K. L. T. *ἀρετὰς* B.

646. Before *ἐπ'* the letter *o* is erased in L.

647. Schol: *ὃν ἐκτὸς εἴχομεν τῆς πόλεως, εἰς δωδεκάμηνον ἀναμένουσαι*.

ἀπόπτολιν] *ἄπολιν* B. '*Absent from home.*' Œd. R. 1000. Œd. C. 207.

648. *πάντα* the mss. vulg. *πάντᾳ* Wak. *πάντᾳ* Both. *παντᾶ* Dind. Wund. Bgk. *παντᾷ* Nck. (Cf. on Aristoph. Av. 345., where the mss. give *πάντα* or *πάντη* for *παντᾶ*.) *πάντ' ἐς* (from schol: *εἰς δωδεκάμηνον ἀναμένουσαι*) Herm. Hart. Schn. Wunder explains *παντᾶ* '*omnino*' ('*totum annum exspectantes*'). The passage appears to me not sound. Vauvilliers conjectures *τὸν πεντεκαιδεκάμηνον* (coll. 45. *δέκα μῆνας πρὸς ἄλλοις πέντε*. 164. *χρόνον — τρίμηνον κἀνιαύσιον*). I suspect that the true reading is *πλεῖν ἢ* —, or *βάντ', ἐς* —. Or perhaps *τὸν πέντε τε καὶ δεκάμηνον* —, or thus *τὸν πεντετεκαιδεκάμηνον* (qu.) —.

δυοκαιδεκάμηνον — χρόνον] '*For a period of twelve months*', i. e. an entire year, in round numbers: for Hercules had been absent fifteen months (cf. 155—74). Cf. 824. *τελεόμηνος — ἄροτος*. Phil. 715. *δεκέτει χρόνῳ*. Pind. N. XI. 10. *σὺν δόξᾳ τέλος δυωδεκάμηνον περάσαι*.

649. *πελάγιον*] '*On the open sea, at sea*'. Thuc. VIII. 44. *ἔπλευσαν καὶ ἐφάνησαν πελάγιοι*. Ant. 785. *φοιτᾷς δ' ὑπερπόντιος*. Vauvilliers not without reason objects to *πελάγιον*, because all this time Hercules had been either in Lydia with Omphale, or in Œchalia waging war with Eurytus.

ἴδριες οὐδέν] '*In complete ignorance*'. Cf. 40 f. Œd. C. 525.

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τάλαιναν δυστάλαινα καρδίαν
πάγκλαυτος αἴεν ὤλλυτο·
νῦν δ' Ἄρης οἱ στρωθεὶς ἐξέλυσ'
ἐπίπονον ἀμέραν.

650. ἃ δέ οἱ φίλα δάμαρ] '*And his dear wife*'. Matth. Gr. §. 389. g. We find in Herod. I. 31. οἱ δέ σφι βόες — οὐ παρεγίνοντο. 183. καὶ τὸ βάθρον οἱ καὶ ὁ θρόνος χρύσεός ἐστι. III. 3. τῶν δέ οἱ παίδων &c. 14. τόν τέ οἱ παῖδα. 102. αἵ γάρ σφι κάμηλοι &c. 129. ὁ γάρ οἱ ἀστράγαλος &c. IV. 162. ἡ δὲ μήτηρ οἱ — ἔφυγε. 202. τῶν δέ σφι γυναικῶν. For the hiatus, to which Blomfield (ad Agam. 1116) without reason objects, cf. El. 195. ὅτε οἱ —. Æsch. Ag. 1147. Eur. Ph. 637. Cratin. II. 148. Mein. After δάμαρ there is an erasion of three letters in L.

ἃ A. K. T. ἃ L. ἧ B.

651. τάλαινα the mss. τάλαιναν Dind. Nck. Wunder compares Eur. Fr. Inc. 99, 6. τήκω τάλαιναν καρδίαν ὀρρωδίᾳ. And Schneidewin Phil. 291. εἱλυόμην τάλας δύστηνον ἐξέλκων πόδα. Qu. ταλαίνᾳ — καρδίᾳ.

Connect καρδίαν with ὤλλυτο. Qu. καρδίᾳ.

652. πάγκλαυτος] Cf. 50. 505. on El. 1085. Ant. 29. 831. 847. and on Œd. C. 1360. So ἄκλαυτος El. 911.

ὤλλυτο] '*Was pining*'. Cf. 1013. ὠλεκόμαν ὁ τάλας.

653. νῦν δ' Ἄρης — ἐξέλυσ' ἐπ. ἡμ.] '*But now war being hushed (i. e. the cessation of war) has removed (from him) the day of hardship.*' A similar passage occurs in Aj. 706. ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. Where see note. Cf. also on 95.

οἰστρηθεὶς vulg. and most mss. Schn. Hart. Nck. οἰστρηθεὶς (supr. ω, with gl. μανεὶς) T. οἰστρωθεὶς Ven. αὖ στρωθεὶς ('*compositus*') Musgr. Wund. Dind. οἱ στρωθεὶς Herm. Weckl., coll. 650. ἃ δέ οἱ φίλα δάμαρ — ὤλλυτο. Aj. 901. Schol: μανεὶς ὁ περὶ τὴν Οἰχαλίαν πόλεμος ἐξέλυσεν ἡμᾶς τῆς ἀνίας, ἣν ἐφ' ἑκάστης ἡμέρας εἴχομεν. Apitz in favour of οἰστρηθεὶς quotes Il. α'. 65. Eur. Hipp. 1402. Ph. 1668. Hartung gives Ἄρους (?) ὕπ' οἰστρηθείς. Schneid. condemns both conjectures, αὖ στρωθεὶς and οἱ στρωθείς. In favour of στρωθεὶς we may compare Æsch. Prom. 188. τὴν δ' ἀτέραμνον στορέσας ὀργήν. Eur. Her. 702. λῆμα μὲν οὔπω στόρνυσι χρόνος | τὸ σόν. Herod. VII. 193. ὡς τὸ κῦμα ἔστρωτο. Virg. Æn. I. 65. '*Æole, namque tibi divûm pater atque hominum rex | et mulcere dedit fluctus et tollere vento*'. Tacit. Hist. I. 58. '*stratis jam militum odiis*'. Stat. Silv. II. 5. '*constrata mansuescere — ira*'. Wunder is not satisfied with αὖ (see his Emend. p. 38 f.). Qu. εὐνασθείς, '*being lulled to rest*'. Lat. '*sopitus*'. Or νιν ('*her*') στρωθείς. Or οἱ στρωθείς. The allusion is to the capture of Œchalia. For the metre cf. El. 504—15.

654. ἐξέλυσ' ἐπίπονον ἀμέραν] '*Has removed the day of trouble*'. Œd. R. 35. ὅς γ' ἐξέλυσας — σκληρᾶς ἀοιδοῦ δασμὸν, ὃν παρείχομεν. Aj. 706. ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. Schol: ἐξέλυσεν ἡμᾶς τῆς ἀνίας ἣν ἐφ' ἑκάστης ἡμέρας εἴχομεν. Whence Erfurdt and others read ἐξέλυσ' ἐπιπόνων ἀμερᾶν (sc. αὐτήν, Deianira).

ἐξέλυσ' the mss. vulg. ἐξέλυσέ μ' Erf. ἐξείλυσ' (?) Herm. ἐξήρυξ' conj. Dind. (coll. Phil. 423). ἑκλύει conj. Schneid. ἐξήλλαξ' conj. Linw. A molossus seems required. Qu. ἑκλύει σφ', or ἐξ αὖ 'λυσ' —. Cf. on v. ant. 662.

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ἀντιστροφὴ β.

ἀφίκοιτ' ἀφίκοιτο· μὴ
σταίη πολύκωπον ὄχημα ναὸς αὐτῷ,
πρὶν τάνδε ποτὶ πόλιν ἀνύσειε, νασιῶτιν ἑστίαν
ἀμείψας, ἔνθα κλήζεται θυτήρ·

ἐπίπονον ἀμέραν vulg. Dind. II. Herm. Schn. Hart. Bgk. Nck. ἐπιπόνων ἀμερᾶν Erf. Wund. (v. Emend. p. 39 f.) Dind. III. Bened. Qu. ἀμέραν ἐπίπονον. Ἡμέρα and ἦμαρ are often used to denote a time, state, or condition in general. See Blomf. Gl. Pers. 266. Below 591. ἡμέρᾳ ταυροσφάγῳ. Aj. 623. παλαιᾷ — ἀμέρᾳ. Eur. Hec. 56. δούλειον ἦμαρ εἶδες. 690. ἀστένακτος ἡμέρα. Ion. 720. νέαν ἀμέραν. Tro. 1330. δούλειον ἀμέραν βίου. Phœn. 550. ἐχθρᾶς θ' ἡμέρας κατάρχεται. Rhes. 988. ἡμέραν ἐλευθέραν. Theognis fin. σοὶ μὲν γὰρ δούλιον ἦμαρ ἔπι. So in Homer ἦμαρ ἐλεύθερον, δούλιον, νόστιμον, ὀρφανικόν. Compare also below 830. ἐπίπονον — λατρείαν. The troubles alluded to are those of Hercules, I think, rather than those of Deianira and her companions. The verse is an Ischiorrogic, if the reading be genuine, ⏑⏑⏑ ⏑⏑–: but, as the reading of the corresponding line 662 is extremely doubtful, it is hazardous to depart from the reading of the mss.

ἀμέραν A. K. L. T. &c. ἡμέραν B.

655. ἀφίκοιτ' A. B. K. L. &c. ἀφίκοιτο T.

μὴ σταίη — πρὶν — ἀνύσειε] Cf. 954 f. Aj. 1221. and on Phil. 961. ὅλοιο μή πω, πρὶν μάθοιμ' —. Aj. 1221.

656. ὄχημα ναός] Lit. '*conveyance of a ship*'. Æsch. Prom. 466. θαλασσόπλαγκτα — λινόπτερα — ναυτίλων ὀχήματα. Eur. Med. 1119. φεῦγε μήτε νάϊον | λιποῦσ' ἀπήνην, μήτ' ὄχον πεδοστιβῆ. Iph. T. 393. νάϊον ὄχημα. So also ὄχος πτερωτὸς Æsch. Prom. 136. Hom. Od. δ'. 708. νηῶν ὠκυπόρων — αἵ θ' ἁλὸς ἵπποι | ἀνδράσι γίγνονται &c.

ναὸς A. K. L. T. Ald. νηὸς B.

αὐτῷ] I. e. Hercules.

657. πρὶν — ἀνύσειε — ἀμείψας] Schol: ἕως ἐνταῦθα ἀφίκοιτο, τὴν Εὔβοιαν νῆσον ὑπερβὰς καὶ καταλιπών. Translate: '*before he reach this town, having left his* (present) *island home* (in Eubœa).'

πρός] ποτὶ Wakef. Erf. Herm. Qu. τάνδε τὰν πόλιν (πρὸς having crept in from the interpretation). Cf. v. str. 650. The preposition is usually omitted after ἀνύτειν in this sense.

ἀνύσειε A. B. K. L. ἀνύσειεν T. '*Reach, gain, arrive at*'. Cf. on Œd. C. 1562. Ant. 805. τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύτουσαν. Aj. 607. 927. El. 1451. Theogn. 1037. ἦλθες θή, Κλεάριστε, βαθὺν διὰ πόντον ἀνύσσας | ἐνθάδ' &c. Herod. 6, 139. 7, 183. Eur. Bacch. 131. Polyb. III. 53. 9. ἐνναταῖος δὲ διανύσας εἰς τὰς ὑπερβολάς.

658. ἀμείψας] I. q. περάσας. '*Having passed, having left*'. Monk. ad Hipp. 550. Cf. Phil. 1262. ἔξελθ' ἀμείψας τάσδε πετρήρεις στέγας. Ant. 945. Brunck: '*insulari relicta ara*'.

659. ἔνθα κλήζεται θυτήρ] I. e. ἔνθα λέγεται θύειν, '*where he is reported to be offering sacrifices*'. Brunck: '*ubi sacris operari dicitur*'. Œd. R. 1451. ἔνθα κλήζεται | οὐμὸς Κιθαιρών. Cf. on 639. Schol: καταστρεψάμενος γὰρ τὴν Οἰχαλίαν, ἐκεῖ ἔμεινε θῦσαι τῷ πατρί.

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ὅθεν μόλοι πανίμερος, 660
τῷ πειθοῦς παγχρίστῳ συγκραθεὶς

Before θυτὴρ three or four letters are erased in L. Θυτήρ (ῠ) from θῡ́ω, as λῡ́τηρ λῡτήριος from λῡ́ω, ἐνδῡ́τηρ ἔνδῡτος from ἐνδῡ́ω, &c. Cf. 1192.

660—2. On this corrupt passage consult Wunder in his Emend. p. 40 f. The general sense of it, Wunder justly remarks, should be this: '*unde veniat perfusus philtris ex prædictione Centauri*'. Schol: τὴν σήμερον ἡμέραν ἔλθοι, τῷ πέπλῳ τῆς πειθοῦς θελχθείς, ἐκ προφάσεως τοῦ Νέσσου κατεσκευασμένῳ . πειθοῦς δὲ πέπλῳ εἶπεν, ὅτι γέγονεν ἐπὶ τῷ μεταπείθειν καὶ μετατιθέναι τὴν Ἡρακλέους γνώμην ἐπὶ τὴν Δηϊάνειραν. The Chorus, in accordance with the usual dramatic skill and irony of our Poet, is made to wish for those very things to happen which soon after are to bring on so sad and painful a catastrophe.

660. πανάμερος the mss. vulg. Vauv. Br. Herm. Wund. Hart. Nck. πανίμερος Mudg. Heath. Wakef. Musgr. Dind. Schn. Schol: πανάμερος . εὐμενὴς, [add ἢ] ἐν τῇ αὐτῇ ἡμέρᾳ ἔλθοι εἰς ἔρωτα τῆς γυναικός. Another Schol: πανάμερος . ἀντὶ τοῦ, τὴν σήμερον ἡμέραν ἔλθοι. Hermann formerly explained it '*mitis, blandus*' (from ἥμερος), but afterwards πάντως τῇδε τῇ ἡμέρᾳ (!). Brunck: '*toto properans die*'. C. Matthiæ explains in like manner, comparing the preceding μὴ σταίη — ἀνύσειε. Cf. Arist. Ran. 387. πανήμερον ('*per totum diem*') παῖσαι. Æsch. Prom. 1060. δαιταλεὺς πανήμερος. (V. Blomf. Gl.) Callim. H. Cer. 88. πανάμερος — ἥσθιε μυρία πάντα. Hom. Od. δ'. 356. ὅσσον τε πανημερίη γλαφυρὴ νηῦς | ἤνυσεν. λ'. 11. τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης. ν'. 53. πάννυχον ἐγρήσσοντα. Hes. Sc. 396. Herod. VII. 183. πανήμερον (adv.). So παννύχιος '*all through the night*' Il. ψ'. 105. But this sense does not at all suit this passage. Πανάμερος will rather mean, what Vauv. thought, '*all-gentle, all-kind, all-loving*', the opposite of ἀνήμερος (Æsch. Prom. 715.). Cf. Dem. p. 530, 6. ἄνδρες οὕτως ἥμεροι καὶ φιλάνθρωποι. But I think πανίμερος, i. e. '*an object of all desire*', is far preferable. (May it perhaps signify '*all-desiring, inflamed with strong desire*', in a neuter sense?) By a similar corruption we find ἐφήμερος for ἐφίμερος . V. Mein. Fragm. Com. III. 355. IV. 574. Πανίμερος occurs Anth. P. II. 169. Schol: διὰ τὸ τοῦ Νέσσου φάρμακον. Compare ἐφίμερος (Œd. R. 1375.). Similarly Æsch. Ag. 614. ταῦτ' ἀπάγγειλον πόσει, | ἥκειν ὅπως τάχιστ' ἐράσμιον (at here πανίμερον) πόλει. Deianira's wish doubtless is that Hercules may return inflamed with an ardent desire of her.

661. τᾶς πειθοῦς παγχρίστῳ συγκραθεὶς ἐπὶ προφάσει θηρὸς the mss. These words are evidently corrupt, though their general sense is sufficiently clear. Reiske conj: τῷ πειθοῦς παγχρήστῳ —. Wakef: τᾶς πειθοῦς πάγχριστος, συγκραθεὶς, ἐπιπροφανεὶς Ἔρως. Hart: πέπλῳ πειθοῦς παγχρίστῳ (from schol.). Dind. reads: [τᾶς πειθοῦς [παγχρίστῳ] συγκραθεὶς | ⏑⏓ ἐπὶ προφάνσει θηρός. C. Matthiæ explains: '*indutus ex verbis Centauri unguento suadæ*' (h. e. indutus unguento, quod, ut Centaurus perhibuit, persuadebit ei ut Deianiram amet). The sense of the passage, as written by Sophocles, Wunder thinks was: *perfusus philtris ex prædictione Centauri.*

παγχρίστῳ] '*Besmeared, saturated.*' Lat. '*penitus peruncto.*' Cf. 675. 689. 832. Schol: λείπει τὸ πέπλῳ συγκεκραμένος καὶ ἁρμοσθεὶς τῇ πειθοῖ τοῦ θηρός. Schol. on 660: τῷ πέπλῳ τῆς πειθοῦς θηλχθεὶς (τῷ

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πέπλῳ προφάνσει θηρός.

ΔΗΙΑΝΕΙΡΑ.

γυναῖκες, ὡς δέδοικα μὴ περαιτέρω
πεπραγμέν' ᾖ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟΡΟΣ.

τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως; 665

adds Br.) ἐκ προφάσεως τοῦ Νέσσου κατεσκευασμένῳ. Musgrave understands φαρμάκῳ, but he prefers to read παγχρήστῳ [i. e. '*all-efficacious*'], coll. Xen. Mem. II. p. 435. Cic. in Verr. III. 65. '*suo illo panchresto medicamento.*' For παγχρίστῳ Schneid. proposes ἀγκίστρῳ. Dindorf brackets it. Qu. πᾶς ('*altogether*') χριστῷ —. Translate: πειθοῦς παγχρίστῳ (πέπλῳ) '*besmeared all over with a persuasive charm.*' For τᾶς I would correct τῷ: cf. on 662.

συγκραθείς] συμπλακείς (to correspond with ἐξέλυσ') Lindner. Coth. Soph. p. 70. '*Having been brought into close contact with, having been enveloped in,*' lit. '*having been mixed together with.*' Schol: λείπει τῷ πέπλῳ. συγκεκραμένος καὶ ἁρμοσθείς. Aj. 895. οἴκτῳ (οἴτῳ?) τῷδε συγκεκραμένην. Ant. 1311. δειλαίᾳ δὲ συγκέκραμαι δύᾳ. Arist. Pl. 850. Diphilus ap. Stob. XCVI. p. 385. πενία δὲ συγκραθεῖσα δυσσεβεῖ τρόπῳ. If the reading in v. str. 655. be correct, I would propose συμπλακείς or συντακείς (833. 836.), or συμμιγείς.

622. ἐπὶ προφάσει θηρὸς the mss. vulg. I. e. '*In accordance with (upon, after) the prediction of the Centaur.*' Cf. 684. καί μοι τάδ' ἦν πρόρρητα. 1159. ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι — θανεῖν &c. 1163. Also 681. ὧν ὁ θήρ τε Κένταυρος — προὐδιδάξατο, | παρῆκα θεσμῶν οὐδέν. 1143. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν | τοιῷδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον. Qu. θηρὸς ἀπὸ προφάσεως (answering to ἀμέραν ἐπίπονον, or ἀμερᾶν ἐπιπόνων 654), '*by the foreshowing of the Centaur.*' Cf. on v. str. 654. Or θηροφάντῳ πέπλῳ (on which ἐπὶ προφάσει θηρὸς may have been a gloss). I have long suspected that in ἐπὶ lay concealed the noun πέπλῳ (cf. 674), so necessary to complete the sense of the passage, and of which the Scholiast supposes an ellipse. But such an ellipse would be strange indeed. Cf. 674. ᾧ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως | ἔχριον —. The passage, I suspect, should run somewhat in this manner: τῷ πειθοῦς παγχρίστῳ συντακεὶς θηροφάντῳ πέπλῳ.

προφάσει the mss. Herm. Schn. Bgk. Nck. προφάνσει Wund. Dind. (as required even by the metre). Πρόφασις, he observes, means a *pretext*, πρόφανσις a *prediction*. The adjective πρόφαντος occurs below 1159. 1163. Meineke decidedly objects to πρόφανσις in Soph. Πρόφασις is formed from προφαίνω '*I foreshow, foretell*' (cf. on Œd. R. 790.), as φάσις from φαίνω. Andoc. 12, 9. γραφαὶ ἢ φάσεις ἢ ἐνδείξεις ἢ ἀπαγωγαί. Dem. p. 793, 16. 941, 14. &c. So also πρόφασις '*a pretext*' comes from προφαίνω, and ἀπόφασις from ἀποφαίνω. Eur. Or. 330. τρίποδος ἀπόφασιν, ἃν ὁ Φοῖβος ἔλακεν. Musgrave suggests προφράσει.

663. περαιτέρω] Sc. τοῦ δέοντος. '*Too far, farther than what is right.*' Schol: ὑπὲρ τὴν συμφέρουσαν χρείαν, καὶ πλείω (πλέον Br.) τοῦ δέοντος. Cf. Æsch. Prom. 247. Eur. Ph. 1675. Andr. 270. Iph. T. 247.

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ΔΗΙΑΝΕΙΡΑ.

οὐκ οἶδ᾽ ἀθυμῶ δ᾽ εἰ φανήσομαι τάχα
κακὸν μέγ᾽ ἐκπράξασ᾽ ἀπ᾽ ἐλπίδος καλῆς.

ΧΟΡΟΣ.

οὐ δή τι τῶν σῶν Ἡρακλεῖ δωρημάτων;

666. ἀθυμῶ δ᾽ εἰ—] *'But I feel uneasy lest* (lit. *if, if that*) —.' Cf. 176. Œd. R. 747. Eur. Andr. 61. φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται. Med. 184. ἀτὰρ φόβος εἰ πείσω | δέσποιναν ἐμάν. Arist. Eccl. 610. τοὺς δὲ θεατὰς, | εἰ καινοτομεῖν ἐθελήσουσιν — τοῦτ᾽ ἔσθ᾽ ὃ μάλιστα δέδοικα.

667. μέγ᾽ ἐκπράξασ᾽] Perhaps μέγα ῥέξασ᾽. But cf. Œd. C. 941. τοὔργον τόδ᾽ ἐξέπραξα. 130. τοὺς τάδ᾽ ἐκπράξαντας. Æsch. Pers. 709. καὶ τόδ᾽ ἐξέπραξεν —; Ag. 568. χάρις τιμήσεται | Διὸς τάδ᾽ ἐκπράξασα. Suppl. 467. τόδ᾽ ἐκπράξω χρέος.

ἀπ᾽ ἐλπίδος καλῆς] *'With a good expectation (design, intention).'* Cf. El. 1127. ὥς σ᾽ ἀπ᾽ ἐλπίδων | οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην. 65. τῆσδε τῆς φήμης ἄπο. Ant. 695. ἀπ᾽ ἔργων εὐκλεεστάτων φθίνει. Eur. Med. 217. οἱ δ᾽ ἀφ᾽ ἡσύχου ποδὸς | δύσκλειαν ἐκτήσαντο &c. Plut. Mar. 9. ἀπ᾽ ἀρετῆς καὶ καλῶν ἔργων ἐνδόξους γενομένους. Lucull. 36. φοβερὸς παρὼν ἀπὸ μείζονος δυνάμεως. Below 875. ἐξ ἀκινήτου ποδός.

668. οὐ δή τι —;] *'Surely not in any way on account of your presents to Hercules.'* Wunder with Hermann supplies ἀπὸ (from prec. v.) before τῶν σῶν δωρημάτων. And so apparently Schol: μὴ ἕνεκα ὧν ἀπέσταλκας δωρημάτων τῷ Ἡρακλεῖ ἀθυμεῖς; Apitz refers these words to κακὸν μέγ᾽ ἐκπράξασα. Wakefield conj: οὐ δὴ 'πὶ (*'super'*) τῶν σῶν —. I should prefer οὐ δὴ ἀπὸ τῶν σῶν —. Qu. οὐ δὴ λέγεις τά σ᾽ (or που σ᾽) Ἡρακλεῖ δωρήματα; *'You surely do not mean &c.'* Or οὐ δὴ λέγεις σὸν Ἡρακλεῖ δώρημά που. Or οὐ δὴ τὸ δώρημ᾽ Ἡρακλεῖ τὸ σὸν λέγεις. Deianira had sent but one present (603. 692. 758. 776. 872.) to Hercules: but the plural is used also 494. ἃ δ᾽ ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι. Cf. Œd. R. 1472. οὐ δὴ κλύω που —. Ant. 380. οὐ δή που σέ γ᾽ ἀπιστοῦσαν. El. 1180. οὐ δή ποτ᾽, ὦ ξέν᾽, ἀμφ᾽ ἐμοὶ στένεις τάδε; and on Phil. 900.

τῶν σῶν Ἡρακλεῖ δωρημάτων] *'Your presents to Hercules.'* Nouns often govern the same case as the verbs from which they are formed. Matth. Gr. §. 390. Wessel. ad Herod. VII. 16. ad Diodor. I. 4. Ast. ad Plat. Legg. I. 6. Cf. 603. δώρημ᾽ ἐκείνῳ τἰνδρί. Aj. 817. δῶρον — ἐμοί. 718. θυμῶν Ἀτρείδαις. 589. θεοῖς — ὀφειλέτης. Æsch. Pers. 529. γῆ τε καὶ φθιτοῖς δωρήματα. 1042. δόσιν κακὰν κακῶν κακοῖς. Eur. Her. 762. μῆνιν ἐμᾷ χθονὶ κεύθειν. Hipp. 1460. λύω δὲ νεῖκος πατρί. Orest. 1543. διὰ τὸ Μυρτίλου πέσημ᾽ ἐκ δίφρου. Iph. T. 388. τὰ Ταντάλου θεοῖσιν ἑστιάματα. Phœn. 948. Κάδμῳ (Κάδμου the mss.) παλαιῶν Ἄρεος ἐκ μηνιμάτων. 878. ἐπίδειξις Ἑλλάδι. Arist. Nub. 305. οὐρανίοις τε θεοῖς δωρήματα. Hom. Od. λ΄. 553. οὐκ ἄρ᾽ ἔμελλες | οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου. Herod. VII. 169. Μενέλεῳ τιμωρημάτων. Plat. Euth. 15 A. τὰ παρ᾽ ἡμῶν δῶρα τοῖς θεοῖς. Apol. 30 D. περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν. Rep. IV. 444 B. ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς. S. Matth. Ev. VIII. 4. εἰς μαρτύριον αὐτοῖς.

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ΔΗΙΑΝΕΙΡΑ.

μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
ἄδηλον ἔργου τῳ παραινέσαι λαβεῖν.

ΧΟΡΟΣ.

δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβεῖ.

ΔΗΙΑΝΕΙΡΑ.

τοιοῦτον ἐκβέβηκεν, οἷον νῦν φράσω,
γυναῖκες, ὑμῖν, θαῦμ' ἀνέλπιστον μαθεῖν.
ᾧ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως

669. ὥστε —] '*So that never would I advise any one to interest himself in an uncertain matter.*' Schol: ὥστε μηδέποτε παραινέσαι τινὶ ἀδήλου πράγματος προθυμίαν λαβεῖν, ὅ ἐστιν ἀδήλῳ πράγματι ἐπιχειρεῖν.

670. ἄδηλον ἔργου] The epithet ἄδηλος is made to agree by an enallage of case with προθυμίαν instead of ἔργου, according to a sufficiently common construction. Cf. on Aj. 8. Perhaps ἔργου γ' ἀδήλου. See Schol.

ἔργου A. K. L. T. vulg. ἔργων B.

τῳ] τῶι L. τῷ T. Perhaps του.

671. εἰ διδακτόν] '*If it be a matter to be revealed.*' Cf. 64. Perhaps εἰ διδακτά γ'. Cf. 64. δίδαξον, μῆτερ, εἰ διδακτά μοι.

ἐξ ὅτου] '*From what cause, wherefore.*'

672. οἷον, ἢν φράσω, —] Cf. Œd. R. 1296. θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι. Arist. Pl. 349. ποῖός τις; — Οἷος — ἢν μὲν κατορθώσωμεν, εὖ πράττειν ἀεί. Wunder (see his Emend. p. 47 f.) absurdly corrects οἷον ἂν φράσαι, equivalent to ὥστε φράσαιμ' ἄν, '*ut narraturum me putem.*' Erf. conj: οἷον ἐκφράσω. Qu. οἷον νῦν φράσω —.

ἂν the mss. Br. Sch. Neu. Herm. Hart. Schn. Bgk. ἢν Erf. Dind. Nck.

673. ὑμῖν A. K. L. T. vulg. ἡμῖν B.

θαῦμ'] '*An object of wonder, a marvel.*'

ἀνέλπιστον] ἂν ἐλπιστὸν B.

ἀνέλπιστον μαθεῖν] So 694. ἀξύμβλητον μαθεῖν.

μαθεῖν A. K. Harl. v. l. in schol. Ald. vulg. παθεῖν B. T. Ven. and Schol. λαβεῖν (supr. μ Θ a m. pr.) L. Schol: θαυμαστὸν καὶ οἷον οὐκ ἄν τις ἐλπίζοι παθεῖν. γρ. δὲ καὶ μαθεῖν. Perhaps οἷον, ἢν φράσω, | δόξει, γυναῖκες, θαῦμ' —μαθεῖν. Or οἷον, ἢν φράσω, | γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον δοκεῖν. Or οἷον, ἢν φράσω, | γυναῖκες, ὑμῖν, θαῦμ' ἀνέλπιστον λαβεῖν. Or — ὑμᾶς θαῦμ' ἀνέλπιστον λαβεῖν. Or rather οἷον νῦν φράσω — μαθεῖν. In T. the stops are marked thus: γυναῖκες ὑμῖν, θαῦμ' —. I had long since hit upon λαβεῖν, before I was aware that it was the original reading in L. Dindorf thinks the reading λαβεῖν came from 670. Μαθεῖν and λαβεῖν are confounded Arist. Eq. 995. and elsewhere; μάθῃς and πάθῃς El. 1029. Cf. Phil. 687. τόδε θαῦμ' ἔχει με &c. Ant. 254. πᾶσι θαῦμα δυσχερὲς παρῆν. El. 928. θαῦμά τοί μ' ὑπέρχεται. Eur. Ion. 1142. θαύματ' ἀνθρώποις ὁρᾶν.

674. τὸν ἐνδυτῆρα πέπλον] '*The inner* or *under garment.*' I. e. χιτῶνα. Cf. 759. 608 Fr. 473. χιτὼν ἄπειρος ἐνδυτήριος (ἐνδυτὴς ἐστιν?)

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ἔχριον, ἀργῆτ' οἰὸς εὐέρου πόκῳ. 675

κακῶν. Fr. 391. πέπλους τε νῆσαι νεοπλυνεῖς (λινογενεῖς Df.) τ' ἐπενδύτας. Æsch. Eum. 952. φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι. Nicoch. (Mein. II. 843.) χιτῶνα — ἐπενδύτην. S. John. Ev. XXI. 7. τὸν ἐπενδύτην διεζώσατο. Under garments were said ἐνδύεσθαι, outer ones περιβάλλεσθαι or ἀμφιβάλλεσθαι. Compare ἔνδυμα, ἐνδυτὸς, and the Latin '*indusium*.' For πέπλον as an article of male attire cf. on 602. Cf. 759. ὃν (πέπλον) κεῖνος ἐνδύς. Qu. ᾧ γὰρ τὸν ἐνδύτην ἐκεῖνον ἀρτίως (gl. πέπλον).

675. ἔχριον] '*I smeared.*' Cf. 689. 832. Eur. Med. 785. τοιοῖσδε χρίσω φαρμάκοις δωρήματα.

ἀργῆτ' οἰὸς εὐείρῳ (εὐείρω L.) πόκῳ the mss. vulg. Bgk. ἀργῆτ' οἰὸς εὐείρου πόκῳ Valck. ad Phœn. 994. Br. ἀργῆτ' οἰὸς εὐείρῳ πόκῳ Wakef. ἀργὴς οἰὸς εὐέρου πόκος Lob. (ad Aj. 801.) Wund. (v. Emend. p. 49 f.) Dind. ἀργῆτ' οἰὸς εὐέρου πόκῳ Hart. ἀργῆτ' οἰὸς εὐέρῳ πόκῳ Schn. ἀργῆτ' οἰὸς εὐείρου πόκον (sub. λέγω) Erf. Herm. prob. Bened. ἀργῆτ' οἰὸς εὐέρου πόκον (the accusative, succeeding, as elsewhere, another case) Elmsl. ad Her. 693. and ad Œd. C. 1435. Lob. prob. Blomf. Gl. Agam. 113. ἀργῆτ' (sc. πέπλον) οἰὸς εὐείρῳ πόκῳ Neu. Apitz. Ell. and (εὐέρου) Nck. ἀργῆς οἰὸς εὐείρῳ πόκῳ Dœderl. ad Œd. C. 475. The chief difficulty of this passage lies in the word ἀργῆτ'. Dind. and others defend the elision of the dative ἀργῆτ', though they allow it to be a very unusual one. The question of the elision of ῑ in the dative singular is carefully examined by Elmsley ad Heracl. 693. Porson, Monk, and others admit of this caesura; while Elmsley, Lobeck, and most critics disallow of it. Cf. on Œd. C. 1435. Æsch. Pers. 855. ὑπαντιάζειν παιδ' ἐμῷ (παῖδ' ἐμὸν Lob. &c.) πειράσομαι. Eur. Alc. 1137. καὶ δὴ προτείνω (sc. χεῖρα), Γοργόν' ὡς καρατόμῳ. (In which passage Wunder Em. in Trach. p. 49. not improbably corrects Γοργόν' ὡς καρατομῶν, coll. Apollod. II. 4. 2. ἀπεστραμμένος (Perseus) — ἐκαρατόμησεν αὐτήν.) Iph. A. 814. οὕτω δεινὸς ἐμπέπτωκ' ἔρως | τῆσδε στρατείας Ἑλλάδι γ' (Ἑλλάδ' Pors.) οὐκ ἄνευ θεῶν. (If Ἑλλάδ' be the true reading, we must consider it as an accusative (cf. Œd. C. 942) with Elmsley ad Heracl. 693 Add., who however (ad Med. 93) prefers to read: — οὐκ ἄνευ θεῶν τινος.) Eur. Æol. Fr. VI. ἃ μὴ γάρ ἐστι τῷ πένηθ', ὁ πλούσιος | δίδωσιν. Philemon Fr. 74. πρόσεστι — τῷ πένητ' ἀπιστία. Sophocl. in Epigr. ap. Athen. XIII. 604 D. σοὶ δὲ φιλοννθ' ἑτέραν | Βορρᾶς ὠμίλησε. In Homer we find χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσεύς, and ἀστερ' ὀπωρινῷ ἐναλίγκιον. Qu. ἔχριον, ἀργὴς οἰὸς εὐέρου πόκος. Or ᾧ γὰρ τὸν ἔνδυτῆρ' ἔχριον ἀρτίως | ἀργῆτι πέπλον οἰὸς εὐέρου πόκῳ. Or ἀργῆτι κατέχρισ' οἰὸς εὐέρου πόκῳ. Or ἀργῆτος οἰὸς εὐέρῳ χριον πόκῳ. Or ἔχριον ἀργῆς οἰὸς εὐέρῳ πόκῳ. (Bergk also proposes ἀργῆς.) Of these conjectures the first appears to me the most probable. Ἀργὴς is a suitable epithet for πόκος, and likewise εὔερος for οἷς. Cf. Æsch. Eum. 44. λήνει μεγίστῳ (?) σωφρόνως ἑστεμμένον, | ἀργῆτι μαλλῷ. Ag. 1389. εὐπόκοις νομεύμασιν. Eur. El. 513. οἷν μελάγχιμον πόκῳ. Compare also with this passage Œd. C. 475. οἰὸς νεώρει νεοπόκου μαλλῷ λαβών (for so I read). Those who refer ἀργῆτ' to πέπλον may appeal to Hom. Il. γ'. 419. βὴ δὲ κατασχομένη (καλυψαμένη?) ἑανῷ ἀργῆτι φαεινῷ, and to Apollodo-

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τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς
τῶν ἐκτὸς, ἀλλ' ἐδεστὸν ἐξ αὑτοῦ φθίνει,
καὶ ψῇ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῇς ἅπαν,

rus (II. 7. 7.), who calls the tunic in question *λαμπρὰ ἐσθής*. Cf. Od. *τ'*. 234. But the position of the epithet is rather against this construction.

ἀργῆτ'] Ed. C. 670. *τὸν ἀργῆτα Κολωνόν*. Hom. Il. *γ'*. 419. *ἑανῷ ἀργῆτι φαεινῷ*. *Θ'*. 133. *ἀργῆτα κεραυνόν*. Æsch. Ag. 103.

εὐείρῳ (*εὐείρω* L.) the mss. vulg. *εὐείρου* Valck. ad Phœn. 994. *εὐέρου* Lob. ad Aj. 801. Dind. Nck. *εὐέρῳ* Schn. Gl: *εὐπόκῳ*. Cf. Arist. Av. 121. *εἴ τινα πόλιν φράσειας ἡμῖν εὔερον*. (Where the metre requires *εὔερον*, and the Schol. on that passage pronounces this to be the Attic form.) Cratin. ap. Schol. Arist. Av. 121. *γλῶσσαν εὐέρων βοτῶν*. Hesych: *Εὐείρῳ . εὐπόκῳ*. Phot. p. 29, 9. *Εὔειρον . εὐέριον*. Phryn. in Bekk. Anecd. p. 39, 18. *εὔερος ὅτις, καὶ εὔερον ἱμάτιον . οὐκ εὐέριον*. Id. in Eclog. p. 146. *εὐέριον μὴ λέγε, ἀλλ' εὔερον ἱμάτιον τρισυλλάβως καὶ χωρὶς τοῦ ι*. Where see Lob. Elmsley ad Her. 693. maintains the form *εὔειρος*. *Εὔειρος* appears to be the old Ionic form. Thus Hippocr. IX. 849 C. *ἐν εἰρίῳ Μιλησίῳ ὡς εὐειροτάτῳ*. A. T. VII. *ἐρίῳ εὐειροτάτῳ*. Hom. Il. *ε'*. 139. *εἰροπόκοις ὄϊεσσι*. Herod. I. 195. *εἰρίνεον* (al. *ἐρίνεον*) *κιθῶνα*. Hesiod. Op. 234. *εἰρόποκοι δ' ὄϊες μαλλοῖς καταβεβριθασι*. Wakefield cites Leonidas Tarent. Epigr. 98. *ποιμένες — αἴγας κευείρους ἐμβατέοντες ὄϊς*. Eur. El. 705. *ἄρνα καλλίποκον*.

πόκῳ (supr. *ου*) T. *πόην* A.

676 f. *ὦ — τοῦτ' —*] So Hor. Sat. I. 1. '*Ut nemo, quam sibi sortem | seu ratio dederit, seu fors objecerit, illa | contentus vivat*'.

τοῦτ'] *τότ'* Ven. Qu. *τόδ'*, or *ὅδ'*, or *πᾶς* (698.). Or should we read *ἐξηφάνισται*? Certainly *τοῦτ'* seems unsuitable, whether we read *πόκος* or *πόκῳ*. The neuter is here put, though a masculine noun had preceded. Cf. Ed. R. 542. El. 1366. Ant. 650. Ed. C. 597. Hom. Od. *μ'*. 75. *νεφέλη δέ μιν ἀμφιβέβηκεν | κυανέη· τὸ μὲν οὔποτ' ἐρωεῖ*. *ι'*. 359.

ἠφάνισται A. K. L. &c. *ἠφάνιστο* B. T.

διάβορον πρὸς οὐδενὸς —] I. e. '*consumed not by anything without* (foreign to itself)'. Schneid. takes *οὐδενὸς* for a neuter, Meineke (on Ant. p. 46) for a masc. The former is right. Domestic animals seem intended, as dogs, fowls, &c.

677. *τῶν ἔνδον*] Rather *τῶν ἐκτὸς*, in opposition to *ἐξ αὑτοῦ*. Cf. 1132. *αὐτὴ πρὸς αὑτῆς, οὐδενὸς πρὸς ἐκτόπου*. Herwerden, I find, proposes the same correction.

ἐδεστόν] Ant. 206.

αὑτοῦ A. *αὐτοῦ* B. K. T. *αυτου* (sic) L.

678. *καὶ ψῇ*] Blomfield in Mus. Crit. I. 191. corrects *κἄψῃ*. Cf. Eur. Iph. T. 311. *ἀφρόν τ' ἀπέψα* (*ἀπέψῃ* Elmsl.). Meineke conj: *καὶ ψῇ κατάκρας σπιλάδας* ('*pavimenti lapides funditus comminuit*') or — *σπιλάδα· χὡς εἰδῇς*. Nauck suspects *καὶ ψῇ κατ' ἄκρας σπιλάδος*, observing that *ψάω* is always found in a transitive sense. Wecklein proposes *ψηκτὸν* (for *καὶ ψῇ*), coll. 698. *κατέψηκται χθονί*. "Intransitivum *ψῇ* nullo modo tolerabile", he observes. Schol: *κατατήκεται καὶ ῥεῖ καὶ διαλύεται ἀπὸ τοῦ λίθου διαῤῥέον*. Musgr: '*stillat, guttatim decidit*'. But the usual meaning of *ψῆν* is '*to rub, wipe, graze*', not to mention that this intran-

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ἦ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.
ἐγὼ γὰρ ὢν ὁ θήρ με Κένταυρος, πονῶν
πλευρὰν πικρᾷ γλωχῖνι, προὐδιδάξατο
παρῆκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην,

sitive use of the verb is rather suspicious. Perhaps therefore we should read *ψηχθέν*. Cf. 698. *ῥεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί*. The simple *ψήχειν* '*to rub down, to curry (a horse)*' occurs Arist. Fr. 135. Xen. Eq. V. 5. Cf. Lob. Phryn. p. 254. But the simple verb is not sufficient here. The addition of *κατὰ* or some other prep. seems required. Besides the words *κατ' ἄκρας σπιλάδος* cannot very well depend either on *ψῇ* or *ψηχθὲν*, or on *φθίνει*. I think therefore the true reading must be *καὶ ῥεῖ*, as in 698. Dindorf well explains *ψῇ* by *diffluit*.

ψῇ vulg. Br. *ψῇ* Sch. &c. *ψῇ* as *ζῇ*, *σμῇ*, *κνῇ* &c. See Matth. Gr. §. 49. n. 2. Buttm. Gr. §. 105. n. 14. Lob. ad Phryn. p. 61. From this root, akin to which are *ψαίω* and *ψαύω*, come *ψαφαρὸς*, *ψεδνὸς*, *ψῆφος*, *ψαμμὸς*, and a host of other words. *Ψῇ* contracted from *ψάει*, as *ζῇ* from *ζάει*.

κατ' ἄκρας σπιλάδος] '*Down the surface (*or *edge) of the stone*'. Cf. El. 744. *στήλην ἄκραν* (coll. 720.). Deianira, it seems, had placed the flock upon a smooth stone. Hermann and Wunder explain *σπιλὰς* '*glarea*', i. e. gravel. Schol: *ὡς οὖν ἐπὶ λίθου θεμένη αὐτὸ τοῦτό φησι*. Qu. *κατ' ἄκρας ψηχθέν*.

ἅπαν] Qu. *τὸ πᾶν*, '*The whole matter*'.

679. *μείζον' ἐκτενῶ λόγον*] I. e. '*I will relate at greater length, more fully*'. Cf. Aj. 1040. *μὴ τεῖνε μακράν*. 1402. *ἤδη πολὺς ἐκτέταται χρόνος*. Æsch. Eum. 195. *πῶς δή; τοσοῦτον μῆκος ἐκτεινον λόγου*. Prom. 547. *ἡδύ τι θαρσαλέαις τὸν (-αισιν?) μακρὸν τείνειν βίον ἐλπίσι*. Eur. Hec. 1153. *μὴ μακροὺς τείνω λόγους*. Plat. Soph. 217. *ἐκτείναντα ἀπομηκύνειν λόγον συχνόν*. Herod. VII. 51. *πλεῦνα ἐκτείναι λόγον*. Dion. Hal. II. 44. *μακρὰς ἐξέτειναν διηγήσεις*. Horat. Ep. ad Pis. 346. '*longum prorogat aevum.*' Blomf. Gl. Agam. 889. More concisely expressed *μηκύνειν λόγον* Œd. C. 1120. Cf. on Aj. 1040. For *μείζον'* perhaps *μάσσον'*.

680. The words *Κένταυρος — γλωχῖνι* are suspected by Nauck.

πονῶν] '*Suffering, in pain*'. Schol: *ἀλγῶν*.

681. *πικρᾷ γλωχῖνι*] '*From the sharp arrowhead*'. Aj. 1024. *πικρὸν κνώδοντος*. So in Homer *πικρὸς ὀϊστός*. See Buttm. Lexil. T. I. p. 17.

γλωχῖνι] '*Arrow*', a part for the whole, for the word strictly means the point (*ἀκὶς*) of an arrow. Hom. Il. *ω'*. 274. *ὑπὸ γλωχῖνα δ' ἔκαμψαν* (i. e. *extremum lorum*). Compare the word *γλῶσσα*.

προὐδιδάξατο] The middle form here exerts its proper force, '*instructed me (for the furtherance of his own designs)*'. *Προδιδάσκειν* occurs also Aj. 163. Ph. 1015. Arist. Pl. 687. *ὁ γὰρ ἱερεὺς αὐτοῦ με προὐδιδάξατο*. Nub. 472. 987. So *προμανθάνειν* Phil. 538. Arist. Nub. 967. *Προδιδάσκειν* '*prodocere*', and *διδάσκειν* '*docere*', differ somewhat in sense, as shown by Stallb. ad Plat. Gorg. p. 154. Cf. Valck. ad Herod. VII. 50. Blomf. Gl. Agam. 889. Compare 759. *προὐξεφίεσο*.

682. *παρῆκα*] '*I have let slip, have lost*'. Qu. *παρεῖκα* (cf. Fr. 305.). Cf. Ant. 1193. *κοὐδὲν παρήσω τῆς ἀληθείας ἔπος*.

θεσμῶν] '*Of his prescriptions, instructions*'.

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χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφὴν,
[καί μοι τάδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων.]
τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' ἀεὶ
θερμῆς ἄθικτον ἐν μυχοῖς σώζειν ἐμὲ,
ἕως νιν ἀρτίχριστον ἁρμόσαιμί που.

οὐδὲν the mss. vulg. I should prefer *οὐδέν'*, with Wakef. But cf. on Ph. 131.

ἐσωζόμην] *ἐσωιζόμην* L. '*I kept them in mind, in my memory*'. Cf. El. 1257. *σώζου τάδε*. Arist. Vesp. 1055. *καὶ τὰ νοήματα σώζεσθ' αὐτῶν*. Eur. Suppl. 916. *ἃ δ' ἂν μάθῃ παῖς, ταυτα σώζεσθαι φιλεῖ | πρὸς γῆρας*. Hel. 274. Hipp. 391. Bacch. 782. and on Œd. R. 318. In Plat. Phileb. p. 34. *μνήμη* is defined to be *αἰσθήσεως σωτηρία*. Cf. also El. 993.

683. *χαλκῆς — δέλτου*] Pollux VIII. 125. *δέλτοις χαλκαῖς ἦσαν πάλαι ἐντετυπωμένοι οἱ νόμοι* [as here *θεσμῶν*] *οἱ περὶ τῶν ἱερῶν καὶ τῶν πατρίων*. Plut. Alex. 17. *Schn.* The words *χαλκῆς ἐκ δέλτου* depend on *δύσνιπτον*. Schol: *διεφύλαξα ὅσα μοι παρήγγειλεν, ὡσανεὶ δέλτῳ χαλκῇ ἔχουσα ἐγκεχαραγμένα*. Cf. Fr. 535. *θὲς δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους*. Phil. 1325. *ταῦτα — γράφου φρενῶν ἔσω*. Æsch. Prom. 814. *ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν*. Eum. 265. *δελτογράφῳ δὲ πάντ' ἐπωπᾷ* (qu. *πάντα νωμᾷ*, Œd. R. 300) *φρενί*. Cho. 450. *τοιαῦτ' ἀκούων ἐν φρεσὶν | γράφου*.

684. This line is condemned as spurious by Wund. (v. Emend. p. 196 f.) Dind. Hart. Bgk. Weckl. I think rightly. Cf. 688. *κἄδρων τοιαῦτα*.

τοιαῦτ' ἔδρων] Qu. *ταῦτ' αὖτ' ἔδρων*. Or *τοιαῦτα δρᾶν* with Herm.

685. *τὸ φάρμακον — σώζειν ἐμέ*] '*That I should preserve this remedy &c.*' This depends on *προὐδιδάξατο*.

ἄπυρον] '*At a distance from the fire*'. Schol: *ἀπροσπέλαστον πυρός*.

ἀκτῖνος — ἄθικτον] '*Untouched by the warm solar ray*'. Cf. 691. 697. Arist. Av. 1091. *οὐδ' αὖ θερμὴ πνίγους ἡμᾶς ἀκτὶς τηλαυγὴς θάλπει*. And for the construction cf. 23. Ant. 1221. *κρεμαστὴν αὐχένος*. Wakefield quotes Prop. El. I. 9. 17. '*vero nec tangeris igni*'. Hor. Od. III. 13. 9. '*Te flagrantis atrox hora* ('*aura*' conj. Wakef.) *Caniculare | nescit tangere*'. Virg. Æn. II. 648. '*me — fulminis afflavit ventis et contigit igni*' &c.

τ' add. A. B. om. K. L.

686. *θερμῆς*] *θέρμης* L.

ἐν μυχοῖς] Lat. '*in intimis ædium partibus*'. Cf. Ant. 1293. *ὁρᾶν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι*. Eur. Med. 398. *Ἑκάτης μυχοὶς ναίουσαν ἑστίας ἐμῆς*. Hel. 826. *οἴκων ἐν μυχοῖς*. Hec. 1040. Ion. 229. Il. *ψ'*. 440. Od. *η'*. 346.

σώζειν ἐμέ] '*That I should preserve*'. This depends on *προὐδιδάξατο*.

687. *ἕως — ἁρμόσαιμι*] Dem. p. 931. *οὐκ εἴχομεν — ὅτου κρατοῖμεν, ἕως κομισαίμεθα τὰ ἡμέτερα αὐτῶν*. Plat. Phæd. 59 D. *περιεμένομεν — ἕως ἀνοιχθείη τὸ δεσμωτήριον*. 101 D. Rep. VI. 501 C. Legg. VI. 752 C. and on Arist. Eq. 134.

ἂν the mss. vulg. Herm. Schn. *νιν* Elmsl. in Quart. Rev. XIV. 453. Wund. Dind. Nauck. Blomf. Gloss. Ag. 1410. Cf. on 3. *Ἕως ἂν* would

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κἄδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,
ἔχρισα μὲν κατ' οἶκον ἐν μυχοῖς κρυφῇ
μαλλῷ, σπάσασα κτησίου βοτοῦ λάχνην,
κἄθηκα συμπτύξασ' ἀλαμπὲς ἡλίου
κοίλῳ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.

require a subjunctive to follow, not an optative. Wunder rather suspects the entire line.

ἀρτίχριστον] '*Fresh laid on* or *spread*'. Occurs nowhere else.

που] Qu. ποι.

688. κἄδρων τοιαῦτ'] Observe the pleonasm, for καὶ τοιαυτ' ἔδρων had just preceded 684. So in Aj. 500 f. καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ — τοιαῦτ' ἐρεῖ τις. But cf. on 684.

ὅτ' ἦν ἐργαστέον] '*When the deed was to be done, when the time for action was come*'.

689. ἔχρισα μὲν — κἄθηκα] Cf. Aj. 1. ἀεὶ μὲν — δέδορκά σε — καὶ νῦν — ὁρῶ. Qu. ἔχρισά νιν (written wrongly μιν) —, sc. τὸν πέπλον.

κατ' οἶκον ἐν δόμοις] κατ' ὀρθὸν — Lindner C. S. p. 48. Sophocles uses κατ' ὀρθὴν Œd. R. 696. δι' ὀρθῆς Ant. 994. εἰς ὀρθὸν Œd. R. 50. &c. Wunder considers this line faulty, because of the conjunction of κατ' οἶκον and ἐν δόμοις (v. Emend. p. 198). I doubt if this is a sufficient ground. Cf. Eur. Tro. 645. ἔμιμνον ἐν δόμοις | εἴσω μελάθρων (so Valck.). Dindorf for ἐν δόμοις proposes ἐνδυτόν or some other noun, as the object of ἔχρισα. Qu. ἔχρισα μὲν (or ἔχρισ' ἐγὼ) τὸν πέπλον ἐν δόμοις —. Or ἔχρισα τὸν χιτῶν' ἐγὼ (or ἔσω) 'ν δόμοις. Cf. 674. But δῶρον may well be taken as the object, though rather distant.

ἐν δόμοις] ἐνδυτὸν Dind. ἐν μυχοῖς Axt (Philol. IV. 574). ἐν δώροις Hart. ἔνδοθεν (coll. 686) Herw. I prefer myself ἐν μυχοῖς (cf. 686. Ant. 1293.), or ἐν σκότῳ. The tautology in the common reading is suspicious.

κρυφῇ] κρυφῆι L.

690. κτησίου βοτοῦ] '*From a sheep of my own flock*'. Blomf. Gl. Agam. 978. In one word κτήνους. Æsch. Ag. 1008. χρημάτων κτησίων. 1047. κτησίου βωμοῦ πέλας. Schol: ἀπὸ κτησίου προβάτου τὸν μαλλὸν σπάσασα, ἤγουν ἐν οἴκῳ τρεφομένου. The line is condemned as spurious by Wunder (v. Emend. p. 198).

λάχνην] '*A fleece*', whereas μαλλὸς means '*a flock of wool*'.

691. κἄθηκα] καθῆκα L. Cf. Œd. C. 1355. κἄθηκας ἄπολιν &c.

συμπτύξασ'] συμπτήξασ' T. συμπήξασ' Harl. Cf. Diphil. Athen. p. 383 F. αρν' — συμπηκτὸν (συμπυκτὸν al. συμπτυκτὸν Mein.). On Arist. Ran. 800. Pherecrat. Hephæst. p. 56.

ἀλαμπὲς ἡλίου] '*Out of the light of the sun.*' So Œd. R. 191. ἄχαλκος ἀσπίδων. El. 36. ἄσκευος ἀσπίδων.

692. κοίλῳ ζυγάστρῳ] '*In a hollow wooden box, chest*, or *coffer.*' It is called ἄγγος above 622. Schol: εἰς ξύλινον σορὸν, τουτέστι κιβωτόν. Gl: θήκη, κιβωτίῳ. Xen. Cyr. VII. p. 109. ἐν ζυγάστροις στήσαντας ἐφ' ἁμαξῶν ἐπισκευάσαι (ἐπισκεπάσαι?). The dative of place (cf. 7), unless the true reading be κοίλῳ 'ν ζυγάστρῳ. Cf. on 564. Arist. Pl. 658. ἀνὴρ γέρων ψυχρᾷ θαλάττῃ (qu. 'ν θαλ.) λούμενος. Lys. 913. Eq. 367.

δῶρον] '*The gift.*' Dependent on ἔχρισα and ἔθηκα.

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εἴσω δ' ἀποστείχουσα φάσμα δέρκομαι
ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
τὸ γὰρ κάταγμα τυγχάνω ῥίψασά πως
[τῆς οἰὸς, ᾧ προὔχριον, ἐς μέσην φλόγα,]
ἀκτῖν' ἐς ἡλιῶτιν· ὡς δ' ἐθάλπετο,

693. ἀποστείχουσα] '*Returning, on my return.*' Cf. Aj. 305. ἀπάξας αὖθις ἐς δόμους πάλιν. So ἀφικνεῖσθαι (v. Seidl. ad Eur. El. 6.).

δέρκομαι φάτιν] φάσμα δέρκομαι Nauck. I think, rightly. Cf. El. 1466. δέδορκα φάσμα.

φάτιν] '*A thing, an object.*' In which sense we sometimes find ἔπος, λόγος, and ῥῆμα used (Aj. 1268. Œd. R. 1144. Œd. C. 443. 1150.). Wunder rightly explains: '*rem de qua dicitur.*' Cf. on 250. Œd. C. 1150. Schol: φάντασμα, φαντασίαν. Who perhaps read φάσιν, which is proposed by Reiske and Musgrave. Cf. on 663. Perhaps θέαν (Tr. 23. El. 1455. Ph. 536. 656.) or τέρας. Or φάσμα (θαῦμα) δέρκομαι.

694. ἄφραστον] '*Unlooked for, unexpected.*' Cf. 1057. ἀφράστῳ τῇδε πέδῃ. El. 1262. ἐπεί σε νῦν ἀφράστως ἄελπτος τ' ἐσεῖδον. Æsch. Suppl. 89. Eur. Hipp. 820. κηλὶς ἄφραστος. Hesych: ἄφραστον . ἀπρονόητον, ὥστε μηδένα νοῆσαι.

ἀξύμβλητον —] '*Inconceivable for a man to understand.*' So 673. θαῦμ' ἀνέλπιστον μαθεῖν. Æsch. Cho. 164. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι. Prom. 720. οὐ γὰρ εὔβατος περᾶν. Arist. Av. 1713. κάλλος οὐ φατὸν λέγειν. Eur. Med. 658. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Above 223. βλέπειν ἐναργῆ. Œd. R. 792. γένος — ἄτλητον — ὁρᾶν. Æsch. Pers. 404. ἐμφανεῖς ἰδεῖν.

ἀξύμβλητον] Lit. '*Respecting which it is impossible to offer any conjecture.*' Arist. Ran. 930. ἃ ξυμβαλεῖν οὐ ῥᾴδιον. Cf. Fr. 350. ἄπλαστον ἀξύμβλητον ἐξεθρεψάμην. Æsch. Prom. 775. ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία.

695. κάταγμα] Properly '*a piece of spun wool*, or *worsted.*' Tim: Κάταγμα . ἐρίου σπάσμα καὶ μήρυμα. Hesych: κατάγματα . μηρύσματα ἐρίου ἢ κατασπάσματα. Eust. p. 1399. κάταγμα τὸ κατειργασμένον ἔριον. Plat. Polit. p. 282 E. των περὶ ξαντικὴν ἔργων μηκυνθέν τε καὶ σχὸν πλάτος λέγομεν εἶναι κάταγμά τι. Arist. Lys. 583—4. From κατάγειν '*to spin.*' Plat. Soph. p. 152 E. ξαίνειν καὶ κατάγειν καὶ κερκίζειν. In Latin '*deducere filum.*' Cf. 690. Valck. ad Ammon. II. 9. Ruhnk. ad Tim. p. 153. Here simply *a piece of wool.*

πως] '*Somehow or other, I know not how, by chance.*' Œd. C. 1157. προσπεσόντα πως.

696. τῆς οἰός] Perhaps for τοῦ ἐρίου. Tib. II. 4. 28. '*et niveam Tyrio murice tingit ovem.*' Qu. τὸν πέπλον ᾧ προὔχριον —. This line is condemned as spurious by Dobr. Wund. (v. Emend. p. 197 f.) Dind. The article τῆς before οἰός is suspicious.

προὔχριον] προὔχρειον (sic) L. So προὐξεφείσω 759. ξυνείημ' 1121.

ἐς μέσην φλόγα] ἐς μέσην χθόνα (!) Hart. Bgk. Schol: ἔρριψα ὑπὸ τόπον καταλαμβανόμενον (καταλαμπόμενον?) ὑπὸ τοῦ ἡλίου. Cf. Œd. R. 1425. φλόγα — ἄνακτος ἡλίου. Seneca Herc. Œt. 726. '*medios in ignes solis et claram facem.*' Also above 685.

697. ἀκτῖν' ἐς ἡλιῶτιν] ἀκτῖνος ἡλιῶτιν Both. Dobr. Qu. ἐς μέσην φλόγα ἀκτῖνά θ' ἡλιῶτιν. Or ᾧ προὔχρισα τὸν πέπλον μέσην | ἀκτῖν' ἐς ἡλιῶτιν.

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ῥεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονὶ,
μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος
ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου.
τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
προὔκειτ', ἀναξέουσι θρομβώδεις ἀφροὶ,
γλαυκῆς ὀπώρας ὥστε πίονος ποτοῦ

ἐθάλπετο] '*Became (began to be) warm.*' Ant. 417. Ph. 38.

698. ῥεῖ πᾶν ἄδηλον] '*It melts entirely out of sight.*' Cf. 240. 678. Eur. Med. 1170. σάρκες δ' ἀπ' ὀστέων, ὥστε πεύκινον δάκρυ, | γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον.

κατέψηκται A. B. vulg. κατέψικται K. L. T. From καταψήχω. Cf. on 678. '*Has crumbled away.*' Cf. Nicand. Ther. 52. ἡ πριόνεσσι τομαίη | κέδρος πουλυόδουσι καταψηχθεῖσα γενείοις (schol: διαιρεθεῖσα — ἢ οἱονεὶ καταπρισθεῖσα). Perhaps κατέψισται (from καταψίω). Lyc. 639. ψίσεται πύρνον γνάθῳ. Anthol. P. IX. 302. ἐψισμένος. Whence ψὶξ, ψιχίον, &c. See Lob. ad Phryn. p. 254.

χθονί] '*On the ground.*' So πέδῳ, γῇ, &c. Hartung reads φλογί, which is also proposed by Bergk.

699. μορφῇ —] '*In shape most resembling (to be compared to).*' Schol: ἐοικὸς πρίσματι ξύλου. Perhaps μορφὴν, as elsewhere φύσιν, ὄψιν, γένος, &c.

ὥστε] ὥσπερ B. Cf. on 118. 530. "So '*adsimulandum ut*' in Plautus", observes Schneid. Meineke objects to ὥστε in the common reading, and conjectures, ὡς εἰ πρίονος | ἐκβρώματ' εἰσβλέψειας ('*quasi si videas*'). Qu. ὡς τὰ πρίονος | ἐκβρώματ' εἰ βλέψειας. Or ὡς εἰ — εἰσβλέψειας. The common reading is evidently faulty.

πρίονος ἐκβρώματ'] In one word παραπρίσματα (Arist. Ran. 881.). Cf. v. πρίσμα *saw-dust* (Theophr. H. Pl. 5, 6, 3.). Fr. 787. πρίονος πληγαί.

700. ἂν βλέψειας A. vulg. ἐμβλέψειας B. V. Ven. ἐκβλέψειας K. L. T. Qu. εἰ βλέψειας.

701. τοιόνδε κεῖται προπετές] '*Thus does it* (the piece of woolen thread) *lie spread out (fallen) on the ground.*' Schol: προπετές. ἐρριμμένον καὶ προσπεσὸν χαμαί. Cf. 976. Eur. Hec. 152. τύμβου προπετῆ παρθένον. Wunder wrongly explains: '*tale erat quod humum dejeceram.*'

ὅθεν] '*From whence, from the part where.*' Herm: "ὅθεν per attractionem positum propter ἐκ γης." For the attraction in ὅθεν προὔκειτο they compare Œd. C. 1127. βῆναι κεῖθεν (?) ὅθενπερ ἥκει. Hom. Od. ν'. 30. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη, and other passages, none of which however are quite parallel. Perhaps ὅθι (Wakef.), or ὅπου.

702. θρομβώδεις ἀφροί] '*Coagulated* (or *clotted*) *lumps of froth.*' Æsch. Cho. 533. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι. Eum. 184. ἐμοῦσα θρόμβους, οὓς ἀφείλκυσας φόνου. S. Luke Ev. XXII. 44. θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Θρόμβος from τρέφειν. Hesych: Θρόμβοι. αἷμα παχὺ πεπηγὸς ὡς βουνοί. Herod. I. 179. θρόμβους ἀσφάλτου. In Latin '*grumus.*' Cf. on 572. 574. Hartung reads θερμώδεις ἀφροί. Wrongly.

703. '*As (they are wont to do) from the rich juice of the ripe grape, when poured on the ground from the vine of Bacchus.*' Schol: τοῦ γλεύκους τοῦ ἀρτίως ἐκπιασθέντος καὶ νέου. μάλιστα δὲ ὁ νέος οἶνος θερμὸς ὤν, εἰ

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χυθέντος ἐς γῆν βακχίας ἀπ' ἀμπέλου.
ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω
ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην.
πόθεν γὰρ ἄν ποτ', ἀντὶ τοῦ, θνήσκων ὁ θὴρ
ἐμοὶ παρέσχ' εὔνοιαν, ἧς ἔθνησχ' ὕπερ;
οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ' ἀποφθίσαι

πέσοι χαμαὶ, ἀφρίζει . γλαυκὴν δὲ ὀπώραν τὸν νέον οἶνον εἶπεν διὰ τὴν λαμπρότητα. Wunder: '*haud secus ac si pinguis liquor uvae maturae* (proprie *caeruleae*, i. e. *nitentis*) *&c.*'

ὀπώρας] '*Fruit of the vine, grape.*' Hesych: Ὀπώρα . τὸ θέρος καὶ τὸ μετόπωρον . κυρίως δὲ ἡ σταφυλή .. καταχρηστικῶς δὲ καὶ ἐπὶ τῶν ἄλλων ἀκροδρύων. Qu. γλυκερᾶς ὀπώρας (Oppian. Cyn. I. 465. γλυκεροστάφυλος).

πίονος ποτοῦ] '*The thick rich juice.*' I. e. γλεύκους. Compare the '*pinguia musta*' of the Romans.

704. χυθέντος] Phil. 714. οἰνοχύτου πώματος.

εἰς the mss. vulg. ἐς Dind.

βακχίας A. sec. m. T. corr. βακχείας A. B. K. L. &c. Cf. on 219. 510. Elmsl. ad Bacch. 308. Soph. Fr. 239. βάκχιος βότρυς. Eur. Œn. Fr. 9. πυκνοῖς δ' ἔβαλλον βακχίου τοξεύμασιν &c. Moschio Fr. inc. VI. 24. εὑρέθη δὲ βακχίου | γλυκεῖα πηγή. Arist. Eccl. 14. βακχίου τε νάματος. Antiphan. Athen. 781 D. βακχίου παλαιγενοῦς.

705. ποῖ γνώμης πέσω;] '*What to think* or *determine.*' Œd. C. 170. ποῖ τις φροντίδος ἔλθῃ; 310. ποῖ φρενῶν ἔλθω; El. 922. οὐκ οἶσθ' — ὅποι γνώμης φέρει. 1174. Aj. 314. Qu. ποῖ γνώμης τραπῶ;

706. ὁρῶ δέ μ' —] Cf. El. 471. δοκῶ με τολμήσειν. Aj. 606. κακὰν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν &c.

707. πόθεν — ἀντὶ τοῦ —;] A double interrogation, ἀντὶ τοῦ being added in further explanation of πόθεν. After ποτ' Nauck marks a comma. Wakefield conj: πόθεν γὰρ ἄν ποτ' ἀντὶ τοῦ θνήσκειν ὁ θὴρ —; Herwerden corrects πόθεν — ἢ ἀντὶ τοῦ. Rightly, I think. For πόθεν ('*wherefore, why*') cf. Dem. p. 749. οὐ μὰ Δί' οὐ Τιμοκράτει χαρίσασθαι βουλόμενοι· πόθεν; Plin. Ep. IV. 14. '*non quia severiores — unde enim? — sed quia timidiores sumus.*'

ἄν — παρέσχ'] '*Would have shown.*' Aj. 119.

ἀντὶ τοῦ;] '*In return for what, wherefore?*'

ὁ θήρ] The Centaurs were called θῆρες, in Aeolic Greek φῆρες. V. Il. α'. 268. (with schol.) Pind. P. III. 8.

708. ἧς — ὕπερ] '*On account of (by reason of) whom,*' not '*in behalf of whom,*' as Wunder explains. Cf. on Œd. R. 164.

ἧς] ἧις L. Perhaps ἧς γ'. Cf. Ph. 600. ὅν γ' (γ' om. Ven.) εἶχον ἤδη —. 663. ὅς γ' ἡλίου τόδ' —. 1247. ἃ γ' ἔλαβες. 1364. οἵ γε —. Œd. R. 853. ὃν γε —.

ὕπερ] Nauck gives ὕπο, from the schol. Wrongly.

709. ἀποφθίσαι] '*To destroy.*' The fut. ἀποφθίσειν (ἀποφθιεῖν) Aj. 1027. The present is always intransitive, Phil. 457. Æsch. Ag. 857. So φθίνειν is intransitive, φθίσω ἔφθισα transitive. In the latter the ῑ is short (Tr. 1043. Œd. R. 202. 1198.). Cf. on Aj. 1027.

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χρῄζων ἔθελγέ μ᾽· ὧν ἐγὼ μεθύστερον. 710
ὅτ᾽ οὐκέτ᾽ ἀρκεῖ, τὴν μάθησιν ἅρνυμαι.
μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι
γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
τὸν γὰρ βαλόντ᾽ ἄτρακτον οἶδα καὶ θεὸν
Χείρωνα πημήναντα, χὤνπερ ἂν θίγῃ 715
φθείροντα πάντα κνώδαλ᾽· ἐκ δὲ τοῦδ᾽ ὅδε

710. ἔθελγέ μ᾽ B. K. L. T. V. Junt. II. ἔθελγεν A. Harl. Ald. '*He deceived me.*' Hesych: ἔθελγεν. ἠπάτα. Hom. Il. φ'. 604. δόλῳ δ᾽ ἄρ᾽ ἔθελγεν Ἀπόλλων (where the Schol. explains in like manner).

ὧν] '*Of which things.*'

μεθύστερον A. B. T. μεθ᾽ ὕστερον K. L.

711. ἀρκεῖ] ἀρκῶ B. '*It avails,*' i. e. the knowledge. Schol: ὠφελεῖ.

ἅρνυμαι] '*I get, obtain.*' Cf. on Œd. R. 1225.

712. ψευσθήσομαι γνώμης] '*I shall be deceived in my opinion, be mistaken.*' Aj. 1382. καί μ᾽ ἔψευσας ἐλπίδος πολύ. Æsch. Pers. 472. ὡς ἄρ᾽ ἔψευσας φρενῶν Πέρσας. 391. γνώμης ἀποσφαλεῖσιν. Eur. Iph. A. 742. ἐλπίδος ἀπεσφάλην.

713. ἐξαποφθερῶ] Æsch. Pers. 464. ἕως ἁπάντων ἐξαπέφθειραν βίον. Where Blomfield overlooks our passage. Compare the compounds ἐξαπολλύναι El. 588. ἐξαπαλλάσσειν El. 1002. ἐξαφορᾶν Œd. C. 1648. ἐξαφαιρεῖσθαι El. 1157. ἐξαφιέναι Tr. 72. ἐξαφίστασθαι Œd. C. 561.

714. '*For I know that the arrow that struck him* (Nessus) *wounded even the God Chiron.*' Which accident is related by Apollod. II. 5. 4. (where see Heyne) and Ovid. Fast. V. 379 f. Wunder suspects the words τὸν γὰρ βαλόντ᾽ ἄτρακτον, because the omission of the object, Nessus, seems unnatural. Qu. τὸν γὰρ βαλόντα σφ᾽ ἰὸν (or οἰστὸν) —. But cf. Phil. 290. ὦ μοι βάλοι | νευροσπαδὴς ἄτρακτος. Eur. Rhes. 312.

καὶ θεόν] '*Even the god.*' Or *even a god.* Chiron was son of Saturn and the Nymphe Philyra, and therefore a demigod (ἥρως, Œd. C. 65.).

715. χ᾽ ὥσπερ ἂν θίγῃ A. K. L. Harl. Ald. Pors. Dobr. χ᾽ ὡσαπερ ἂν θίγῃ B. N. T. Steph. Cant. Br. χ᾽ ὥπερ ἂν θίγῃ Liv. a. χὥσαπερ θίγῃ Wund. (v. Emend. p. 50 f.) χὤνπερ (or χὥνπερ) ἂν θίγῃ Wak. Erf. Sch. Matth. Herm. Dind. Hart. Schn. Bgk. Nck. Weckl. Nauck would gladly see the passage read thus: χὤνπερ ἂν θίγῃ (or τύχῃ) | χρωτὸς διελθὼν ἰὸς αἱματορρόφος, | φθείρει τὰ πάντα κνώδαλ᾽· εἰ δὲ τῇδ᾽ ἔχει, | πῶς οὐκ ὀλεῖ καὶ τόνδε; Gl. A: ὅ τι ἄν. Schol: καὶ ὅσα (ὃς Pors.) ἂν θίγῃ τοῦ Ἡρακλείου βέλους, εἴτε ἄνθρωπος, εἴτε θηρίον, ἀπόλλυται. Wex (ad Ant. p. 112.) after Dœderlein explains ὥσπερ here '*quoquomodo, quacunque ratione*' (sive levi sive gravi vulnere); Hermann '*simulatque.*' [As in Arist. Pac. 24. ὃς μὲν γὰρ, ὥσπερ ἂν χέσῃ τις ἢ κύων, | φαύλως ἐρεῖδει.] Wunder defends χὥσαπερ, supposing an attraction such as we find in Ant. 546. μήδ᾽ ἃ μὴ Θῖγες | ποιοῦ σεαυτῆς. Cf. Eur. Med. 784. κἄνπερ λαβοῦσα κόσμον ἀμφιθῇ χροΐ, | κακῶς ὀλεῖται, πᾶς θ᾽ ὃς ἂν θίγῃ κόρης. | τοιοῖσδε χρίσω φαρμάκοις δωρήματα.

716. φθείρει τὰ πάντα] Read φθείροντα πάντα. Which correction, I find, is proposed also by Fæhse (Sylloge p. 333.) and Wecklein. Musgrave proposed φθεῖραι or φθείρειν (to depend on οἶδα). But πημήναντα precedes.

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σφαγῶν διελθὼν ἰὸς αἱματοῦς μέλας
πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.
καίτοι δέδοκται, κεῖνος εἰ σφαλήσεται,
ταύτῃ σὺν ὁρμῇ κἀμὲ συνθανεῖν ἅμα. 720

κνώδαλ'] '*Animals, beasts.*' Fr. 233. Æsch. Prom. 462. Eur. Suppl. 146. Arist. Lys. 477. &c.

ἐκ δὲ τοῦδ' ὅδε — καὶ τόνδε;] The sense of these words should be this: '*And this dark gory poison, having passed (penetrated) through the wound of this* (Nessus), *how can it fail to destroy also this man* (Hercules)?' But the passage is palpably corrupt, though I have not any certain remedy to offer. The repetition alone of ὅδε three times in one and the same clause, used of three different objects is, notwithstanding Wunder's attempt to explain away the difficulty, open to grave suspicion. Moreover Wunder's explanation of ἐκ τοῦδε σφαγῶν διελθὼν, as equivalent to τοῦδε σφαγῶν διεξελθὼν, is by no means satisfactory. Herwerden (A. C. p. 22.) and Meineke conjecture ἐκ δὲ τοῦδε δὴ —. Perhaps rightly. Qu. ἐκ δὲ θηρὸς αὖ —. Or ἐκ Νέσσου δὲ δὴ —. The pronoun τοῦδε perhaps refers to Nessus. Schol: τοῦ Νέσσου. ἀντὶ τοῦ, διὰ τοῦ Νέσσου. Or rather we should connect ἐκ τοῦδε (τοῦ ἀτρώτου) with ἰὸς, *the venom from this arrow, having penetrated the wound* (of Nessus) *&c.*

717. σφαγῶν] '*Wound*,' lit. '*slaughter.*' Cf. on 573. ἀμφίθρεπτον αἷμα τῶν ἐμῶν σφαγῶν. El. 37. 568. Aj. 919. φυσωντ' ἄνω — μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.

ἰὸς αἱματοῦς μέλας] '*Black gory poison.*' Cf. 572. ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν | σφαγῶν ἐνέγκῃ χερσὶν, ᾗ μελαγχόλου | ἔβαψεν (?) ἰοῦ θρέμμα Λερναίας ὕδρας, &c. 770. φοίνιος | ἐχθρᾶς ἐχίδνης ἰός. Aj. 1412. μέλαν μένος. Œd. R. 1279. μέλας ὄμβρος — αἵματος. Hor. Epod. XVII. 31. '*atro delibutus Hercules | Nessi cruore.*' Stat. Theb. I. 566. '*nigro — veneno.*' For ἰὸς '*poison*,' cf. 771. 833. Eur. Ion. 1015. δρακόντων ἰός. Blomfield (Gl. Pers. 467.) shows that the primary sense of ἰὸς was '*black.*' From ἰὸς (ϝιϝὸς) comes, I doubt not, the Latin '*virus*' (as from ἴον '*viola*,' from ἶς '*vis*,' from ἰξὸς '*viscum*,' from εἶδον '*vidi*,' &c.), and the German '*gift.*'

αἵματος the mss. and vulg. αἱματοῦς Wunder (v. Emend. p. 51 f.). Rightly, I think. Cf. on Œd. R. 1279.

μέλας] μιγὰς (i. e. '*mixed with*') Weckl.

718. καὶ τόνδε] '*Also him?*' Hercules. Qu. 'μὸν ἄνδρα.

δόξῃ — ἐμῇ K. L. M. T. δόξει — ἐμοὶ A. B. Junt. II. Steph. Ald. Qu. δόξαν γοῦν ἐμήν. '*In my opinion at least*,' as τὴν ἐμὴν γνώμην, κατά γε τὴν ἐμὴν, &c. Or thus: πῶς οὐκ ὀλεῖ κἀμὸν πόσιν; δόξαν γ' ἐμήν (or δόξῃ γ' ἐμῇ). In the next line κεῖνος is used of Hercules. Burges (Præf. Tro. p. XXVI.) conjectures: καὶ τόνδ'; ὀλεῖ δόξῃ γ' ἐμῇ. Erf: καὶ τόνδ'; ἔδοξε γοῦν ἐμοί. Supply ὀλεῖ.

γοῦν] γοῦν (over γ) L.

719. εἰ σφαλήσεται] '*If he shall fall, suffer.*' Qu. εἴ τι πείσεται.

720. ταύτῃ σὺν ὁρμῇ] '*With (in) this attempt.*' Schol: τούτῳ τῷ (qu. τῷ αὐτῷ) τρόπῳ, τουτέστι διὰ τοῦ πέπλου. Wunder reads ταύτῃ σὺν ἀκμῇ, '*hoc ipso momento.*' Wrongly.

ταύτῃ the mss. vulg. Herm. Ap. Dind. Wund. Schn. Bgk. ταὐτῇ Steph. Br. Erf. Sch. Hart. Nauck. Cf. Aj. 496 f.

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ζῆν γὰρ κακῶς κλύουσαν οὐκ ἀνασχετὸν,
ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

ΧΟΡΟΣ.

ταρβεῖν μὲν ἔργα δείν' ἀναγκαίως ἔχει,
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

ΔΗΙΑΝΕΙΡΑ.

οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν
οὐδ' ἐλπὶς, ἥτις καὶ θράσος τι προξενεῖ.

ΧΟΡΟΣ.

ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξ ἑκουσίας

ὁρμῇ B. M. N. T. and (supr. γ a m. pr.) L. ὀργῇ A. K. Harl. Ald. and lemm. Schol. L. ἀκμῇ Wunder (v. Emend. p. 52 f.). The same confusion between ὁρμὴ and ὀργὴ occurs in El. 1510. Æsch. Sept. 675. Theogn. 213. Hesiod. Op. 302. and elsewhere. Cf. Blomf. ad Ag. 208. Cf. Phil. 237. τίς προσήγαγε (σε) χρεία; τίς ὁρμή; El. 1510. τῇ νῦν ὁρμῇ τελεωθέν. Ant. 135. μαινομένᾳ ξὺν ὁρμᾷ. Xen. An. III. 2. 9. πάντες μιᾷ ὁρμῇ προσεκύνησαν.

721. Cf. 582 f. Aj. 479 f.

κακῶς κλύουσαν] I. e. κακοδοξοῦσαν (Schol.), '*with a bad reputation*'. Eur. Alc. 982. κακῶς κλύοντι καὶ κακῶς πεπραγότι. Suppl. 882. κακῶς κλύουσα διὰ κυβερνήτην κακόν. Nauck conj: κακῶς κλύουσιν.

722. προτιμᾷ] '*Cares, is anxious.*' Nauck conj: ὅστις — κακός.

723. ἀναγκαίως ἔχει] Arist. Pac. 334. Vesp. 261.

724. '*But it is not right to judge of an expectation before the event.*' Schol: οὐ χρὴ δὲ πρὸ τῆς ἐκβάσεως αἱρεῖσθαι τὰ δεινά. Brunck: '*sed ante exitum spes abjicienda non est*'. Or the construction may perhaps be: '*but it is not right that expectation should judge before the event*'. For οὐ Wakefield reads αὖ, but he suspects some verb, in the sense of ἀποβάλλειν or προϊέναι, should be substituted for κρίνειν. Qu. τὴν δ' — τῆς τύχης προϊέναι, '*but it is not right to abandon one's hope for the result*'. For this middle sense of ἐλπὶς cf. on 111.

τῆς τύχης — πάρος] Œd. C. 418. πάρος τοὐμοῦ πόθου. Aj. 73.

726. ἥτις καὶ — προξενεῖ] Read — προξενῇ, or rather ἥτις κἂν — προξενοῖ.

θράσος] '*Ground of confidence*'. Cf. El. 404. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι; 479. ὕπεστί μοι θράσος. Eur. Hec. 370. οὔτ' ἐλπίδος — ὁρῶ | θάρσος. 469. οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία. Thuc. II. 40. III. 12. VI. 68. So καρδία and κραδία (Æsch. Pr. 880. Eur. Med. 421.), &c. The distinction attempted to be established between θάρσος in a good sense, and θράσος in a bad, is not always observed. So τόλμα, like the Latin '*audacia*' and '*audere*', is used in either sense indifferently.

προξενεῖ] '*Ministers, supplies, affords*'. Schol: παρέχει. Cf. Œd. R. 1483. Œd. C. 465. I read προξενοῖ.

727. ἀλλ' ἀμφὶ τοῖς —] '*But in the case of those who err unwillingly one's anger is moderate*'. Schol: τοῖς ἀκουσίως σφαλεῖσιν ἡ ἐπαγομένη

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ὀργὴ πέπειρος, ἧς σὲ τυγχάνειν πρέπει.

ΔΗΙΑΝΕΙΡΑ.

τοιαῦτα τἂν λέξειεν οὐχ ὅ του κακοῦ
κοινωνὸς, ἀλλ' ᾧ μηδέν ἐστ' οἴκοις βαρύ. 730

ὀργή ἐστι πραεῖα, ἧς σε δίκαιον τυγχάνειν παρὰ τοῦ Ἡρακλέους. Cf. Fr. 582. ἄκων ἁμαρτὼν οὔτις ἀνθρώπων κακός. Thuc. III. 40. ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον.

ἀμφὶ τοῖς —] Œd. R. 155. Aj. 340. Œd. C. 493.

μὴ 'ξ ἑκουσίας] '*Not willingly*'. Cf. on 395. ἐκ ταχείας. Ant. 994. δι' ὀρθῆς. Thuc. VIII. 27. καθ' ἑκουσίαν, ἢ πάνυ γε ἀνάγκῃ. Abresch. Dilue. p. 751. Lob. ad Phryn. p. 4. So διὰ κενῆς, &c.

728. πέπειρα] '*Softened, mitigated*'. Schol: πεπεμμένη καὶ πραεῖα καὶ συγγνωστή. Æsch. Eum. 70. ἐχθροῖσι τοῖς σοῖς οὐ γεννήσομαι πέπων. Fr. 244. ἀνὴρ δ' ἐκεῖνος ἦν πεπαίτερος μόρων. Œd. C. 437. ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων. Musgr. ad Œd. C. 450. Blomf. Gl. Agam. 1336. *Πέπειρα* is formed from πέπων, as πίειρα (766) from πίων, according to Draco 79, 20. Chœrob. 220, 18. In a somewhat similar manner *Διομήδεια* is irregularly formed from *Διομήδης* (Arist. Eccl. 1021.). Cf. Arist. Eccl. 896. οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔνεστιν, ἀλλ' ἐν ταῖς πεπείροις (πεπείραις R.). Anacreon Fr. 87. καὶ πέπειρα γίγνομαι (πέπειρος ἐγενόμην Bergk). Hippocr. Acut. 390. πέπειρος νόσος. The same form πέπειρος occurs in Plut. Lyc. 15. Lyc. et Num. 4.

πέπειρα, τῆς] Qu. πέπειρος (or πέπειρ' ἐσθ'), ἧς —. For σε read σέ.

729. τοιαῦτα δ' ἂν (τοιαῦτ' ἂν K.) the mss. vulg. τοιαῦτά γ' ἂν Wak. I would read τοιαῦτα τἂν —. (El. 984. τοιαῦτά τοι —. Fr. 26. τοιαῦτά τοι — λέγω.) Or τοιαῦτ' ἂν εὖ λέξειεν —. For the δὲ in the common reading, if correct, cf. Œd. R. 379. Reisig. ad Œd. C. 585. Matth. Gr. §. 616. Schol: ὁ μὴ δυστυχῶν τοιαῦτα ἂν εἴποι. Translate: '*Such consolation may suggest — not he who is a participator in the wrong deed* (as I am), *but he who has no weight on his conscience* (as yourselves)'. So Terent. Andr. II. 1. 9. '*Facile omnes, cum valemus, recta consilia ægrotis damus:* | *tu, si hic sis, aliter sentias*'.

ὁ τοῦ κακοῦ κοινωνός] '*He who is a participator of the wrong deed, (of what is wrong)*'. Wunder understands it differently, '*non qui malo afficiatur*', as is Hercules, whose feelings and language Deianira apprehends will be very different from those of the Chorus. And this explanation seems supported by the Schol., ὁ μὴ δυστυχῶν τοιαῦτα ἂν εἴποι. But the following remark of the Chorus seems to favour rather the other interpretation. Read ὅ του κακοῦ κοινωνὸς '*a participator in any wrong*', as in this case Deianira.

730. ᾧ μηδέν ἐστ' οἴκοι βαρύ] '*He who has no burden at home (no weight on his conscience)*'. Schol: ὁ μὴ δυστυχῶν. Wunder: '*qui ipse nulla calamitate prematur*'.

ἐστ' A. B. T. ἐστιν K. L.

οἴκοις the mss. Br. οἴκοι Wak. Erf. Herm. Wund. Dind. Hart. Schn. Bergk. Nauck. Rightly. Cf. Œd. C. 759. 352. Œd. R. 1123. Arist. Pac. 522. πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον, | ὅτῳ προσείπω σ'; οὐ γὰρ εἶχον οἴκοθεν. Wakefield compares Il. ω'. 239. οὔ νυ καὶ ὑμῖν | οἴκοι

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ΧΟΡΟΣ.

σιγᾶν ἂν ἁρμόζοι σε τὸν πλείω λόγον,
εἰ μή τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστὴρ πατρὸς ὃς πρὶν ὤχετο.

ΥΛΛΟΣ.

ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἓν εἱλόμην,
ἢ μηκέτ' εἶναι ξῶσαν, ἢ σεσωσμένην 735

ἔνεστι γόος; Eur. Fr. Inc. 136. τὴν σωτηρίαν | οἴκοι παρ' αὐτῶν σχόντες. Otherwise, as he justly observes, the poet would have added the preposition, ἐν οἴκοις. Instances of the omission of prepositions before nouns are common enough (v. Apitz' note), but οἴκοις for ἐν οἴκοις is very unusual. We say in like manner, '*at home*'. Compare also ἔνδοθεν below 1021. Hence οἰκεῖος '*of one's own, domestic*'. El. 215. οἰκείας εἰς ἄτας.

731—2. A similar caution is expressed in that amusing dialogue in Theocr. XV. 11. μὴ λέγε τὸν τεὸν ἄνδρα, φίλα, Δίνωνα τοιαῦτα, | τῷ μικκῷ παρεόντος· ὄρη, γύναι, ὡς ποθορῇ τυ.

731. ἂν A. B. L. ἄρ' Harl. γὰρ Ven. om. K.

ἁρμόζοι] ἁρμόζει Harl. ἁρμόζω B. On the intransitive use of this verb cf. Ant. 1318. El. 1293. Schol: πρέποι.

τὸν πλείω λόγον] '*Further remark*'. Phil. 576. μή νύν μ' ἔρῃ τὰ πλείονα. Œd. C. 36. Arist. Ran. 160. ἀτὰρ οὐ καθέξω ταῦτα τὸν πλείω χρόνον. Thuc. IV. 117. ἐς τὸν πλείω χρόνον. Eur. Med. 606.

χρόνον (γρ. λόγον L. a m. ant.) the mss. Ald. λόγον v. l. ap. Schol. Cant. Wak. Musgr. Herm. Dind. Nauck &c. The same confusion is found in Œd. C. 620. Æsch. Pers. 713. πάντα γὰρ, Δαρεῖ', ἀκούσει μῦθον ἐν βραχεῖ λόγῳ (χρόνῳ al.). Prom. 900. ταῦτα δεῖ μακροῦ λόγου (χρόνου al.) | εἰπεῖν. So σιγᾶν λόγους Eur. Ion. 406.

732. εἰ μή τι λέξεις —] '*Unless you intend to say anything &c.*' Herm. and Hart: κοὐ μή τι λέξεις —. Wrongly.

733. μαστὴρ πατρός] '*In search of his father*'. Œd. C. 456. Κρέοντα πεμπόντων ἐμοῦ μαστῆρα. Eur. Bacch. 985. Carcin. ap. Diod. Sic. V. 5. πόθῳ δὲ μητέρ' ἠφανισμένης κόρης | μαστῆρ' ἐπελθεῖν πᾶσαν ἐν κύκλῳ χθόνα. Lyc. Cass. 1023.

παιδὶ τῷ σαυτῆς] So 1048. ἄκοιτις ἡ Διός.

734. ὡς ἂν ἐκ τριῶν σ' ἓν εἱλόμην—] '*How I could have chosen (wished) that one of three things had befallen you, either &c.*' With σ' we may, for convenience sake, suppose an ellipse of παθεῖν. For the elliptical character of the sentence cf. Phil. 310. Arist. Ran. 1368. εἶπερ γε δεῖ καὶ τοῦτό με (sc. ποιῆσαι), | ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην. Isocr. Or. XV. §. 211. δυοῖν θάτερον, ἢ μεταπείσομεν τὰς γνώμας αὐτῶν, ἢ &c. Apitz misunderstands the construction. Wunder also without reason finds fault with the situation of σε here. Qu. ὡς ἂν ἓν τριῶν σ' ἐβουλόμην. For the expression τριῶν ἓν cf. Fr. 224. τῶν τριῶν μίαν λαβεῖν. 755. λύσω γὰρ, εἰ καὶ τῶν τριῶν ἓν οἴσομαι. Thuc. I. 122. III. 40. Pind. Ol. I. 97 (with schol.). Suid. v. τῶν τριῶν ἕν.

735. εἶναι ξῶσαν] So Phil. 412. οὐκ ἦν ἔτι ζῶν. Œd. R. 1045.

σεσωσμένην] I. e. ξῶσαν '*if alive*'. Cf. 626.

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ἄλλου κεκλῆσθαι μητέρ', ἢ λῴους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί ποθεν.

ΔΗΙΑΝΕΙΡΑ.

τί δ' ἐστὶν, ὦ παῖ, πρός γ' ἐμοῦ 'ξειργασμένον;

ΥΛΛΟΣ.

τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. 740

ΔΗΙΑΝΕΙΡΑ.

οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;

736. ἄλλου κεκλῆσθαι μητέρ'] Cf. 1205. ἄλλου γενοῦ του μηδ' ἐμὸς κληθῇς ἔτι. El. 366.

κεκλῆσθαι] '*Wert called, wert*'. Fr. 107. καταρκεῖ τοῦδε κεκλῆσθαι πατρός. Eur. Phœn. 10. ἐγὼ δὲ παῖς μὲν κλῄζομαι *Μενοικέως*. Hipp. 2. El. 368. 903. Iph. A. 464. Æsch. Pers. 246. Monk ad Hipp. 2. Il. β'. 260. μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, | εἰ μὴ &c. ξ'. 268. δώσω ὀπυιέμεναι καὶ σὴν κεκλῆσθαι ἄκοιτιν.

μητέρ', ἢ A. B. Harl. Ald. μητέρα 'ς ἢ (sic) L. μητέρα σ', ἢ K. T.

λῴους φρένας — ἀμείψασθαι] Cf. Ph. 1079. χοὔτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι | λῴω τιν' ἡμῖν (read ἢ νῦν). Œd. R. 1038. λῷον φρονεῖ. Ant. 1090. τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει (τρέφει?).

737. ἀμείψασθαι] '*Would get in exchange*'. Æsch. Sept. 304. ποῖον δ' ἀμείψεσθε γαίας πέδον | τᾶσδ' ἄρειον —; Suppl. 232. Plat. Apol. 37 D. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. So in Latin '*mutare*.' Hor. Od. II. 16. 18. '*Quid terras alio calentes | sole mutamus?*' I. 17. 1.

738. τί δ'] τί δῆτ' B.

στυγούμενον the mss. vulg. Schol: λυπηρὸν καὶ μίσους ἄξιον. Schneid: '*Quid est a me ortum, quod odio isto tuo dignum sit?*' Wunder supplies thus: '*quid factum a me est?*' Qu. 'ξειργασμένον (745.), or πεπραγμένον, or στυγνὸν φανέν. Or πρὸς δὲ τί στυγεῖς ἐμέ; The common reading is surely not right. Dindorf also suspects it.

739. τὸν δ' ἐμὸν λέγω] Λέγω, if correct, is inconvenient, if not superfluous. Cf. Œd. C. 322. παῖδα σὴν, ἐμὴν δ' — ὄμαιμον. 1275. In both cases μὲν is understood in the former clause. Wakefield notices the anomaly of the construction, and suggests either τὸν δ' ἐμὸν, γύναι, | πατέρα, or rather τόν γ' ἐμὸν λέγω | πατέρα. Erf: τὸν ἄνδρα τὸν σὸν ἴσθι τόνδ', ἐμὸν λέγω | πατέρα. Qu. τὸν δ' ἐμὸν δόλῳ —. Or thus: τὸν ἄνδρα, μῆτερ, τὸν σὸν ἴσθι, τὸν δ' ἐμὸν | πατέρα. Or τὸν ἄνδρα τὸν σὸν, μῆτερ, ἴσθι, —. Or τὸν ἄνδρα τὸν σὸν εὖ κάτισθι, τὸν δ' ἐμόν | πατέρα. Λέγω is sometimes put alone, at others has δὲ annexed. V. Lob. ad Aj. 570.

740. τῇδ' ἐν ἡμέρᾳ] Perh. τῇδε θἡμέρᾳ. Cf. on Œd. C. 1612.

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ΥΛΛΟΣ.

ὃν οὐχ οἷόν τε μὴ οὐ τελεσθῆναι· τὸ γὰρ
φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν;

ΔΗΙΑΝΕΙΡΑ.

πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῄς; 745

ΥΛΛΟΣ.

αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν

742. ὅν] Qu. ὅν γ'.

οὐχ οἷόν τε] Sc. ἐστί. A very common ellipse. Cf. Ph. 925. ἀλλ' οὐχ οἷόν τε.

τὸ γὰρ φανθὲν —;] '*For what has once been done (produced) &c.*' Œd. R. 525. τοῦ πρὸς δ' ἐφάνθη; Schol: τὸ ἅπαξ πραχθὲν καὶ ἐπὶ πέρας ἐλθὸν πῶς ἄν τις μὴ γενέσθαι ποιήσειεν; For the sentiment cf. Aj. 377 f. Hom. Il. ι'. 249. οὐδέ τι μῆχαρ | ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρεῖν. Pindar (quoted by Schol.) Ol. II. 17. τῶν δὲ πεπραγμένων ἀποίητον οὐδ' ἂν χρόνος ὁ πάντων πατὴρ δύναιτο θέμεναι ἔργων τέλος. Agatho Fr. 5. μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται | ἀγένητα ποιεῖν ἅσσ' (ὁπόσ'?) ἂν ᾖ πεπραγμένα. Plat. Prot. p. 324 B. οὐ γὰρ ἂν τό γε πραχθὲν ἀγένητον θείη. Legg. II. 943 A. Dem. p. 476. τὰ ἔργα τὰ πραχθέντ' ἔστιν, ἐπειδήπερ ἅπαξ ἐπράχθη. p. 30. p. 1439. p. 1449. Plut. Consol. ad Apoll. p. 115 A. τὸ μὲν γὰρ γεγενημένον οὐδὲ θεῷ δυνατόν ἐστι ποιεῖν ἀγένητον. Plin. Paneg. XL. '*At in præteritum subvenire ne dii quidem possunt.*' Hor. Od. III. 29. 45 f. (Conversely p. 1471. τὰ γὰρ μὴ γενόμενα οὐκ ἔστι ποιῆσαι γεγενῆσθαι.)

743. φανθέν] κρανθὲν Nauck. Who compares Eur. Ion. 77. τὸ κρανθὲν ὡς ἂν ἐκμάθω. Or. 1203. But cf. Œd. R. 525. Œd. C. 721.

δύναιτ' ἀγένητον K. L. δύναιτ' ἀγέννητον A. B. T. Harl. vulg. Wund. Hart. δύναιτ' ἂν ἀγένητον from Suid. v. οἶμοι Porson (Adv. p. 175.). Herm. Schn. Dind. Nauck. δύναιτ' ἂν ἀγέννητον (!) Bgk. — ἄκραντον conj. Nauck. The Schol. seems to have read ἀγένητον. Ἀγέννητος occurs Œd. C. 973. Tr. 61. So αὐτογέννητος Ant. 864. κοιμήματά τ' αὐτογέννητ' (al. αὐτογέννητ'). See Wund. Advers. in Phil. p. 34 f.

ποιεῖν A. B. ποεῖν K. L. M. Cf. on Aj. 1356.

744. τοῦ παρ' —;] So Œd. R. 525. τοῦ πρὸς δ' ἐφάνθη —;

745. Suspected by Nauck. Weckl.

ἄζηλον] '*Unenviable.*' Cf. 284.

746 f. Eur. Iph. T. 901. τάδ' εἶδον αὐτὴ κοὐ κλύουσ' ἀπαγγελῶ. Æsch. Pers. 266. καὶ μὴν παρών γε κοὐ λόγους ἄλλων κλύων | φράσαιμ' ἄν. Eur. Med. 628. εἴδομεν, οὐκ ἐξ ἑτέρων μύθων ἔχομεν φράσασθαι. Suppl. 684. λεύσσων δὲ ταῦτα κοὐ κλύων. Her. 848. Callim. H. Del. 179. ἴδωσι δὲ πίονα καρπὸν | γείτονος αἰθομένοιο, καὶ οὐκ ἔτι μοῦνον ἀκούῃ. Job XIX. 27. ἃ ὁ ὀφθαλμός μου ἑώρακε, καὶ οὐκ ἄλλος. Plaut. Bacch. III. 3. 65. '*Quin ego quum peribat vidi, non ex audito arguo.*'

746. αὐτὸς — πατρός] πατρὸς — αὐτὸς Nauck. Dind. Wrongly.

ἐν ὄμμασιν — δεδορκώς] '*Having seen with my own eyes.*' Cf. 241. ὧν ὁρᾷς ἐν ὄμμασιν. Ant. 764. τοὐμὸν — κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν.

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πατρὸς δεδορκὼς κοὐ κατὰ γλῶσσαν κλύων.

ΔΗΙΑΝΕΙΡΑ.

ποῦ δ' ἐμπελάζεις τἀνδρὶ καὶ παρίστασαι;

ΥΛΛΟΣ.

εἰ χρὴ μαθεῖν σε, πάντα δὴ φαίνειν χρεών.
ὅθ' εἷρπε κλεινὴν Εὐρύτου πέρσας πόλιν,
νίκης ἄγων τροπαῖα κἀκροθίνια,
ἀκτή τις ἀμφίκλυστος Εὐβοίας ἄκρον
Κήναιόν ἐστιν, ἔνθα πατρῴῳ Διὶ

Hom. Il. α'. 587. ἐν ὀφθαλμοῖσι ἴδωμαι. γ'. 306. For this sense of ἐν cf. on Phil. 60.

ὄμμασιν K. L. T. ὄμμασι A. B.

747. The position of πατρὸς is rather singular, but not untenable.

κοὐ B. K. L. (in marg. a m. rec.) M. Br. &c. καὶ L. vulg. Cf. on 1046. Eur. Iph. T. 901. τάδ' εἶδον αὐτὴ καὶ (κοὐ L. Dind.) κλύουσ' ἀπαγγελῶ. Wakefield on the whole prefers the old reading.

κοὐ κατὰ γλῶσσαν] '*And not (merely) by word of mouth*' from others. Cf. 281. Ant. 961. Aj. 1263. Qu. κοὐκ ἀπὸ γλώσσης. As ἀπὸ μνήμης, &c.

748. ἐμπελάζεις] ἐμπελάζηις L. (corr. —εις pr. m.) ἐμπελάζῃ Bergk. Cf. 17. πρὶν τῆσδε κοίτης (κοίταις?) ἐμπελασθῆναι. Qu. ποῦ δὴ πελάζεις —.

τἀνδρὶ A. K. L. T. ἀνδρὶ B. Should we not write rather τὠνδρὶ or τῳὐνδρί? Cf. Œd. R. 1113. 1136 &c.

749. εἰ χρὴ μαθεῖν σε] '*If you must needs learn.*' Cf. Œd. R. 958. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς. Plat. Parm. 126 C. ἀλλ', εἰ δεῖ, ἴωμεν παρ' αὐτόν. Phædr. 234 E. εἰ γὰρ δεῖ, συγχωρητέον. Bergk and Nauck would correct εἰ χρῆς μαθεῖν σύ. Cf. on Aj. 1373.

δὴ] δ' εἰ Harl.

750. Wakefield wrongly takes ὅθ' to be for ὅθι.

751. τρόπαια A. B. K. L. T. vulg. Herm. Wund. τροπαῖα Dind. Bgk. Nauck.

ἀκροθίνια] I. q. ἀπαρχὰς (λαφύρων) 173.

752. ἀκτή τις —] Cf. 237. Ant. 966. Eur. Hipp. 1198. ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν, | ἀκτή τίς ἐστι &c. Iph. T. 261 f. 1449 f. Hom. Il. β'. 811. λ'. 722. ν'. 32. Od. γ'. 293. δ'. 354. 844. η'. 244 &c. Also Æsch. Fr. 24. Εὐβοῖδα καμπὴν ἀμφὶ Κηναίου Διὸς | ἀκτήν. Above 74.

ἀμφίκλυστος] I. q. περίῤῥυτος (Ph. 1. 239.).

Εὐβοίας ἄκρον] Herod. VI. 100. ἐς τὰ ἄκρα τῆς Εὐβοίης. Hom. Od. γ'. 278. Σούνιον — ἄκρον Ἀθηνέων.

753. Κήναιόν A. B. T. Κηναῖόν K. L. Cf. 237. 993. Æsch. Fr. 24. Εὐβοῖδα καμπὴν ἀμφὶ Κηναίου Διὸς (238) | ἀκτήν, κατ' αὐτὸν τύμβον ἀθλίου Λίχα. Hom. H. Ap. 219. Κηναίου τ' ἐπέβης νανσικλείτης Εὐβοίης. Strab. X. 444. Liv. 36, 20. Plin. IV. 12. Ptol. Geogr. p. 87.

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βωμοὺς ὁρίζει τεμενίαν τε φυλλάδα·
οὗ νιν τὰ πρῶτ' εἰσεῖδον ἄσμενος πόθῳ.
μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
κῆρυξ ἀπ' οἴκων ἵκετ' οἰκεῖος Λίχας
τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·
ὃν κεῖνος ἐνδὺς, ὡς σὺ προὐξεφίεσο,
ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων
λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
ἑκατὸν προσῆγε συμμιγῆ βοσκήματα.
καὶ πρῶτα μὲν δείλαιος ἵλεῳ φρενὶ

πατρῴῳ Διί] Æsch. Fr. 146. οἷς ἐν Ἰδαίῳ πάγῳ | Διὸς πατρῴου βωμός ἐστιν. Arist. Nub. 1468. Plat. Euthyd. 302. Ζεὺς δ' ἡμῖν πατρῷος μὲν οὐ καλεῖται, ἑρκεῖος δὲ καὶ φράτριος. Lob. Aglaoph. p. 771.

754. ὁρίζει] '*Is marking out, setting out.*' Hesych: ὁρίζει, ἵστησιν. Cf. on 237. ἔνθ' ὁρίζεται | βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.

τεμενίαν τε φυλλάδα] '*And a sacred wooded inclosure* or *grove.*' I. q. ἄλσος, τέμενος (Œd. C. 136.). Schol: τὸν ἀπὸ τῶν τεμενῶν στέφανον· ἢ τέμενος πολύφυλλον. The latter interpretation is right. Hesych: Τεμένη. ναοὶ, ἄλση, ἢ τὰ ἀφωρισμένα κατὰ τιμὴν χωρία. Cf. on 238. τέλη τ' ἔγκαρπα. Œd. C. 676. τὰν ἄβατον θεοῦ φυλλάδα μυριόκαρπον. 136. Hom. Il. ν'. 185. ἦ νύ τί τοι Τρῶες τέμενος τάμον, ὄφρα νέμηαι. Herod. III. 142. Διὸς Ἐλευθερίου βωμὸν ἱδρύσατο, καὶ τέμενος περὶ αὐτὸν οὖρισε. Athen. XIII. 595. φάσκων ἱερὸν καὶ τέμενος ἱδρύσασθαι.

755. ἐσεῖδον A. B. L. vulg. ἐσίδον K. εἰσεῖδον Dind.

ἄσμενος πόθῳ] '*With delight, owing to the desire I had* (to see him).' Cf. on 176. Wakefield conj: ἄσμενον ποθῶν. Nauck conj: ἄσμενος μολών.

756. πολυθύτους — σφαγάς] '*A sacrifice in which many victims are slain.*' Cf. on 357. Wunder compares Eur. Her. 777. πολύθυτος τιμά.

πολυθύτους B. K. L. πολυθέτους A. Harl.

757. κῆρυξ B. K. L. Dind. κήρυξ A. T. vulg.

ἵκετ' A. B. T. Ald. ἧκετ' K. L.

οἰκεῖος] '*A domestic, of the household.*' Compare οἰκέτης.

758. θανάσιμον] '*Deadly, fatal.*' Œd. R. 560. Aj. 1033.

759. προὐξεφίεσο] προὐξεφείεσο L. '*Previously, enjoined.*' Cf. 681. προὐδιδάξατο. A singular compound. A similar one προὐξεπίσταμαι occurs in Æsch. Prom. 101. 701. Ἐξεφίεμαι occurs in Aj. 795.

760. ἐντελεῖς] '*Perfect, free from blemish,*' and so fit for sacrifice. Hom. Il. ά. 315. ἕρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας. Blomfield (Gl. Ag. 104.) would write here ἑκτελεῖς.

ἔχων] Qu. ἄγων. Cf. προσῆγε 762.

761. τὰ πάνθ' ὁμοῦ ἑκατόν] '*In all a hundred.*' Cf. Dem. p. 390. ὁμοῦ πεντήκονθ' ὅλας (ἡμέρας καθήμεθα). Auctor de Invent. I. 9. 12. '*Relinquitur ergo ut omnia tria genera sint causarum.*' Cf. on Œd. R. 752. πέντ' ἦσαν οἱ ξύμπαντες. Herod. II. 158. ἑκκαίδεκα ἔτεα τὰ πάντα ἄρξας. III. 66. βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ ἔτεα. I. 214.

762. συμμιγῆ βοσκήματα] Aj. 53. σύμμικτα — βουκόλων φρουρήματα.

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κόσμῳ τε χαίρων καὶ στολῇ κατηύχετο
ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο
φλὸξ αἱματηρὰ κἀπὸ πιείρας δρυὸς,
ἱδρὼς ἀνῄει χρωτὶ καὶ προσπτύσσεται

764. κόσμῳ τε — καὶ στολῇ] '*In the ornament and dress*,' i. e. in the ornamental dress, στολῇ κοσμίᾳ, by hendiadys. (Mitchell quotes I. Tim. II. 9. ἐν καταστολῇ κοσμίῳ.) Cf. Eur. Alc. 162. ἐσθῆτα κόσμον τ'. 1069. ἐσθῆτι καὶ κόσμῳ.

κατηύχετο] κατεύχετο Erf. κατήρχετο ('*sacra auspicatus est*') Mein. (coll. Arist. Av. 960. Monk ad Alc. 74.) Nauck. V. Elmsl. Præf. Œd. R. p. IX. Cf. on 610. '*He offered up vows, addressed his vows.*' Wakefield supplies κατὰ σοῦ ('*bona tibi precatus est*'), with Schol: ὁ Ἡρακλῆς ἱλαρᾷ τῇ φρενὶ κατεύξατό σου, χαίρων ἐπὶ τῷ πέπλῳ. Ovid. Met. IX. 159. '*Thura dabat primis et verba precantia flammis.*'

765 f. The sufferings and death of Hercules are described by Ovid Met. IX. 134–272. and Seneca in his Hercules Œtæus. Apollod. II. 7. 9. ἐνδὺς δὲ Ἡρακλῆς ἔθυεν. ὡς δὲ, θερμανθέντος τοῦ χιτῶνος, ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα ἔσηπε, &c. Ovid Met. IX. 161. '*Incaluit vis illa mali resolutaque flammis | Herculeos abiit late diffusa per artus.*' Hor. Epod. III. 17. '*nec munus humeris efficacis Hercules | inarsit æstuosius.*' XVII. 30. '*O mare et terra, ardeo | quantum neque atro delibutus Hercules | Nessi cruore &c.*' A statue of Hercules τοῦ καταπονουμένου τῷ τῆς Δηανείρας χιτῶνι existed at Corinth, as Strabo (VIII. p. 381.) relates from Polybius.

765. Schol: ὅτε δὲ ἀπὸ τῶν θυμάτων καὶ τῶν ξύλων ἡ φλὸξ ἀνεκαίετο, τότε ἱδρὼς ἀνῄει περὶ τὸ σῶμα αὐτοῦ.

ὅπως] '*When, as.*' So in Latin '*ut.*'

ὀργίων] '*Sacrifices.*' Ant. 1013. Æsch. Sept. 164. Herod. V. 61. Δήμητρος ἱρόν τε καὶ ὄργια.

ἐδαίετο] '*Began to burn* or *blaze.*' Eur. Tro. 825. ἃ δέ σε γεινάμενα πυρὶ δαίεται. Arist. Lys. 1284. Βάκχιος ὄμμασι δαίεται ('*flagrat oculis*'). Qu. ἐκαίετο (schol: ἀνεκαίετο), or ἐφήπτετο. The gen. ὀργίων depends on φλόξ. Or it may be the gen. of place (schol: ἀπὸ τῶν θυμάτων).

766. αἱματηρά] Ant. 123. Schol: ὅτι ἐκ τοῦ αἵματος τῶν ἱερείων συνίσταται. Cf. Ant. 123. πευκάενθ' Ἥφαιστον. Translate: '*the flame from the blood* (flesh of the victims) *and from the oily wood.*' So Aj. 1004. ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς. 481 f.

ἀπὸ πιείρας δρυός] Schol: ἀπὸ λιπαροῦ ξύλου· δρῦν γὰρ λέγει πᾶν δένδρον. We should have expected rather ἐλαίας, but possibly δρυὸς may be put for any tree whatever.

πιείρας] Feminine of πίων, as πέπειρα of πέπων (728). Hom. Il. σ'. 541. πίειραν ἄρουραν. 342. πιείρας — πόλεις. τ'. 180. δαιτὶ πιείρῃ. Od, β'. 327. τ'. 173. ψ'. 311. Pind. N. I. 21. πίειραν Σικελίαν. Theocr. 18. 29. πιείρᾳ — ἀρούρᾳ. This form occurs no where else in the Tragedians. Herwerden conjectures πισσήρους (coll. Æsch. Cho. 266.).

767. ἀνῄει A. (supr. ι) K. T. Junt. II. Br. &c. ἀνήει Harl. ἂν ἦει L. ἀνίει Elmsl. ad Œd. C. 1605. The variations arose from the writing ἀνήιει, Gl. T: ἀνήρχετο. Qu. ἀναζεῖ, or ἀναρρεῖ, or ἀπορρεῖ.

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πλευραισιν ἀρτίκολλος, ὡς ἐκ τέκτονος,
χιτὼν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων
ἀδαγμὸς ἀντίσπαστος· εἶτα φοίνιος

ἀνῆει χρωτί] '*Poured forth on his skin.*' From the heat of the flame. Schol: τότε ἱδρὼς ἀνῆει περὶ τὸ σῶμα αὐτοῦ. Ovid Met. IX. 173. '*Caeruleusque fluit toto de corpore sudor.*' Χρωτὶ is the dative of place: cf. on Œd. C. 313. and below 789. The preposition omitted, as in 692. 915. 950 &c.

προσπτύσσεται πλευραῖσιν] Ant. 1237. παρθένῳ προσπτύσσεται. Qu. προσμάσσεται —. Cf. 1053. πλευραῖσι γὰρ προσμαχθὲν &c. Or προστήκεται —. (Cf. 833. πλευρᾷ προστακέντος ἰοῦ. 836.) Προσπτύσσομαι elsewhere in Soph. governs an accusative. Cf. on Ant. 1237. Valck. ad Phœn. 1667.

προσπτύσσετο the mss. προσπτύσσεται Musgr. Vauv. Pors. ad Med. 1138. Dind. &c. The imperfect would be προσεπτύσσετο. Cf. on 796.

768. ἀρτίκολλος] '*Closely glued, firmly attached.*' Schol: καλῶς συγκεκολλημένος. Hesych: ἀρτίκολλα. ἡρμοσμένα. Cf. Æsch. Ch. 580. νῦν οὖν σὺ μὲν φύλασσε τἀν οἴκῳ καλῶς, | ὅπως ἂν ἀρτίκολλα συμβαίνῃ τάδε. Sept. 373. εἰς ἀρτίκολλον ('*at the precise juncture*'). And συγκόλλως Cho. 542. Suppl. 310. Pind. Fr. 280. ποτίκολλον ἅτε ξύλον ξύλῳ. Blomf. Gloss. Sept. 369. Compare also ἀρτίχριστος 687. and ἀμφίκολλος (Plat. com. Mein. II. 628. κλίνην ἀμφίκολλον πυξίνην). Schol: ὡς ὑπὸ τέκτονος καλῶς συγκεκολλημένος. τὸ δὲ ἑξῆς· καὶ προσκολλητὸς ὁ χιτὼν κατὰ πᾶν μέρος, ὡς ἂν ξύλῳ νεαρὰ κόλλη (κόλλα Br.) ὑπὸ τέκτονος προσείη χρισθεῖσα. Whence Bergk suspects a line has fallen out here.

ὥστε τέκτονος] '*As if by a joiner.*' Schol: ὡς ὑπὸ τέκτονος καλῶς συγκεκολλημένος. For ὥστε '*as it were*' cf. Tr. 367. ὥστε δούλην. 530. Ant. 1084. ὥστε τοξότης. 1033. Col. 343. ὥστε παρθένοι. Fr. 421. ἴσον μετρῶν ὀφθαλμὸν, ὥστε τέκτονος | παρὰ στάθμην ἰόντος ὀρθοῦται κανών. Æsch. Eum. 578. οὔ τι θουρίοις | τόξοις ἐκηβόλοισιν ὥστ' Ἀμαζόνος. Eur. Hipp. 1222. ἕλκει δὲ (ἡνίας), κώπην ὥστε ναυβάτης ἀνήρ. Dobree proposes to stop thus: — πλευραῖσιν, ἀρτίκολλος —, '*quasi a fabro recens fuisset adglutinata.*' Hermann understands τέκτονος of a '*sculptor* or *statuary*,' as in Eur. Alc. 349, "i. e. ut vestis, quam statuarius exprimit cum corpore ipso cohærentem." Such veiled statues are to be seen at Naples and elsewhere in Italy. Ἀρτίκολλός τινος, as προσήγορός τινος, &c. But qu. ὡς ἐκ τέκτονος (so also Herwerden), or ὥστ' ἐκ —, or ὡσεὶ 'κ τέκτονος. Cf. on 943. Musgrave, I find, proposes ὥστ' ἐκ τέκτονος. Hartung gives ὥσπερ εἰκόνος.

769. ἦλθε] '*There came, set in, happened.*' Œd. R. 681. δόκησις ἀγνὼς λόγων ἦλθε. But, as it is not clear how the gen. ὀστέων is to be construed, I would suggest instead ἧπτο δ' ὀστέων —. Cf. 778. — πνευμόνων ἀνθήψατο. 1009. Or ᾐξε. Cf. 1082. σπασμὸς ἀρτίως ὅδ' αὖ | διῆξε πλευρῶν. Or perhaps some imperfect should be restored, to agree with ἀνῆει and ἐδαίνυτο. Wakefield inserts in a parenthesis the words ἦλθε — ἀντίπαστος.

770. ἀδαγμὸς the mss. and Schol. ἀδαγμὸς Br. Herm. Dind. Nck. &c. Pierson ad Mœr. p. 39. shows that the Attic form of the word is ἀδαγμός. Mœris l. l. Ἀδαγμὸς, ἀδάξασθαι, Ἀττικῶς. κνησμὸς, κνήσασθαι, Ἑλληνικῶς. Hesych: Ἀδαγμός· κνησμός. Phot. p. 7, 21: Ἀδαγμός· ὀδαξη-

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ἐχθρᾶς ἐχίδνης ἰὸς ὡς ἐδαίνυτο,
ἐνταῦθα δὴ 'βόησε τὸν δυσδαίμονα
Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον.

σμός, ὅπερ ἐστὶ κνησμός. οὕτως Σοφοκλῆς. (No doubt referring to this passage. Bekk. Anecd. p. 342, 22.) This form however is hardly found in the remains of ancient writers that have come down to us. Xen. Conv. p. 884. ταῦτ' ἄρα, ἔφη, ἐγὼ ὥσπερ ὑπὸ θηρίου τινὸς δεδηγμένος τόν τε ὦμον — ὤδαξον καὶ ἐν τῇ καρδίᾳ ὥσπερ κνῆσμά τι ἐδόκουν ἔχειν. Soph. Fr. 708. καρδίαν ὠδαγμένος. Hesych. corr: 'Ωδάγμην· ἐκνησάμην. Similarly we find ἀδαξᾶν and ὀδαξᾶν, ἀδαξησμὸς and ὀδαξησμὸς, ἀσταφὶς and ὀσταφίς. Phot: 'Αδαξῆσαι· τὸ κνῆσαι. οὐκ ἐν τῷ ὃ ὀδαξῆσαι. καὶ ἀδαχεῖν, τὸ κνήθειν. "'Αδαχεῖ γὰρ αὐτοῦ τὸν ἄχορ' ἐκλέγει τ' ἀεί." 'Αριστοφάνης ἐν 'Ολκάσιν (Fr. 360.). Poll. II. 110. ὀδαξιστικός (scr. -ηστικός). Hesych: 'Ηδαξήσατο· ἐκνήσατο. Schol: κνησμός· δήξασθαι (l. ὀδάξ.) γὰρ τὸ κνήσασθαι.

ἀντίσπαστος] '*Drawing, convulsive*,' in an active sense (cf. on Œd. R. 969.). Schol: ἴσος σπασμῷ, ἢ μετὰ σπασμοῦ. Gl: ἀποσπῶν ἀπ' ἐκείνου τὰς σάρκας. Wakefield connects ἀντίσπαστος ὀστέων, '*in contrarium vellens ossa*.' Amplified by Ovid Met. IX. 166. '*letiferam conatur scindere vestem:* | *qua trahitur, trahit illa cutem* (ἀντίσπαστος)*; fœdumque relatu,* | *aut hæret membris, frustra tentata revelli,* | *aut laceros artus et grandia detegit ossa*.' Stat. Theb. XI. 254. '*Qualis ubi implicitum Tirynthius ossibus ignem* | *sensit, et Œteas membris accedere vestes*; | *vota incepta tamen libataque thura ferebat,* | *durus adhuc patiensque mali; mox grande coactus* | *ingemuit, victorque furit per viscera Nessus*.'

φοινίας the mss. Ap. Herm. Wund. Dind. Schn. φοίνιος Pierson ad Mœr. p. 41. Br. Erf. Sch. Matth. Hart. Cf. 717. ἰὸς αἱματοῦς μέλας. 573.

771. ὡς vulg. Br. Apitz. Wund. ὥς Wak. Dind. Herm. Hart. Schn. Bgk. Nauck. The common reading is εἶτα φοινίας | ἐχθρᾶς ἐχίδνης ἰὸς ὡς ἐδαίνυτο, | ἐνταῦθα δὴ —. As Hyllus could not be aware that the tunic was smeared with the Hydra's poison (v. 934.), Wakefield alters the stopping thus: εἶτα, φοινίας — ἰὸς ὥς, ἐδαίνυτο. | ἐνταῦθα δὴ —. I. e. '*And then as it were the gory venom of the hateful viper began to prey upon him*.' Unless indeed the subject of ἐδαίνυτο be χιτὼν (769). Is this an oversight of our Poet, or an interpolation? The common reading in other respects appears the more natural. Cf. 36. νῦν δ' ἡνίκ' — ἔφυ, | ἐνταῦθα δὴ &c.

ἰός] '*Poison*.' Cf. 717. 833. Qu. Cal. IX. 384. ἰοῦ ἀπὸ στυγνοῖο, τὸν οἱ ἀπομόρξατ' ὀδοῦσι | λυγρὸς ὄφις. Schol: ὡς κατήσθιεν αὐτὸν ὁ ἰός. Script. Arg: ὡς δὲ θερμανθέντος τοῦ χιτῶνος ὁ ἰὸς της ὕδρας ἠσθίετο, τὸν μὲν Λίχαν κατέβαλεν &c.

ἐδαίνυτο] '*Began to devour, to prey upon*.' Schol: κατήσθιεν αὐτόν. Cf. 1088. δαίνυται γὰρ αὖ πάλιν. Eur. Med. 1185. πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα, | λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.

772. ἐνταῦδα δή] κἀνταῦθα δὴ Harl.

βόησε the mss. vulg. 'βόησε Br. &c.

773. τοῦ σοῦ κακοῦ] τούτου κακοῦ conj. Wakefield. Perhaps rightly.

774. ποίαις — μηχαναῖς] '*With what evil design*.' Ἐβόησε, upon which this depends, has a pregnant signification here, '*he called and enquired of Lichas*.'

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ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης
δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.
κἀκεῖνος ὡς ἤκουσε καὶ διώδυνος
σπαραγμὸς αὐτοῦ πλευμόνων ἀνθήψατο,
μάρψας ποδός νιν, ἄρθρον ᾗ λυγίζεται,
ῥίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν·
κόμης δὲ μεστὸν μυελὸν ἐκραίνει μέσου

ἐνέγκοι K. L. M. T. Dind. &c. ἐνέγκαι A. Ald. Br. ἐνέγκαις B. ἐνέγκας Harl. ἐνέγκοις Ven. Ἐνέγκοι occurs Fr. 105.

775. τὸ σὸν μόνης δώρημ'] Nouns possessive are often found thus joined with pronouns and participles, seldom with nouns adjective or substantive. Cf. Phil. 1126. τἀν ἐμὰν μελέου τροφάν. Œd. C. 344. τἀμὰ δυστήνου κακά. Cic. Philipp. II. §. 111. 'tuum hominis simplicis pectus vidimus.' Liv. VII. 40. 'quod meum factum dictumque consulis.' Cf. 1249. τὸ σὸν | θεοῖσι δεικνὺς ἔργον. Qu. σὸν ὂν μόνης δώρημ'. Schol: εἶπεν ὅτι αὐτῷ προσήγαγε τὸν πέπλον, ὥσπερ ἔσταλται ὑπὸ σοῦ, οἷον, οὐδὲν ἀφ' ἑαυτοῦ πανουργήσας. After ἔλεξεν Wunder supplies from the preceding context ἐνεγκεῖν. So also Schn. Dind. V. schol. Brunck supplies εἶναι.

776. ἔλεξεν] Qu. ἔλεξ' ὃν, or ὃν εἶπεν. Cf. on 775.

ὥσπερ ἦν ἐσταλμένον] 'Just as it had been sent (to him by you).' See Schol.

777. διώδυνος] 'Agonizing.'

778. πλευμόνων ἀνθήψατο] Cf. Fr. 678, 7. ἐντήκεται (ἀνθάπτεται?) γὰρ πνευμόνων ὅσοις ἔνι | ψυχή (sc. Κύπρις). Arist. Ran. 474. πνευμόνων τ' ἀνθάψεται | Ταρτησσία μύραινα. Æsch. Pers. 703. ἀλλ' ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθάπτεται (vulg. ἀνθίσταται). Eur. Hel. 960. ἃ — σῆς μάλιστα καρδίας ἀνθάψεται. Med. 1360. τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην. 54. φρενῶν ἀνθάπτεται. Below 1009. ἥπταί μου (νόσος).

πνευμόνων B. K. L. N. T. Ven. πλευμόνων A. M. Harl. Ald. Dind. Cf. on 567. Arist. Ran. 473. Blomf. ad Pers. 709.

779. μάρψας ποδός νιν] 'Having seized him by the foot.' Reiske conj: μάρψας νιν, ἄρθρον ᾗ π. λ. Cf. Eur. Cycl. 400. τὸν δ' αὖ τένοντος ἁρπάσας ἄκρου ποδὸς &c.

ποδός] ποδῶν Ven.

λυγίζεται] 'Bends, turns.' Schol: ἁρμόζεται, κάμπτεται, συστρέφεται. Schol: εἴρηται δὲ ἀπὸ τῶν λύγων. εὐέλικτον γὰρ τὸ φυτὸν, νέον ὄν. Ὅμηρος (Il. λ'. 105)· "δίδη μόσχοισι λύγοισιν."

780. ῥίπτεῖ the mss. Athen. II. 65 F. (who has ῥίπτοῦντα) vulg. Dind. Wund. Schn. ῥίπτει Elmsl. Herm. Hart. Nck. Cf. on 790. Aj. 239. Æschylus mentions this burial-place of Lichas Fr. 24. Εὐβοΐδα κάμπτων ἀμφὶ Κηναίου Διὸς | ἀκτὴν, κατ' αὐτὸν τύμβον ἀθλίου Λίχα. Also a poet in Etym. M. 417, 12. ἄχι Λίχα μέγα σᾶμα. Cf. Ovid. Met. IX. 226 f.

781—2. These two lines are condemned as spurious by Meineke. See his Symb. crit. ad Ant. p. 42.

781. κόμης δὲ λευκὸν μυελὸν ἐκραίνει μέσου (μέσον Ven.) | κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ the mss. and Athen. II. p. 65 F. and Eust. p. 976, 8. and p. 1193, 10. Schol: διὰ δὲ τῆς κόμης τὸν ἐγκέφαλον ἐκραίνει κατὰ

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κρατὸς διαρραγέντος αἵματός θ' ὁμοῦ
ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεώς.

τὸ μέσον της κεφαλῆς διασχισθείσης· ὅ ἐστι, διαιρεθείσης τῆς κεφαλῆς διὰ τῆς κόμης ἀνεπέμπετο ὁ ἐγκέφαλος σὺν τῷ αἵματι. Wakefield with reason finds fault with the expression κρατὸς διασπαρέντος, and indeed with the entire passage, which he well calls '*locus vexatissimus*'; though afterwards he acquiesces in the common reading, coll. Virg. Æn. X. 415. Wunder also suspects the common reading. The passage is most undoubtedly corrupt. Heath conj: κρατὸς δὲ λευκὸν μυελὸν ἐκραίνει μέσου | κόμης διασπαρέντος αἵματός θ' ὁμοῦ. Brunck: κρατὸς δὲ λευκὸν μυελὸν ἐκραίνει μέσον, | διασπαρέντος αἵματος κόμης θ' ὁμοῦ. Bothe: κόρσης δὲ — λευκὸν μυελὸν. (And so also conj. Bergk.) Hart: κρατὸς δὲ —. For κόμης Nauck proposes to read κορσης, and for διασπαρέντος διαρραγέντος. Qu. κόμης δὲ μεστὸν μυελὸν ἐκραίνει μέσου | κρατὸς διαρραγέντος αἵματός θ' ὁμοῦ. (Which simple correction at once renders the construction of the passage easy, and the sense intelligible.) Or κρατὸς δὲ μεστὸν μυελὸν ἐκραίνει μέσου | διαρραγέντος αἵματος κόμης θ' ὁμοῦ. Or — διασπαρέντος αἵματος κόμαις ὁμοῦ. Or perhaps κρατὸς δὲ λευκὸν μυελὸν ἐκραίνει μέσου | διαρραγέντος αἵμασιν κόμαις θ' ὁμοῦ. The Schol. explains κόμης by διὰ κόμης. For the general sense of the passage cf. Hom. Od. 9, 459. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη | θεινομένου ῥαίνοιτο πρὸς οὔδεϊ, &c. Eur. Cycl. 400. τὸν δ' αὖ τένοντος ἁρπάσας ἄκρου ποδὸς, | παίων πρὸς ὀξὺν ὄννυχα πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. Phœn. 1217. ἐκ δὲ κλιμάκων | ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη, | κόμαι μὲν εἰς Ὄλυμπον, αἷμα δ' εἰς χθόνα. Thes. Fr. I. κάρα τε γάρ σου συγχεῶ κόμαις ὁμοῦ, | ῥανῶ τε πεδόσ' ἐγκέφαλον, ὀμμάτων δ' ἄπο | αἱμοσταγῆ πρηστῆρε ῥεύσονται (αἱμοσταγεῖς πρηστῆρες ὕσονται Herm.) κάτω. Tro. 1173. Hom. Il. ρ'. 297. ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς· αἱματόεις. Virg. Æn. X. 415. '*saxo ferit ora Thoantis | ossaque dispersit cerebro permixta cruento.*'

λευκὸν μυελόν] I. e. ἐγκέφαλον, as Athenæus explains. In Homer the first syllable in μυελὸς is lengthened, Il. υ'. 482. Od. β'. 290. υ'. 108. According to Coray, the modern Greeks still call the brain μύαλος. Compare the French '*moelle.*' The usual term for it ἐγκέφαλος is really an adjective, μυελὸς being understood.

782. διασπαρέντος the mss. vulg. διασπασθέντος conj. Wak. Qu. διαρραγέντος (as proposed also by Nauck and Herw.), or διασχισθέντος. The Scholiast explains by διασχισθείσης, διαιρεθείσης. With which cf. Hesych: διασπάσαι. διαιρεῖν, διασχίσαι. Id: διεσπάσθησαν. διεσχίσθησαν. Dindorf observes that διαρραγέντος would have been more appropriate, but he thinks that Soph. preferred διασπαρέντος because of the following αἵματος (?). Διασπαρέντος might be predicated of the brain or blood, or of both; not of the head itself. Cf. Ant. 1010. χολαὶ διεσπείροντο.

αἵματός θ' ὁμοῦ] αἱμά τ' ὄμβριον conj. Herw., coll. Œd. R. 1276 sq. αἱμά τ' ὄρθιον (!) Weckl. αἱματορρύτου Schn. αἱματοσταγοῦς Graff.

783. ἀνευφώνησεν A. B. K. T. &c. Ald. Turn. ἄνευ φωνῆς ἐν L. ἀνεφώνησεν N. ἀνευφήμησεν (from Hesych.) Br. Vauv. Apitz. Dind. II. Hart. Sch. Bgk. ἀνηυφήμησεν Dind. III. Hesych: ἀνευφημήσει. ἀνοι-

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τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου
κοὐδεὶς ἐτόλμα τἀνδρὸς ἀντίον μολεῖν. 785
ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,
Λοκρῶν τ' ὄρειοι πρῶνες Εὐβοίης τ' ἄκρα.

μώξει, κατὰ ἀντίφρασιν. Σοφ. Τραχ. (And this line is thus quoted by Schol. on Eur. Tro. 573.) Id: εὐφήμοις γόοις. δυσφήμοις, κατὰ ἀντίφρασιν. Lex. Seguer. p. 399, 14: Ἀνευφήμησεν. ἀντὶ τοῦ ἐθρήνησεν. And so explains Schol: κατὰ τὸ ἐναντίον, ἀντὶ τοῦ ἐστέναξε (cf. on 178.). Heind. ad Plat. Phædr. p. 15. Ἀνευφρεῖν occurs also in Eur. Or. 1335. ἐπ' ἀξίοισι τἄρ' ἀνευφημεῖ (schol: δυσφημεῖ) δόμος. Ælian. V. H. XII. 1. ἡ δὲ Ἀσπασία — ἀνευφημήσασα — θεοὺς πάντας ἐκάλει Ἑλληνίους. Porphyr. de abstin. II. 31. εἰ — ἀνευφημήσαιμεν κατὰ τὸν Ἐμπεδοκλέα, λέγοντες, &c. Plat. Phæd. 60 A. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν. Philostr. p. 738. οἰμωγὴ τῆς Θέτιδος διεφοίτα τὸν στρατὸν ἀνευφημούσης τε καὶ τὸν υἱὸν βοώσης. (Which passage closely resembles the present one.) Ælian. V. H. XII. 1. ἀνευφημήσασα δὲ θεοὺς πάντας ἐκάλει &c. Æsch. Fr. 38. εὐφήμοις γόοις. Qu. ἐπευφήμησεν. Ἐπευφημεῖν occurs Hom. Il. 1, 22. ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί. Eur. Iph. A. 1468.

784. διαπεπραγμένου] Schol: ἀννσθέντος, ὅ ἐστι πεφονευμένου. Æsch. Cho. 867. 1002. Pers. 254. 509. Eur. Hel. 864. 1193. Ion. 353. Blomf. Gl. Pers. 265. Compare ἐπεξεργάζεσθαι Ant. 1288. and the Latin '*interficere.*

786. ἐσπᾶτο] '*He was drawn, bent, contracted.*' Eur. Bacch. 32. 36.

πεδόνδε] πέδον τε conj. Mein. Πεδόσε occurs Eur. Bacch. 137. 600. πεδόθεν Tro. 98.

787. βοῶν, ἰύζων the mss. λάσκων, ἰύζων Diog. Laert. X. 137. Wakef. Dobr. Aristoph. p. 100. Cf. Phil. 11. βοῶν, στενάζων (ἰύζων F.). 752. ἰυγὴν καὶ στόνον — ποιεῖς. Æsch. Suppl. 873. ἴυζε καὶ λάκαζε καὶ κάλει θεούς. 875. ἴυζε καὶ βόα πικρότερ' ἀχέων. Pers. 285. ἴυζ' ἄποτμον βοάν. Hom. Il. ρ'. 67. πολλὰ μάλ' ἰύζουσιν. Od. ο'. 162. οἱ δ' ἰύζοντες ἕποντο. Blomf. Gl. Pers. 285. 981. Ἰύζειν from ἰού, as ὀτοτύζειν from ὀτοτοῖ, οἰμώζειν from οἴμοι, &c. For the asyndeton cf. Aj. 60. Phil. 11. &c. The words of Diogenes are: ἵνα καὶ ὁ Ἡρακλῆς καταβιβρωσκόμενος ὑπὸ τοῦ χιτῶνος βοᾷ (βοᾷ Wakef.) δάκνων, ἰύζων· ἀμφὶ δ' ἔστενον (sic) πέτραι | Λοκρῶν τ' ὄρειοι πρῶνες Εὐβοίας τ' ἄκρα (sic).

ἐκτύπουν] ἔστενον is read in Diog. L. X. 137. Which reading Wunder (see his Emend. p. 55 f.) adopts as more poetical. Cf. Aj. 675. στένοντα πόντον. Ant. 592. στόνῳ βρέμουσιν ἀντιπλῆγες ἀκταί. Phil. 1460. στόνον ἀντίτυπον (of the mountain echo). 693. Eur. Herc. 816. πόντος κύμασι στένων λάβρως. Æsch. Prom. 712. ἁλιστόνοις — ῥαχίαισιν. (Compare ἀλίκτυπος.) Translate: '*resounded.*'

For πέτραι qu. πέραν, '*across the water.*'

788. Λοκρῶν the mss. Dind. Λοκρῶν τ' Diog. l. c. Pors. Dobr. Wund. Hart. (I. e. '*both the mountainous promontories of the Locri, and the heights of Eubœa.* Put in apposition with πέτραι.) Perhaps — πέτραι | Λοκρῶν

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ἐπεὶ δ' ἀπεῖπε, πολλὰ μὲν τάλας χθονὶ
ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν,
τὸ δυσπάρευνον λέκτρον ἐνδατούμενος
σοῦ τῆς ταλαίνης καὶ τὸν Οἰνέως γάμον,
οἷον κατακτήσαιτο λυμαντὴν βίου,
τότ' ἐκ προσέδρου λιγνύος διάστροφον

ὄρειοι, πρῶνες Εὐβοίας τ' ἄκροι. Cf. Il. β'. 528. Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίας.

πρῶνες] Eur. Cycl. 116. ἔρημοι πρῶνες ἀνθρώπων. The Ionic or Jonic form is πρώων. Hom. Il. π'. 299. πρώονες ἄκροι.

ἄκραι] ἄκρα Diog. Wund. Hart. Herod. IV. 100. τὰ ἄκρα τῆς Εὐβοίης. On these heights, which were on the East side of the island, see Valck. ad Herod. VI. 100.

789. ἀπεῖπε] '*Had become exhausted*'. Schol: ἀπειρήκει πρὸς τὰς ὀδύνας. Eur. Med. 460. ὅμως δὲ κἀκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις | ἥκω—. Hipp. 1354. Andr. 87. Hec. 942. Or. 91. Isocr. p. 217. μόνους αὐτοὺς ὥσπερ τοὺς θεοὺς οὐκ ἀπαγορεύομεν θεραπεύοντες.

πολλὰ μὲν — πολλὰ δ' —] Herod. II. 174. πολλὰ μὲν δὴ καὶ ἁλίσκετο, — πολλὰ δὲ καὶ ἀποφεύγεσκε.

χθονί] '*On the ground*'. Cf. 767. 915. El. 747. τοῦ δὲ πίπτοντος πέδῳ. Œd. R. 1266. γῇ ἔκειτο.

790. ῥίπτων (sic) A. B. K. L. T. Cf. on 780.

οἰμωγῇ βοῶν] So 783. ἀνευφήμησεν οἰμωγῇ.

791. δυσπάρευνον] The same almost as δύσλεκτρον, ἄλεκτρον, '*inauspicious*'. So πνοαὶ δύσπνοοι Ant. 588. πόνοι δύσπονοι 1276. &c. Cf. Æsch. Sept. 1006. πῆμα πατρὶ πάρευνον.

λέκτρον] λέχος Ven. The same confusion Œd. R. 976. &c.

ἐνδατούμενος] '*Reviling, reproaching*' (lit. cutting up). Schol: σφοδρῶς λοιδορούμενος · ἐνδατεῖσθαι γὰρ τὸ σφοδρῶς ἐσθίειν. Another Schol: νῦν σφόδρα κακῶς λέγων, δυσφημῶν, συνεχῶς μεμφόμενος, ἐπαρώμενος. Æsch. Fr. 266. ἐνδατεῖσθαι τὰς ἐμὰς εὐπαιδίας. Eur. Herc. 217. λόγους ὀνειδιστῆρας (λόγοις ὀνειδιστῆρσιν?) ἐνδατούμενος. Lycophr. 155. χόνδρον ἐνδατούμενος. Blomf. Gl. Sept. 575. Cf. on Œd. R. 205. So in Latin, '*maledictis differre, discerpere, proscindere, &c.*' And we say '*to cut up a person*'. A various reading ἐμματούμενος (i. q. μασώμενος) is mentioned in Schol.

792. τὸν Οἰνέως γάμον] '*His alliance by marriage with Œneus*'. Or '*the alliance proposed by Œneus*'. I. q. κῆδος. Lat. '*affinitatem*'. V. Elmsl. ad Med. 581. Musgrave proposes δόμον. The line is suspected by Nck.

793. οἷον] Herod. I. 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα αὐτῶν, οἷον τέκνων ἐκύρησε. Hom. Il. ε'. 758. ξ'. 166. ξ'. 95. Æsch. Prom. 944. &c.

κατακτήσαιτο] Schol: πλεονάζει ἡ κατά· καὶ ἔστι κτήσαιτο, ἀντὶ τοῦ ἔσχεν. This compound occurs also Aj. 768. 1256. Perhaps τότε κτήσαιτο. Supply αὐτόν.

λυμαντήν] Cf. Aj. 573. ὁ λυμεὼν ἐμός.

794. ἐκ τῆς προσέδρου λιγνύος] '*From the mist that had settled over him* or *it*.' Schol: τῆς παρακειμένης καὶ περικεχυμένης αὐτὸν φλογώ-

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ὀφθαλμὸν ἆρας εἶδέ μ' ἐν πολλῷ στρατῷ
δακρυρροοῦντα, καί με προσβλέψας καλεῖ,
Ὦ παῖ, πρόσελθε, μὴ φύγῃς τοὐμὸν κακόν,
μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοὶ,
ἀλλ' ἆρον ἔξω, καὶ μάλιστα μέν με θὲς
ἐνταῦθ' ὅπου με μή τις ὄψεται βροτῶν·
εἰ δ' ὄκνον ἴσχεις, ἀλλά μ' ἔκ γε τῆσδε γῆς
πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.

δους νόσου. Gl: *τῆς κεχυμένης τοῖς ὄμμασι λιγνύος.* — *λιγνυν δὲ τὴν περικεχυμένην τοῖς ὀφθαλμοῖς αὐτοῦ ἀχλὺν λέγει ἀπὸ τῆς νόσου.* Gl: *προσέδρου. ἐπιπολαζούσης.* Cf. Œd. R. 1313. *ἰὼ σκότου νέφος ἐμὸν ἀπότροπον ἐπιπλόμενον. Λιγνὺς* usually means '*smoke* or *soot*', sometimes also '*a flame.*' Hesych: *λιγνύς . φλόξ.* Schol. in Nicand. Alex. 52. *λιγνὺς δέ ἐστι κυρίως τὸ καπνῶδες τοῦ πυρός· νῦν δὲ αὐτὴ ἡ φλόξ.* Blomf. Gl. Sept. 490. Cf. Ant. 1127. Æsch. Sept. 490. *λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν.*

διάστροφον] '*Distorted.*' Aj. 447. *ὄμμα καὶ φρένες διάστροφοι.* Æsch. Prom. 694. *φρένες διάστροφοι.* Eur. Bacch. 1111. *ἡ δ' ἀφρὸν ἐξιεῖσα καὶ διαστρόφους | κόρας ἑλίσσουσ'* &c. 1165. *ἐν διαστρόφοις ὄσσοις.* Herc. 868. *διαστρόφους ἑλίσσει — κόρας.*

795. *στρατῷ*] '*People, multitude,*' i. q. *πλήθει.* Ammon. p. 130. Cf. El. 749. Æsch. Eum. 536. 539. 653. 732. And on Ant. 8.

796. *κάλει* the mss. Ald. vulg. *καλεῖ* Steph. Br. &c.

798. *θανόντι*] *θανόντα* B.

799. *ἆρον*] *ἄιρον* L. and *ἄρας* (supr. *ι*) 795.

μάλιστα μέν] '*Above all, if possible.*' Phil. 617. 1285. Ant. 327.

μέθες the mss. vulg. Herm. Wund. *με θὲς* Wak. Pors. Hart. Schn. Bergk. Dind. Nauck. Cf. 1254. *με θῇς* (*μεθεῖς* L. pr.) also 803. *ἐν μέσῳ σκάφει θέντες σφε.* 1254. Aj. 1110. Phil. 473. *Μέθες* would mean *let go.* We must understand *με* after *ἆρον.* Unless indeed we read *αἶρέ μ'* for *ἆρον*, which however would ill accord with *θές.*

801—2. Bergk thinks these two lines belong to the second edition of this play.

801. *οἶκτον* is the common reading, for which Wakefield rightly corrects *ὄκνον* '*hesitation.*' *Εἰ δ' ὄκνον ἴσχεις* answers to *μάλιστα μὲν* &c. (801).

ἀλλὰ — γε] '*At least.*' Œd. C. 237. Hercules wishes at least to be removed from Eubœa before his death, that he may not afford matter of ridicule to the Œchalians, as the Schol. rightly observes.

γε] *τε* K. Qu. *ἀλλά μ' ἐκ τῆσδε χθονός.*

802. *μηδ' αὐτοῦ θάνω*] '*Nor let me die here.*' Cf. on Œd. C. 174. *μὴ δῆτ' ἀδικηθῶ.* Eur. Herc. 1399. *ἀλλ' αἷμα μὴ σοῖς ἐξομόρξωμαι πέπλοις.* Her. 560. *μὴ τρέσῃς μιάσματος | τοὐμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.* Hom. Il. *α'*. 26. *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω* ('*do not let me catch you &c.*'). *φ'*. 475. *μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω | εὐχομένου.* Elmsl. ad Heracl. 559. ad Œd. C. 174. Matth. Gr. §. 516, 1.

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τοσαῦτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει
θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις
βρυχώμενον σπασμοῖσι. καί νιν αὐτίκα
ἢ ζῶντ' ἔτ' ὄψεσθ' ἢ τεθνηκότ' ἀρτίως.
τοιαῦτα, μῆτερ, πατρὶ βουλεύσασ' ἐμῷ
καὶ δρῶσ' ἐλήφθης· ὧν σε ποίνιμος Δίκη
τίσαιτ' Ἐρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·

803. τοσαῦτ' ἐπισκήψαντος] Sc. αὐτοῦ. We should have exspected rather, as Wunder observes, ἐπισκήψαντα, because of the following σφε; but such changes are occasionally met with. So in Act. Apost, XIX. 30. τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. Qu. ἐπισκήψαντα δὴ 'ν μέσῳ στρατῷ —.

806. ἢ ζῶντ' ἐσόψεσθ'] ἢ ζῶντ' ἔτ' ὄψεσθ' conj. Mein. Rightly.

808. ἐλήφθης] Arist. Thesm. 667. ἦν γὰρ ληφθῇ δράσας ἀνόσια.

ὧν] 'For which things.' Herod. IV. 118. τίσασθαι τῆς πρόσθε δουλοσύνης βουλόμενος (ἡμέας).

ποίνιμος] 'Avenging.' Schol: ἡ τιμωρὸς, ἡ ποινὴν ἀπαιτοῦσα. Blomf. Gl. Agam. 395. Formed as ἄλκιμος, κάρπιμος, λόγχιμος, κάλλιμος &c. Aj. 843. ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες. El. 210.

Δίκη — Ἐρινύς τ'] Cf. Aj. 1390. τοίγαρ σφ' — μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη | κακοὺς κακῶς φθείρειαν. Eur. Med. 1386. ἀλλά σ' Ἐρινὺς ὀλέσειε τέκνων | φονία τε Δίκη. Æsch. Ag. 1432. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην | Ἄτην (Ἄτην θ'?) Ἐρινύν θ'.

809. Ἐρινύς] Ἐρινὺς A. B. K. L. T. On the orthography of this word see Blomf. Gl. Prom. 53.

εἰ θέμις δ' (δ' om. B. Ven.) ἐπεύχομαι the mss. Ald. vulg. εἰ θέμις δ', ἐπεύχομαι Herm. Dind. Schn. εἰ θέμις γ' ἐπεύχομαι (or εἰ θέμις γ', ἐπ.) Wak. Musgr. Br. Erf. εἰ θέμις δὴ 'πεύχομαι Heath. εἰ θεμίστ' ἐπεύχομαι Wund. (v. Emend. v. 56 f.) Hart. (Cf. Hesych: θεμιστά· ἔννομα, νόμιμα.) εἰ θέμις δῆστ', εὔχομαι conj. Bergk. εἰ θέμις κατεύχομαι conj. Dind. III. (coll. Ed. R. 246.). The following θέμις δ' clearly shows that θέμις is required also in this clause; as in Fr. 678. εἴ μοι θέμις· θέμις δὲ τἀληθῆ λέγειν. This therefore disposes of Wunder's correction εἰ θεμίστ' ἐπεύχομαι. Nor will εἰ θέμις γ' ἐπεύχομαι answer, as θέμις cannot be used for τὸ θέμις. Nor yet εἰ θέμις δ', ἐπεύχομαι, for he had already uttered an imprecation. I conjecture therefore εἰ τάδ' εὔχεσθαι θέμις. Or εἰ θέμις, τάδ' εὔχομαι. Or ὧν σε — Ἐρινύς τ', εἰ θέμις γ', ἐπεύχομαι. A similar passage in the Electra seems to favour the first of these proposed readings, El. 127. ὡς ὁ τάδε πορὼν | ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν. Compare also Fr. 678. εἴ μοι θέμις· θέμις δὲ τἀληθῆ λέγειν. Phil. 1035. κακῶς ὄλοισθ'· ὀλεῖσθε δ' ἠδικηκότες | τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει· | ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὔποτ' ἂν —. Eur. Here. 141. εἰ χρή μ', ἐρωτῶ· χρὴ δ', ἐπεί γε δεσπότης | ὑμῶν καθέστηχ'. Menand. IV. 144. εἰ θεὸν καλεῖν σε δεῖ· | δεῖ δὲ, τὸ κρατοῦν γὰρ νῦν νομίζεται θεός. Persius I. 8. 'Si fas dicere: sed fas.' Ed. C. 1131. φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα. 644. εἴ μοι θέμις γ' ἦν. 1556. Ph. 661. εἴ μοι θέμις, θέλοιμ' ἄν. Ant. 1259. εἰ θέμις εἰ-

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θέμις δ', ἐπεί μοι τὴν θέμιν σὺ προὔβαλες,
πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
κτείνασ', ὁποῖον ἄλλον οὐκ ὄψει ποτέ.

ΧΟΡΟΣ.

τί σῖγ' ἀφέρπεις; οὐ κάτοισθ' ὁθούνεκα
ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;

ΥΛΛΟΣ.

ἐᾶτ' ἀφέρπειν· οὖρος ὀφθαλμῶν ἐμῶν
αὐτῇ γένοιτ' ἄπωθεν ἑρπούσῃ καλός.
ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν

πεῖν. 880. A similar example of reverential caution in avoiding is displayed by Clytemnestra in El. 1466 f.

810. *ἐπεί μοι* vulg. *ἐπειδὴ* conj. Nauck. Qu. *ἐπεί τοι*, which Bergk also proposes.

τὴν θέμιν the mss. vulg. *τὴν ἔριν* Wund. (v. Emend. p. 56 f.) *τήνδ' ἔριν* Hart. Herw. Which I had conjectured also myself.

προὔβαλες A. B. K. Harl. Ald. vulg. *προὔλαβες* L. T. Turn. Both readings are mentioned by the Schol: *θέμις δέ ἐστιν ἡμᾶς καταρᾶσθαί σοι, ἐπεὶ σὺ προτέρα τὴν θέμιν ἀπέρριψας καὶ παρεῖδες. ἐὰν δὲ προὔλαβες, ἀντὶ τοῦ ἔφθασας τὴν θέμιν καὶ οὐκ ἐξεδέξω ἕως τι κατὰ τὸ δίκαιον πράξῃς.* Nauck conj: *ἐπειδὴ τὴν θέμιν σὺ προυσελεῖς.* Neue explains: '*tu ut mihi fas esset fecisti —.*' Wunder: '*quoniam tu hanc discordiam provocasti, quum interfecisti &c.*' Who compares Il. *λ'*. 529. *ἔνθα μάλιστα | ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες, | ἀλλήλους ὀλέκουσι.* Compare also Eur. Med. 546. *τοσαῦτα — ἔλεξ'· ἅμιλλαν γὰρ σὺ προὔθηκας λόγων.* Hipp. 1046. *σὺ σαυτῷ τόνδε προὔθηκας νόμον.* Suppl. 428. Qu. *προσέβαλες* (cf. 42. 255. El. 974.)

811. Cf. Aj. 1415.

812. *ὁποῖον —*] So Shakspeare: '*I ne'er shall look upon his like again.*'

814. *ξυνηγορεῖς σιγῶσα*] Fr. 667. *ἡ γὰρ σιωπὴ τῷγκαλοῦντι σύμμαχος.* Eur. Iph. A. 1142. *αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου.* Orest. 1608. *φησὶν σιωπῶν.* Auctor de Invent. I. 32. 54. '*taciturnitas imitatur confessionem.*' Terent. Eun. III. 2. 23. We say '*Silence speaks consent.*'

815. *ἐᾶτ' ἀφέρπειν*] Qu. *ἔα σφ' ἀφέρπειν, ἔα νιν ἕρπειν*, or *ἕρπειν ἐᾶτέ σφ'*.

οὖρος — καλός] I. e. may she depart as quickly as possible. Schol: *ἀντὶ τοῦ οὐριοδρομείτω.* Cf. 953. Hom. Od. *λ'*. 640. *κάλλιμος οὖρος.* Nauck transposes *ὀφθαλμῶν ἐμῶν* and *ἑρπούσῃ καλός.*

ὀφθαλμῶν — ἄπωθεν] Eur. Iph. T. 108. *νεὼς ἄπωθεν.* Arist. Av. 1526. *ἄνωθεν ὑμῶν.*

816. *καλῶς* all the mss. Ald. *καλὸς* T. Schol. Turn. Dind. Wund. Bgk. Nck. Rightly. Schol: *εἴθε οὖρος καλὸς ἐπιπνεύσαι αὐτῇ ἀπιούσῃ, ἵνα μηκέτι αὐτὴν ἴδοιμι.* Above 468. *ἀλλὰ ταῦτα μὲν | ῥείτω κατ' οὖρον.*

817. *ὄγκον — ὀνόματος — μητρῷον*] The epithet *μητρῷον* is here made to agree with *ὄγκον* instead of *ὀνόματος*. A common construction. Cf.

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μητρῷον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;
ἀλλ' ἕρπέτω χαίρουσα· τὴν δὲ τέρψιν ἣν
τῳμῷ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι. 820

ΧΟΡΟΣ.

στροφὴ α.

δἰ' οἷον, ὦ παῖδες, προσέμιξεν ἄφαρ

994. *Κηναία κρηπὶς βωμῶν.* El. 1290. *πατρῴαν κτῆσιν — δόμων.* Phil. 1000. *γῆς τόδ' αἰπεινὸν βάθρον.* Æsch. Eum. 315. *ματρῷον ἅγνισμα — φόνου.* Eur. Tro. 1110. *πατρῷόν τε θάλαμον ἑστίας.* Hipp. 1140. *νυμφιδία λέκτρων ἅμιλλα.* Andr. 159. *ἠπειρῶτις — ψυχὴ γυναικῶν.* Arist. Lys. 196. *Θάσιον οἶνου σταμνίον.* So in Horace, '*Tyrrhena regum progenies*' (Od. III. 29. 1.).

ὄγκον — ἄλλως] I. e. '*Merely the empty sound (show, display)*'. Cf. Phil. 947. *ἐναίρων — εἴδωλον ἄλλως.* Œd. R. 333. Eur. Hec. 486. *ὦ Ζεῦ, τί λέξω, πότερά σ' ἀνθρώπους ὁρᾶν, | ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην | ψευδῆ —;* 626. *ἄλλως φροντίδων βουλεύματα | γλώσσης τε κόμποι.* Hel. 1421. *τὰ τῶν θανόντων οὐδὲν, ἀλλ' ἄλλως πόνος.* 761. *ἀριθμὸν ἄλλως.* Ion. 537. *δῶρον ἄλλως.* Tro. 484. *οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.* Menand. IV. 213. *εἰ μή τις ἄλλως ὀνόμασιν χαίρει κενοῖς.* Arist. Nub. 1160. *ὄντες λίθοι, | ἀριθμὸς, πρόβατ' ἄλλως.* Thuc. VIII. 78. *τὰς — ναῦς μένοντες, ἄλλως ὄνομα καὶ οὐκ ἔργον.* Plat. Theaet. 176 D. *ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθη, ἀλλ' ἄνδρες —.* Dem. p. 348. *ὄχλος ἄλλως καὶ βασκανία.* p. 931. *ἄλλως ὕθλος καὶ φλυαρία.* Plat. Crit. 46 C. *ὅτι ἄλλως ἕνεκα λόγου ἐλέγετο.* Hom. Od. *υ'*. 379. Il. *σ'*. 104. Toup. ad Longin. VII. Ruhnk. Tim. p. 199.

ὄγκον] Aj. 129. Œd. C. 1162. *βραχύν τιν' αἰτεῖ μῦθον, οὐκ ὄγκου πλέον.* 1341. El. 1142. Qu. *κόμπον —.*

τρέφειν] '*To cherish, affect.*' Schol: *ἔχειν.* Cf. on 28.

818. *ἥτις — δρᾷ*] Cf. El. 1194. *μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.*

819. *τὴν δὲ τέρψιν — τήνδ'*] So in Fr. 94. *δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἄπο | βλαστόντας, εἶτα τούσδε μὲν πράσσειν καλῶς* &c.

820. *τήνδ'*] *ταύτην δ'* Harl. *τὴν δ'* Herm. Hart. Wrongly. Cf. 33. 458. 1039 f.

λάβοι A. B. L. T. *λάβῃ* (supr. οι) K. Cf. on 331.

821—62. On this corrupt and difficult ode see Wunder's Emend. p. 62—95. The substance of it is as follows: The oracle long since given to Hercules, to the effect that on the expiration of twelve years he should rest from his labours, is at length fulfilled in his death, death being the termination of suffering to all. He will therefore die this very day, destroyed by the baneful poison of the Hydra and the deadly medicament of the Centaur. Unconscious of which treachery his wife, anxious only to ward off the injury which threatened her from a second marriage of Hercules, has brought incalculable trouble, the extent of which will soon appear, upon both her husband and herself. A plague will now seize upon the body of Hercules, such as none of his enemies ever inflicted upon him. The source of all this trouble was the capture of Œchalia, the promoter of it Venus.

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τοὔπος τὸ θεοπρόπον ἡμὶν
τᾶς παλαιφάτου προνοίας,

821 f. Schol: ὁρᾶτε, ὦ φίλαι, οἵως ἡμὶν ἀθρόως συνέπεσε καὶ εἰς οἷον κακὸν ἀπέβη τὸ ἔπος ἐκ τῆς μαντείας πάλαι χρησθέν. Cf. Hom. Od. ι'. 507. ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει. Æsch. Pers. 745. φεῦ· ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις. Arist. Eq. 1248. οἴμοι, πέπρακται τοῦ θεοῦ τὸ θέσφατον.

821. ἴδ' —] Cf. on 868. El. 1384. ἴδεθ' ὅπη —. For ἴδ' we should have expected ἴδεθ': cf. 211.

οἷον] *'How.'* Lat. *'ut.'* Schol: ἀντὶ τοῦ οἵως. Ant. 847. Blomf. Gl. Prom. 977. Or it may possibly mean, as Wunder suggests, *'quale.'*

ὦ παῖδες] Addressed to their own number. Cf. 211. παιᾶν' ἀνάγετ', ὦ παρθένοι. And on 1275. Schol: ὁ χορὸς πρὸς ἀλλήλας &c.

προσέμιξεν — ἡμῖν] *'Has come upon us.'* Schol: ἀντὶ τοῦ προσερράγη ὀξέως. Hesych: προσμίξας. προσελθών. Cf. Phil. 106. Eur. Or. 1288. τάχα τις Ἀργείων ἔνοπλος — μέλαθρα προσμίξει.

Ἄφαρ occurs again 134. 529. 958., always in choral odes.

822. τοὔπος τὸ θεοπρόπον] I. e. τὸ θεοπρόπιον, *'the answer of the divine oracle.'* Herod. III. 64. συλλαβὼν δὲ τὸ θεοπρόπιον. I. 54 &c. The usual meaning of θεοπρόπος is 'one who consults an oracle' (Herod. VI. 57. Æsch. Prom. 659. ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς | θεοπρόπους ἴαλλεν. The Chorus allude to the oracle given to Hercules twelve years before in Dodona (at Delphi, acc. to Apollodorus); the purport of which was that he was to reside at Tiryns, where, after serving Eurystheus for twelve years, and performing twelve labours that should be imposed on him, he would obtain immortality. Apollodorus II. 4. 12. παραγενόμενος εἰς Δελφοὺς πυνθάνεται τοῦ θεοῦ ποῦ κατοικήσει. ἡ δὲ Πυθία — κατοικεῖν αὐτὸν εἶπεν ἐν Τίρυνθι, Εὐρυσθεῖ λατρεύοντα ἔτη δώδεκα, καὶ τοὺς ἐπιτασσομένους ἆθλους δώδεκα ἐπιτελεῖν· καὶ οὕτως ἔφη τῶν ἄθλων συντελεσθέντων ἀθάνατον αὐτὸν ἔσεσθαι. When Hercules left Trachis, there were still wanting fifteen months to complete this predicted period of twelve years. Cf. Wund. Introd. IV. §. 4. On this oracle cf. 1172.

823. τᾶς παλαιφάτου προνοίας] *'Of ancient (oracular) prescience.'* Lit. *'of prescience uttered long since.'* Schol: τὸ ἔπος τὸ ἐκ τῆς μαντείας πάλαι χρησθέν. Gl: τῆς πάλαι λεχθείσης. Cf. 171. Is this right? Qu. παλαιφάτοιο φάμας. Schol: γρ. παλαιφοίβου, ἵν' ᾖ τῆς πάλαι μαντευσαμένης· φοιβᾶσθαι γὰρ τὸ μαντεύεσθαι. The author of which reading Hermann suspects either read or proposed to read τᾶς πάλαι Φοίβου προνοίας. And so reads Hartung. Cf. Œd. C. 454. τὰ — παλαίφαθ', ἅ μοι Φοῖβος ἤνυσέν ποτε. 1381. ἡ παλαίφατος Δίκη. Cf. Hom. Od. ι'. 507. ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει. ν'. 172. Æsch. Ag. 750. παλαίφατος γέρων λόγος. Pind. Ol. II. 71. ἐν δὲ Πυθῶνι χρησθὲν παλαίφατον τέλεσσεν. N. III. 14. παλαίφατον ἀγοράν. VI. 32. παλαίφατος γενεά. II. 16. Eur. Cycl. 696. παλαιὸς χρησμὸς ἐκπεραίνεται. Stob. Flor. III. 52. τῆς προμαντικῆς (μαντικῆς) πρόνοιαν.

προνοίας] I. e. μαντείας, *'prophecy'*, lit. foreknowledge. Œd. R. 978. Here it seems to signify *'a prophetic declaration, prediction, oracle.'*

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ἅ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέροι
δωδέκατος ἄροτος, ἀναπνοὰν τελεῖν πόνων 825

824. *ὅ τ'* (or *ὅτ'*) the mss. Ald. *ὅττ'* Turn. *ἅτ'* Herm. Schol: *οπερ ἐφθέγξατο, ἐπειδὰν ἐνιαυτὸς ὁ τέλειον ἔχων τὸ δωδεκάμηνον παρέλθοι (-θῃ?), τότε ἀνακωχὴν γενέσθαι τῶν πόνων τῷ Ἡρακλεῖ, τῷ Διὸς παιδί.* Qu. *ὅ γ'* (or *ἅ γ'*) *ἔλακεν*, or *ὃς ἔλακεν*. Cf. on Œd. R. 694. El. 151. Ph. 600. Lob. ad Aj. p. 328. Herm. ad Œd. R. 688. Cf. on v. ant. 834. As Hermann and Dindorf rightly observe, *ἔλακεν* refers to *θεὸς* contained in *θεοπρόπον*. Cf. Arist. Pl. 39. *τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων*; Iph. T. 976. *ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακὼν | Φοῖβος* &c. Orest. 162. 323. Apitz and others take *ὅ τ'* (sc. *τοὔπος* &c.) to be the subject, coll. 345. *χὠ λόγος σημαινέτω*. I read *ἅ τ'*.

ὁπότε τελεόμηνος ἐκφέροι δωδέκατος ἄροτος] '*When the twelfth year with its full complement of months should be expiring.*'

τελεόμηνος — ἄροτος] I. e. *ἐνιαυτὸς δώδεκα τελείων μηνῶν*. Schol: *ὁ ἐνιαυτὸς ὁ τέλειον ἔχων τὸ δωδεκάμηνον*. Cf. 650. *δυοκαιδεκάμηνον — χρόνον*. Matthiæ absurdly fancies this means *ἄροτος δώδεκα τελείων μηνῶν*, coll. Pind. P. VI. 4. *Πυθιόνικος ὕμνων θησαυρός*. Ol. III. 4. *Ὀλυμπιονίκαν ὕμνον*. Eur. Hipp. 57. Bergk corrects: *ὁπότε τελεόμηνον* ('*plenilunium*') *ἐκφέροι δωδέκατον ἄροτον, τότ' ἀνοχὰν τελεῖν πόνων*.

ἐκφέροι] '*Should be expiring.*' The Schol. explains by *παρέλθοι*, Dindorf by *ἐξέλθοι*. Neither correctly. Verbs compounded of *φέρω* are often neuter, e. g. *διαφέρω, συμφέρω, προφέρω, ὑπερφέρω*. Cf. Œd. C. 1424. *ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει | μαντεύμαθ'* (where v. Musgr).

825. *δωδέκατος ἄροτος*] '*The twelfth year.*' See Apollodorus quoted 822. Musgrave conjectures: *δωδεκάπαις* (or *δωδεκάπους*) *ἄροτος* ('*a year of twelve months*'), coll. Cleobulus ap. Stob. Ecl. Phys. C. XI. *εἷς ὁ πατὴρ, παῖδες δὲ δυώδεκα* (of the year). Benedict: *δωδέκατον* (sub. *μῆνα*) *ἄροτος*. Hartung: *δώδεκ' ἴτυς ἄροτος*. All which corrections are not only superfluous, but false. I had myself conjectured *δωδέκατος ἀριθμὸς*, or *δωδεκασέληνος*, or *ἐνιαυτὸς, εὐθὺς* (or *αὐτὸν*); but it is clear that a period not of twelve months, but of twelve years is meant. Cf. on 164.

ἄροτος] *ἄροτρος* L. and so 69. I. e. *ἐνιαυτός*. Schol: *ἄροτος ὁ ἐνιαυτὸς, ἀπὸ τοῦ ἅπαξ κατ' ἐνιαυτὸν ἀροῦν*. Hesych: *ἀρότους. ἐνιαυτούς. Σοφ. Τραχ.* Bekk. Anecd. p. 446, 6. Eustathius also (ad Il. *κ'*. p. 811.) remarks that Sophocles uses *ἄροτος* in the sense of *ἐνιαυτός*. Cf. 69. *τὸν παρελθόντ' ἄροτον*. Cf. Eur. El. 1148. *πατρίδα δεκέτεσιν ἐν σποραῖσιν ἐλθόντ' ἐμάν*.

ἀναδοχάν (*o* in lit.) L. *ἀνακωχὰν* B. *ἀνάλυσιν* (cf. El. 143. *ἀνάλυσιν κακῶν*) or *ἀναπνοὰν* conj. Dind. '*A respite, cessation.*' Schol: *ἀνάπαυσιν, ἀνακωχὴν, ἀναδοχήν* (*ἀνοχὴν* Dind.). Cf. 1172 f. Dindorf thinks *ἀναδοχὰν* is from a gloss *ἀνοχὴν* or *ἀνακωχὴν*, which words are used by the schol. Wunder explains: '*susceptionem.*' (See his Emend. p. 65.) And so Erf. Bill. Herm. Bergk conjectures *τότ' ἀνοχὰν*, in preference to which Schneid. suggests *ἆμ' ἀνοχάν*. Qu. *ἀνάλυσιν* (El. 145. *ἀνάλυσιν κακῶν*), or *τότ' ἄνεσιν*. Or *ἀπόλυσιν τελεῖν*. Or *δὴ τότ' ἀνοκωχὰν* (or *ἀνάπαυσιν*, om. *πόνων*, perhaps a gloss) *τελεῖν*, '*that then he would*

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τῷ Διὸς αὐτόπαιδι.
καὶ τάδ' ὀρθῶς ἕμπεδα κατουρίζει·
πῶς γὰρ ἂν ὁ μὴ λεύσσων

accomplish a cessation (of his trouble).' Or *ἄνεσιν ἐκτελεῖν* (Herod. V. 28. *ἄνεσις κακῶν*). Or *ἅμα λύσιν τελεῖν*. Or *ἀναπνοὰν ἔξειν πόνων τὸν Διὸς αὐτόπαιδα*. Cf. Eur. Iph. T. 92. *καὶ ταῦτα δράσαντ' ἀναπνοὰς ἔξειν πόνων*. Meineke makes a similar conjecture, *ἀναπνοὰν τελεῖν πόνων τῷ* &c., comparing also Ariphron ap. Athen. XV. 702 B. *εἴ τις ἀνθρώποισι τέρψις ἢ πόνων ἀμπνοὰ πέφανται*. The subject of *τελεῖν* appears to be *τὸν θεὸν*, understood from what has preceded. But the passage is obscure.

τελεῖν] '*That he would accomplish.*' Cf. 1170. *ἦ μοι — ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ | λύσιν τελεῖσθαι*. Also on 824. Perhaps *πέλειν* '*that there should be*,' or *πελᾶν* '*would draw nigh.*' According to Wunder the subject of *τελεῖν* is *δωδέκατος ἄροτος*, the object *ἀναδοχάν*. Schneid. takes *ἄροτον* to be the subject of *τελεῖν*, as also of *κατουρίζει* 828.

826. *αὐτόπαιδι*] '*Own-son, genuine son.*' Schol: *γνησίῳ παιδί*. So *αὐτανέψιος* Eur. Her. 213. Arist. Thesm. 514. *αὐτέκμαγμα σόν*. Virg. Æn. VIII. 301. '*Salve, vera Jovis proles*' (Hercules).

ὀρθῶς ἕμπεδα κατουρίζει] '*Are progressing without swerving to a favourable issue.*' Schol: *ταῦτα δὲ τὰ χρησθέντα ἀσφαλῶς νῦν ὑμῖν ἀποβαίνει. τροπικῶς δὲ κατουρίζει, ὥσπερ οὐρίῳ πνεύματι προσορμίζει ὑμῖν κατ' ὀρθὸν ἀνυόμενα*. Cf. Œd. R. 696. *ὅς γ' ἐμὰν γᾶν — κατ' ὀρθὸν οὔρισας*. El. 503. *εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει*. Hom. Il. *β'*. 330. *κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται*.

827. *κατουρίζει*] '*Are coming speedily to an end, are receiving a speedy accomplishment.*' Cf. 468. On the contrary Œd. R. 1316. *δυσούριστον* '*interminable*'. The verb here is intransitive, as rightly explained by the Schol. on prec. v. So *ἐπουρίζειν* in Arist. Th. 1226. *τρέχε νυν κατὰ τοὺς κόρακας ἐπουρίσας*. Cf. Blomf. ad Pers. 608. But *κατουρίζειν* is transitive Æsch. Prom. 969. *εἰς τάσδε σαυτὸν πημονὰς κατούρισας*. Wunder wrongly supposes it to be transitive, and the subject to be *δωδέκατος ἄροτος*, the object *τάδε*. Compare El. 502 f. Burges (ad Suppl. 594) proposes: *καὶ τάδ' ὁ θεὸς ἕμπεδα κατουρίζοι* [—*ζει*?]. Qu. *ἕμπεδον ἐπουρίζει*.

828. *πῶς γὰρ —;*] Hercules forms the same conclusion 1171 f. Schol: *πῶς γὰρ ἂν ὁ μηκέτι ὁρῶν τὸ φῶς παρ' Εὐρυσθεῖ λατρεύοι;*

829. *ὁ μὴ λεύσσων*] '*He who sees not the light, is not alive.*' El. 1079. Il. *α'*. 88. *ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο*. Eur. Alc. 140. *καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;* Schol: *ὁ μηκέτι ὁρῶν τὸ φῶς*.

ἔτι ποτὲ, ἔτ' ἐπίπονον ἔχοι θανὼν λατρείαν A. K. R. Harl. Ald. *ἔτι ποτ', ἔτ' ἐπίπονον ἔχοι* (*ἔχει* B.) — B. T. Turn. *ἔτι ποτὲ ἔτ'* (after *ποτὲ* a space left of seven letters) — L. *ἔτι ποτ' ἐπίπονόν γ' ἔχοι θανὼν λατρείαν* Heath. Br. *ἔτι ποτ' ἐπίπονον θανὼν ἔχοι λατρείαν* Vauv. *ἔτι ποτ' ἔτ' ἐπὶ πόνων* (827) — Wakef. *ἔτι ποτ' ἔτ' ἐπιπονῶν ἔχοι* — Apitz. *φάος ἔτι πόνων ἔχοι* — Hart. *φῶς ἔτ' ἐπίπονον* — Dind. *φῶς ἔτι ποτ' ἔτι πόνων ἔχοι λατρείαν* (*θανὼν* being ejected as a gloss) Wund. (v. Emend. p. 66 f.) Nauck. *ἔτι ποτ', ἔτ' ἐπίπονον λάχοι* (or *κίχοι*)

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φῶς ἔτ' ἐπίπονον ἔχοι θανὼν λατρείαν; 830

ἀντιστροφὴ α.

εἰ γάρ σφε Κενταύρου φονία νεφέλα
χρίει δολοποιὸς ἀνάγκα

— conj. Schn. Qu. ἔτι ποτ' ἂν ἐπίπονον τρέφοι (ἔχοι being a gloss) —. Or φάος ἂν ἔτ' ἐπίπονον τρέφοι —. Or ἔτ' ἂν ἐπίπονον ἔχοι —. Or ἔτι ποτ' ἐπίπονον ἂν τρέφοι λατρείαν. Or ἔτι ποτ' ἂν πόνων ἔχοι λατρείαν. Certainly ποτὲ seems unsuitable here. Θανὼν is probably either a corruption of πόνων, or a gloss on μὴ λεύσσων.

830. Θανὼν λατρείαν] Qu. πόνων λατρείαν. Cf. 357. πόνων λατρεύματα. 70. φασί νιν λάτριν πονεῖν. Œd. C. 105. μόχθους λατρεύων.

ποτ' B. T. ποτὲ A. K. L.

ἔχοι A. K. L. T. ἔχει B.

831 f. '*For if a treacherous fate is goading* (tormenting) *him in his sides with the murderous snare of the Centaur, from the adhesion of the poison, which death gave birth to, and the spotted serpent (the Hydra) nurtured, how is it possible that he can live another day beyond the present?*' Schol: εἰ γὰρ αὐτὸν τὸ αἷμα τὸ θανάσιμον τοῦ Κενταύρου περιέχει &c. Wakef: "*Si Herculem constringendo crucient Centauri crudeles et lethiferæ casses, ea necessitas fatalis, quam dolus excogitavit; quomodo mortem poterit effugere?*"

831. Κενταύρου] Κενταύρῳ V. Ven.

φοινίᾱι νεφέλᾱι L. φονία νεφέλα A. T. φοινία νεφέλα B. K. R. Harl. edd. vett. φοινίαν νεφέλαν V. Ven. φονίᾳ νεφέλᾳ Musgr. Br. Erf. Herm. Dind. Wund. Bgk. Nauck. φονίᾳ κεφαλᾷ Hart. Gl. A: τῷ αἵματι. Schol: τὸ αἷμα τὸ θανάσιμον τοῦ Κενταύρου. (Who therefore read φονία νεφέλα.) But Schol. on 832: χρίει δὲ τὸ ἱμάτιον τῷ αἵματι ἡ ἀνάγκη τῆς Δηιανείρας, ἡ μετὰ δόλου τεχνησαμένη. Musgr: '*mortifera nebula.*'

νεφέλᾳ] '*Net, toil.*' Wakefield properly understands νεφέλη here to mean a kind of fine net, to which the fatal tunic, which had so closely adhered to Hercules, is aptly compared. With him cf. Hom. Od. χ'. 304. τὰς μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται. Arist. Av. 194. μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα. Athen. I. 19. Artemidor. II. 11. Satyrius Thyillus: θηρευτὴς δολιχὸν τόδε δίκτυον ἄνθετο Δᾶμις, | Πίγρης δ' ὀρνίθων λεπτόμιτον νεφέλην &c. Hesych: νέφεα . λίνα θηρατικά (θηρευτ.?). The same fatal tunic is called a πέδη 1059, ἀμφίβληστρον 1054. In a similar figurative sense ἕρκος is used Aj. 60. Dobree and Burges likewise understand the word in this sense. Cf. Hom. Il. π'. 350. θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. Hom. Od. ω'. 314. ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα. δ'. 180. &c. Others understand νεφέλη here of a garment of fine texture (Huschk. Anal. Crit. p. 139.), and others of death (Hom. Od. δ'. 180. Il. ε'. 696. π'. 350. &c.) Possibly there may be an indirect allusion to the mother of the Centaur or Centaurs by Ixion, who was called Νεφέλη (Diod. IV. 69.).

832 f. χρίει — προστακέντος — προστετακὼς — κέντρ' ἐπιξέσαντα] Donaldson (Cratyl. p. 68.) compares the similar language of Plato Phædr. p. 251 A—D. πρῶτον μὲν ἔφριξε — θερμότης — θερμανθέντος δὲ ἐτάκη

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πλευρὰ, προστακέντος ἰοῦ,
ὃν τέκετο θάνατος, ἔτρεφε δ' αἰόλος δράκων,

— ζεῖ οὖν ἐν τούτῳ ὅλη, καὶ ἀνακηκίει — τῇ διεξόδῳ ἐγχρίει ἑκάστῃ — ὥστε πᾶσα κεντουμένη κύκλῳ ἡ ψυχὴ οἰστρᾷ &c.

832. χρίει] 'Stings, goads, torments, maddens.' Lit. 'pricks, bites.' Æsch. Prom. 551. χρίει τις αὖ με τάλαιναν οἶστρος. 619. ἃ (νόσος) μαραίνει με χρίουσα κέντροισι φοιταλέοις. 695. ὀξυστόμῳ | μύωπι χρισθεὶς'. 905. οἰστρου δ' ἄρδις χρίει μ' ἄπυρος. Hesych: ἔχρισεν . ἐκέντησεν. Blomf. Gl. Prom. 583. Compare κέντρα 840.

δολοποιὸς ἀνάγκα] 'A treacherous insidious fate.' Cf. 850. δολίαν — ἄταν. 840. For ἀνάγκη cf. Phil. 206. 215. Qu. δολοποίῳ ἀνάγκᾳ. Eur. Phœn. 1017. εἰς ἀνάγκαν δαιμόνων ἀφιγμένος. Compare also the expression ἀναγκαία τύχη El. 48. Aj. 485. 803.

833. πλευρᾷ the mss. Schol. vulg. πλευρὰ T. Erf. Herm. Dind. &c. Cf. 767. 1053. For πλευρὰ cf. on Aj. 1253. Pors. ad Orest. 217. Herm. ad Aj. 1389. Πλευρὰ, equally with σφε, depends on χρίει; not on προστακέντος, which could only govern a dative. The same construction as in Œd. C. 314. κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει. Ph. 1301. μέθες με, πρὸς θεῶν, χεῖρα. Œd. R. 718. and in Homer, τὸν δὲ σκότος ὄσσε κάλυψεν, τί δέ σε φρένας ἵκετο πένθος; &c. For the sake of perspicuity therefore it may be advisable to insert a comma after πλευρὰ, as Hartung does.

προστακέντος] Sc. αὐτῷ. Cf. 837. 768. 1053. πλευραῖσι γὰρ προσμαχθὲν &c. Eur. Or. 34. ἀγρίᾳ ξυντακεὶς νόσῳ. Lucian. Cat. 14. αὐτοῖς πάλαι προστετηκυῖα. Wakefield thinks it most unlikely that the poet should have repeated the same verb in so short a compass, and therefore proposes προσπαγέντος. He compares Virg. Æn. IV. 173. 'hæret lateri lethalis arundo.' The form συντηχθεὶς occurs Eur. Suppl. 1030.

ἰοῦ] 'Poison.' Cf. 717. 771.

834. ὃν τέκετο θάνατος the mss. vulg. ὃν ἔτεκε θάνατος Hart. Schn. Nck. ὅν γ' ἔτεκε θάνατος, or ὃν δέχετο θάνατος Wakef. (Which latter he thinks confirmed by Ovid. Met. IX. 130 'sanguis per utrumque foramen | emicuit, mistus Lernæi tabe veneni: | excipit hunc Nessus'.) Musgr: "Peperit enim illud pharmacum partim mors Nessi, partim hydra Lernæa." In poetic language that which partakes of any thing is often said to be produced by it. So a graceful thing is the offspring or work of the Graces, a fatal thing of Death, and the like. Similarly Aj. 1034. ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος | κἀκεῖνον Ἅιδης —; Below 1052. Ἐρινύων ὑφαντὸν ἀμφίβληστρον. Schneid. compares the line, ὑμέας ἀφροσύνη ομαιώσατο, τόλμα δ' ἔτικτεν. Cf. also El. 197. δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας. Eur. Herc. 458. ἔτεκον μὲν ὑμᾶς, πολεμίοις δ' ἐθρεψάμην | ὕβρισμα. As regards the verb τέκετο, it is to be observed that the active τίκτειν is used of the father Pind. Ol. VII. 71. Æsch. Eum. 650, and the middle τίκτεσθαι of the mother in Æsch. ap. Athen. p. 600 B.; but the two voices are used almost promiscuously. V. Lob. ad Aj. 706. Hom. Il. ζ'. 154. ὁ δ' ἄρα Γλαῦκον τέκεθ' — αὐτὰρ Γλαῦκος ἔτικτεν &c. ο'. 187. οὓς τέκετο Ῥέα. Od. ο'. 249. &c. Pind. Fr. 9. ὃς — τέκετο ξανθὰν Ἀθάναν. Æsch. Cho. 121. καὶ γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται. Arist. Av. 1193. ἀέρα περινέφελον, ὃν Ἔρεβος ἐτέκετο. Eur. Hel. 216. ὅτε σε τέκετο ματρόθεν Ζεύς. Ph. 658. Herc. 1023. τέκνα τρίγονα τεκόμενος.

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πῶς ὅδ' ἂν ἀέλιον ἕτερον ἢ τὸν νῦν ἴδοι, 835
δεινοτάτῳ μὲν ὕδρας

Or. 196. ω τεκομένα με μᾶτερ. Wakefield however well observes that in a repetition of this kind the poet would never have weakened the face of the passage by combining τέκετο with ἔτεκε: and that he might have written thus, ὃν γ' ἔτεκε θάνατος, ἔτεκε δ' —. And this very probably is the true reading, for ὅν γ' ἔτεκε might easily have been changed into ὃν τέκετο. But if the reading of v. 824 in the strophe be correct, ὅ τ' ἔλακε (but see note there), ὃν ἔτεκε will be preferable here. So above 518. τότ' ἦν δορὸς, ἦν δὲ τόξων πάταγος. Eur. Med. 98. κινεῖ κραδίαν, κινεῖ δὲ χόλον. In repetitions of this kind, than which nothing is more frequent, precisely the same word is found in both clauses, μὲν in the former clause being sometimes expressed, but more generally understood. See Elmsl. ad Med. 1039. Or we might correct ὃν τέκετο θάνατος, τέκετο δ' —. Or ὃν ἔτεκε μὲν ὁ θὴρ (Gl. νέσος, whence perhaps θάνατος, corr. from μὲν νέσος), ἔτεκε δ' —. But there is no objection to the reading adopted by some, ὃν τέκετο θάνατος, ἔτρεφε δ' — (the difference of tense being easily explicable). Possibly θάνατος may refer to the Centaur, but it is more probable that it is used here as a poetic personification, just as elsewhere Ἄιδης, Ἐρινύες, &c. Aj. 1034f.

ἔτεκε δ' the mss. vulg. ἔτρεφε δ' Lob. ad Aj. p. 327. Herm. Wund. Dind. Hart. Schn. Bgk. Nck. See Wund. Emend. p. 69 f.

αἰόλος δράκων] Cf. 11.

835. πῶς ὅδ' ἂν ἀέλιον A. T. — ἂν ἄλιον K. L. — ἀνάλιον B. — ἀέλιον (om. ἕτερον) Harl. Elmsley on Med. 1219, where the first syllable of ἀελίου is short, quotes in this passage. Compare also Phœn. 172. 179. Or 1002. Tro. 1068. Seidler (V. D. p. 103) suggests transposing thus, πῶς ὅδ' ἂν ἕτερον ἀέλιον ἢ τανῦν ἴδοι. Wunder (see his Emend. p. 70): πῶς ὅδ' ἂν ἔτι φάος ἕτερον ἢ τανῦν ἴδοι. Herm: ἀέλιον ἕτερον ὅδε γε πῶς ἴδοι ποτ' ἄν. Bergk conj: ἄλιον ὅδ' ἂν πῶς ἕτερον ἢ τὰ νῦν ἴδοι. Qu. πῶς ὅδ' ἂν (or ἂν ὅδ') ἔτι φάος ἕτερον ἢ τὸ νῦν ἴδοι. (Which answers exactly to v. str. 827.) Or πῶς ὅδε γ' ἂν ἄμαρ —. Or πῶς ὅδ' ἂν ἔτ' ἄμαρ —. Or πῶς ὅδ' (or ἔτ') ἂν ἕτερον ἀέλιον ἢ τὸν νῦν ἴδοι. Cf. Ant. 1333. ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. Nauck suspects ἀέλιον.

τανῦν A. vulg. τὰ νῦν B. K. L. T. Read τὸν νῦν, or τὸ νῦν (φάος, ἄμαρ). Cf. Aj. 753. κατ' ἦμαρ τοὐμφανὲς τὸ νῦν τόδε.

ἴδοι] ἴδοις B.

836—40. A further description or recapitulation of what had just been mentioned, as regards the venom of the Hydra, and the murderous contrivance of the Centaur. Compare 572—4. 716 f.

836. ὕδρας — φάσματι] 'Monster of a hydra.' As Hesychius explains φάσμα by τέρας, Ὕδρας φάσματι may possibly be, as Wakefield observes, a poetic periphrasis for the simple Ὕδρᾳ. Cf. 508. τετράορον φάσμα ταύρου. Brunck ad 910. But it is far more probable that Sophocles wrote something else, indicating the venom of the hydra. Schol: προσκεκολλημένος τῷ ἰῷ τῆς ὕδρας. Who certainly did not read φάσματι. Wakefield proposes νάσματι or στάγματι. Wunder (v. Emend. p. 70 f.) and Hartung give νάματι. Wecklein σπάσματι, coll. 805. 1082. Hermann conj. ῥάσματι (!). Which Meineke calls "certissimam emendationem." Qu. χρίσ-

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προστετακὼς χρίσματι, μελαγχαίτα δ'
ἄμμιγά νιν αἰκίζει
θηρὸς ὀλόεντα κέντρ' ἐπιζέσαντα; 840

ματι (cf. 661. 675. 689. 832. Philostr. Icon. 17. ἐγχρίσαντος αὐτῷ του ὕδρου τὸν ἰὸν ἐς τὸν ἕτερον τοῖν ποδοῖν), or αἵματι (717. ἰὸς αἵματοῦς μέλας. 572.), or ξάσματι (from ξαίνω), or πλάσματι, or θρέμματι (*grumo*, cf. 572. 574.), or βάμματι. Dindorf also proposes ξάσματι. (Pollux VII. 30 cites ξάσμα from Soph. And the phrase ξαίνειν πέπλον occurs Arist. Av. 828. Φάσματι he thinks may have come from a gloss ὑφάσματι.) Schol: φάσματι. τουτέστι τῷ ἱματίῳ τῷ κεχρισμένῳ τῷ φαρμάκῳ τῆς ὕδρας, τουτέστι τῇ χολῇ.

προστετακώς] Cf. 662. If προστακέντος (824) be correct, it seems probable that προστετακὼς is corrupt here. Cf. on 834.

837. μελαγχαίτα δ' —] Instead of μελαγχαίτα δὲ θηρὸς κέντροις αἰκιζόμενος. Cf. on Œd. R. 452. Ant. 812. Schol: καὶ ἅμα τῷ φάσματι τῆς ὕδρας καὶ τὰ κέντρα τοῦ Νέσσου αἰκίζει αὐτόν. δῆλον δὲ ὅτι φοίνια τὰ κέντρα τοῦ Νέσσου. λέγει δὲ τὸ αἷμα αὐτοῦ συμμεμιγμένον τῇ χολῇ τῆς ὕδρας. Statius Theb. XI. 238. '*victorque furit per viscera Nessus.*'

μελαγχαίτα — θηρός] Cf. 557. τοῦ δασυστέρνου — Νέσσου. Hesiod. Scut. 189. μελαγχαίτην τε Μίμαντα (a Centaur). Eur. Alc. 452. Ἅιδης ὁ μελαγχαίτας θεός.

μελαγχαίτα A. K. L. T. (supr. ου) μελαγχαίτας B. V. Ven.

τ' A. B. K. L. T. vulg. θ' V. Ven. δ' Wakef. Br. Nck. conj. Dind. Rightly. For μὲν — τε Wunder refers to Phil. 1056 f. I do not believe myself it is possible for these two particles to be opposed to one another.

838. ἄμμιγα occurs in an oracle ap. Dem. p. 530. ἱστάναι ὡραίων (l. ὡραίῳ) Βρομίῳ χάριν ἄμμιγα πάντας.

αἰκίζει] '*Torment.*' The active form of this verb occurs also Aj. 402. Ant. 419. Hom. Il. ω'. 54. κούφην γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων. The middle form is far more usual.

839. Νέσσου (νέσου L.) θ' (θ' eras. in B.) ὕπο φοίνια (ὑποφοίνια Ven.) δολόμυθα (δουλόμυθα Ven.) the mss. Νέσσου θ' ὕπο δολόμυθα Tricl. Νέσσου φόνια δολόμυθα Heath. Musgr. Br. Sch. ὕπο φόνια δολόμυθα Erf. ἐπὶ φόνια δολόμυθα Apitz. φόνιά γ' ὑπὸ δολομύθου Bened. θηρὸς ὀλοφῶα Wund. (see his Emend. p. 73—7). ὑπόφονα δολιόμυθα Herm. Schn. θηρὸς δολοφόνα Dind. II. θηρὸς ὀλόεντα Dind. III. (who thinks θ' ὕπο a corruption of θηρὸς, and Νέσσου a gloss on θηρός). φόνια δολόμυθα (om. Νέσσου) Hart. ὑποδολόμυθα conj. Bergk. φόνια δολιόμυθα Nauck. For δολόμυθα Reiske conjectured δολόμυχα or δολόβυθα. Νέσσου is with good reason thought by many to be a gloss (cf. on 854. Ph. 678. El. 1396. Œd. C. 697.), and in θυπο or θ' ὕπο Dindorf detects, as I had already done myself, a corruption of θηρός. The Centaur is called simply θὴρ 556. 568. 662. 707. 935. and ὁ θὴρ Κένταυρος 680. 1162. As for the two epithets φοίνια (φόνια Br.) δολόμυθα, Dindorf thinks them a corruption of some single one, such as δολοφόνα, which is found in Æsch. Ag. 1129. δολοφόνου λέβητος τύχαν σοι λέγω. Schol: δολόμυθα. ὅτι τοῖς δολίοις τοῦ Νέσσου λόγοις ἀπατηθεῖσα τετόλμηκεν. Who did not, it seems, find ὕπο here. Qu. δολοφόνα

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στροφὴ β.

ὧν ἄδ' ἀ τλάμων ἄοκνος
μεγάλαν προορῶσα δόμοισι βλάβαν νέων
ἄσσουσαν γάμων τὰ μὲν αὐτὰ

κέντρα θηρὸς | ἐπιζέσαντα (and in v. str. 831. φάος ἔτ' ἐπίπονον ἴσχοι θανὼν λατρείαν). Φόνια, as in 831. Other epithets might also suit here, such as ὀλοόφρονα (Il. β'. 723. ὀλοόφρονος ὕδρου), ὀλοφώϊα, δολόθυμα, δολόφρονα, δολοφόνα (Æsch. Ag. 1129.), δολοποιὰ (Tr. 832.), or δολίο —. Cf. El. 1392. δολιόπους ἀρωγός. Eur. Iph. A. 1301. δολιόφρων Κύπρις. Certainly the epithet δολόμυθα does not suit κέντρα. Cf. 850. δολίαν — ἄταν. 832. Κενταύρου φονίᾳ νεφέλᾳ — δολοποιὸς ἀνάγκα. Schol. Apoll. Rhod. IV. 477. οἱ δολοφονοῦντες — τοῦτο ἐποίουν πρὸς τὸ ἐξιλάσασθαι τὴν δολοφονίαν. Etym. m. p. 118. ἦν γάρ τι νόμιμον τοῖς δολοφονήσασιν ἀφοσιῶσαι τὸν φόνον διὰ τοῦ δολοφονηθέντος ἀκρωτηριασμοῦ. Δολοφονεῖσθαι occurs also Dem. p. 401, 26.

840. κέντρ'] κέντρα T. Perhaps φίλτρ', or θέλκτρ'.

ἐπιζέσαντα] Said with reference perhaps to what is related 702. Eur. Hec. 583. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε. Iph. T. 987. δεινή τις ὀργὴ δαιμόνων ἐπέζεσεν | τὸ Ταντάλειον σπέρμα. Arist. Th. 468. ἐπιζεῖν τὴν χολήν. Musgrave wrongly takes ἐπιζέσαντα in a transitive sense, coll. Eur. Cycl. 392. λέβητ' ἐπέζεσεν πυρί. Apoll. Rh. III. 273 &c.

841. ὧν — ἄοκνος] '*Of which things entertaining no apprehension.*' Lat. '*quorum secura.*' Dindorf corrects ὧν with τὰ μὲν 844. But cf. 710. Cf. Ovid Met. IX. 141. '*Credit amans, Venerisque novae* (896) *perterrita fama* | *indulsit primo lacrymis &c. — Quae quoniam adventat, properandum aliquidque novandum est,* | *dum licet et nondum thalamos tenet altera nostros.*' This corrupt passage is handled by Seidler V. D. p. 19 f.

ἄοκνον the mss. vulg. Herm. Schn. ἄοκνος '*secura*' Musgr. Erf. Wund. Dind. Nck. Schol: ἄοκνον δὲ τὴν ὀξεῖαν καὶ ἀμέλλητον. Gl. ὀξεῖαν, ταχεῖαν. Perhaps ἄφατον.

842. μεγάλαν — βλάβαν] Cf. 851. μεγάλαν ἄταν. 893. ἔτεκεν μεγάλαν ἀ νέορτος ἅδε νύμφα δόμοισι τοῖσδ' ἐρινύν.

προσορῶσα] Rather προορῶσα '*foreseeing.*' The two prepositions are constantly interchanged.

δόμοις the mss. δόμοισι T. Turn.

νέων] νέον Ven. νέων τ' Seidl. Schol: νεωστὶ ποοσβαλλόντων.

843. ἀϊσσόντων] ᾀσσόντων Wakef. Seidl. de V. D. p. 19. ἀίσσουσαν (ᾄσσουσαν?) Nauck. Rightly, I think. Qu. ἀΐσσουσαν. Or στείχουσαν (or ἰοῦσαν) ἐκ γάμων. (Cf. Ant. 10. ἤ σε λανθάνει — στείχοντα τῶν φίλων κακά;) Or νέων ἐρχομένων (or ὀρνυμένων) γάμων. But the metre is uncertain: cf. on v. ant. 851. In any case I suspect ἀϊσσόντων.

γάμων] κακῶν Wolff and Hart. from Schol. Perhaps rightly.

For οὗτι Nauck would prefer αὐτὴ (in opp. to ἀπ' ἀλλόθρου γνώμας).

τὰ μὲν —] τὰν μὲν — Seidler, coll. Schol: ὧν τὴν βλάβην ὁρῶσα — τοῖς οἴκοις συμβᾶσαν, αὐτὴν μὲν ἐξ ἀρχῆς αὐτὴ οὐ συνεῖδεν. Musgr: "*Illa quidem non animadvertit* (i. e. *funesta et pestifera illa quae ab hydrae felle formidari debebant, quaeque nunc Hercules patitur).*" Herm: "*Deianira nihil metuens a Nessi telis; quum magnum damnum praevideret, novo impendente*

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προσέβαλεν, τὰ δ' ἀπ' ἀλλόθρου
γνώμας μολόντ' οὐλίαισι συναλλαγαῖς 845
ἦ που ὁλοὰ στένει.

connubio, quae non exspectaverat, ea alienis consiliis evenerunt funesto cum casu." Brunck reads: τὰ μὲν οὔ τι προσέβαλ' ἀπ' ἀλλοθρόου —.

844. οὔτι προσέβαλε] '*In nowise perceived.*' Lat. '*nequaquam animadvertit.*' Schol: οὐκ ἔγνω, οὐ συνῆκεν. But the sense requires rather αὐτὰ προσέβαλε, i. e. '*of her own accord applied* (used).' Cf. 580. 1138.

προσέβαλε A. K. L. corr. T. vulg. προσέβαλλε L. pr. προέβαλε B. προσέβαλεν Dind. προσέλαβεν Wunder (v. Emend. p. 82—6). προσέλαβε Hart. Wunder explains προσέλαβεν '*adsumpsit, adscivit,*' coll. Eur. Med. 885. νῦν οὖν σ' ἐπαινῶ σωφρονεῖν τ' ἐμοὶ δοκεῖς | κἠδος τόδ' ἡμῖν προσλαβών. Œd. C. 378 f. Also above 545 f. Qu. προσεβάλετο (to be supplied also in the next clause). But the restoration of this passage is very uncertain.

τὰ δ'] "Quae Nessus astute de Herculis amore philtris conciliando commentus erat." *Musgr.*

ἀπ' A. ἐπ' B. K. T. ἐπ' (supr. ἀ) L.

845. ἀλλοθρόου the mss. ἀλλόθρου Wak. Erf. &c. Gl. L: ἀπὸ τοῦ Νέσσου. Schol: ἀλλοφώνου· ὅτι ἀπὸ τῆς Νέσσου φωνῆς γέγονεν ἡ κατὰ Ἡρακλέα συμφορά. οἷον τῆς ἄλλα εἰπούσης καὶ οὐ τὰ ἀληθῆ. Musgrave: '*fallaci, mendaci*' (as in Homer, ὃς ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει). I. e. *deceitful, treacherous.* Wakefield also understands it of the man '*who says one thing and means another.*' Wunder: '*alieni (peregrini).*' Qu. ἀλλοτρίου. Ἀλλόθρους means properly '*one that speaks in a strange tongue,*' as in Od. α'. 183. πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους. Phil. 540. Æsch. Ag. 1171. ἀλλόθρουν πόλιν. Suppl. 951. Similar compounds are κακόθρους (Aj. 138.), δημόθρους, δύσθροος, μιξόθροος, οἰωνόθροος, πολύθροος, &c. Compare ἑτερόφωνος (Æsch. Sept. 156.), ἀλλόγλωσσος. Translate here, *strange, foreign.*

μολόντ'] Cf. Ant. 10. El. 908. Perhaps ἔρεξ', or ἔδρασ', or ἔπεμψ', or ἔδωκ', or rather μαθοῦσ' (προσέβαλεν). After συναλλαγαῖς Brunck marks a full stop. I think rightly; for surely a new sentence begins with ἦ που —. See on 846.

ὀλεθρίαις (ὁλοθρίαις A.) ξυναλλαγαὶς the mss. vulg. Nck. ὀλεθρίαισι συναλλαγαῖς T. Seidl. l. c. Schn. Hart. οὐλίαισι συναλλαγαῖς Wund. (v. Emend. p. 87 f.) Dind. μολόντα στυγναῖσι συναλλαγαῖς Herm. Cf. Aj. 933. οὐλίῳ (Gl. P: ὀλεθρίῳ). '*In consequence of (from) a fatal interchange* or *arrangement*' (between Nessus and Deianira). Or: '*from a fatal meeting*' (on the Evenus between Nessus and Hercules with his newly married wife). Or '*with a fatal issue.*' Herm: *funesto cum casu.* Wunder: '*ex funesto medicamine.*'

846. ἦ που K. L. T. Schol. Br. Vauv. &c. ἦ που A. B. vulg. Schol: ὄντως δή. Cf. Aj. 622. (where Schol. explains by ὄντως που). Translate: '*Surely, doubtless, I dare say methinks.*' Cf. 850. Aj. 622. 382. ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις. Ph. 1130.

ὁλοά] Schol: ὁλοὰ, ἡ δυστυχὴς, ἢ ἡ τοῦ ὀλέσθαι ἀξία. El. 843. Compare ὀλεθρία 878. Wunder wrongly explains ὁλοὰ in the sense of '*bringing destruction*' (upon Hercules), coll. El. 843. ὁλοὰ γὰρ ἐδάμη. Schneid. takes ὁλοὰ as a neuter plural (= ὁλοοὺς στόνους). Qu. ἦ που

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ἦ που ἀδινῶν χλωρὰν
τέγγει δακρύων ἄχναν.
ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλαν ἄταν. 851

ἀντιστροφὴ β.

ἔρρωγεν παγὰ δακρύων·

ὀλό' (or αδίν') αἰάζει. Or ἦ που ὀλοὰ (or ἀδινὰ) κλαίει. Or — θρηνεῖ.

στένει] Hermann (Epit. Doctr. Metr. §. 218.) would prefer θρηνεῖ, as agreeing better metrically with νύμφαν in the antistrophe (857). Qu. κλαίει, or κλαίουσ'.

847. ἦ που B. K. L. T. Schol. ἤ που A. vulg.

ἀδινῶν — δακρύων] 'Copious tears,' or 'fast-falling tears,' as Shakspeare speaks (Henry the third VI. 1. 4.). Homer Il. σ'. 124. ἀδινὸν στοναχῆσαι. ψ'. 225. ἀδινὰ στοναχίζων. ω'. 123. ἀδινὰ στενάχοντα. ω'. 510. κλαῖ' ἀδινά. σ'. 316. ἀδινοῦ ἐξῆρχε γόοιο. Od. δ'. 721. ἀδινὸν γοόωσα. π'. 216. κλαῖον δὲ λιγέως ἀδινώτερον ἤτ' οἰωνοὶ &c. κ'. 413. ἀδινὸν μυκώμεναι. Apoll. Rh. I. 269. ὣς ἔχετο κλαίουσ' ἀδινώτερον ἠΰτε κούρη.

ἀδινῶν] ἀδινῶς Harl. Schol: ἀθρόων. Lit. 'close one upon another.' Hom. Il. β'. 266. π'. 11. ω'. 9. V. Buttm. Lexil. §. 7. Compare ἀθρόος.

χλωράν] 'Fresh, fresh flowing,' and so warm. By enallage for χλωρῶν. Cf. 1055. χλωρὸν αἷμα. Eur. Med. 922. αὔτη, τί χλωροῖς δακρύοις τέγγεις κόρας; 904. κἀμοὶ κατ' ὄσσων χλωρὸν ὡρμήθη δάκρυ. Hel. 1205. Pind. Nem. VIII. 40. χλωραῖς ἑέρσαις. Hom. Il. β'. 266. Φαλερὸν δέ οἱ ἔκπεσε δάκρυ. η'. 426. δάκρυα θερμὰ χέοντες.

848. τέγγει δακρύων ἄχναν] 'She is shedding the fresh dew of tears.' Τέγγειν means properly 'to moisten, bedew;' sometimes, though rarely, 'to shed.' In like manner ῥαίνειν &c. Schol: καταστάζει καὶ καταβρέχει. Hesych: τέγγει . στάζει. So Œd. R. 1279. ὄμβρος — ἐτέγγετο. Aj. 376. ἐρεμνὸν αἷμ' ἔδευσα. Eur. Iph. A. 791. ῥεῦμα δακρυόεν τακούσας (τεγγούσας?) Pind. N. X. 141. θερμὰ δὴ τέγγων δάκρυα. Anacr. V. 878. νέκταρ ἐπιτέγξας. Virg. Æn. I. 695. 'placidam per membra quietem | irrigat.' Lob. ad Aj. 376. We say in like manner 'to wet a tear.'

ἄχναν] 'Moisture, dew.' Schol: τὸν νεαρὸν ἀφρόν. Etym. Magn: Ἄχνη . πᾶσα λεπτότης ὑγροῦ τε καὶ ξηροῦ. So Il. δ'. 426. ἁλὸς ἄχνην. Œd. C. 891. οὐρανίας ὑπ' ἄχνας ('the dew of heaven'). Eur. Or. 115. οἰνωπὸν ἄχνην. Hor. A. P. 429. 'super his etiam stillabit amicis | ex oculis rorem.' Lucret. III. 470. 'lacrymis rorantes ora genasque.' Virg. G. IV. 431. 'rorem late dispersit amarum.' Which latter passages are quoted by Wakef.

850. Observe how accurately ἃ δ' of the antistrophe (860) answers to ἃ δ' of the strophe. Cf. also 337 = 348. 637 = 644.

προφαίνει] προσφαίνει B.

851. μεγάλαν ἄταν] 'A dreadful calamity.' Cf. 842. μεγάλαν — βλάβαν. 1276. μεγάλους θανάτους.

μεγάλαν] μεγάλαν τιν' Herm. Hart. Cf. on 862.

852. ἔρρωγεν παγὰ δακρύων] 'A fountain of tears has burst forth.' Schol: ἀντὶ τοῦ, πάρεστιν ἡμῖν δακρύειν ὡς ἀπὸ πηγῆς κρουνηδόν. Cf. 919. δακρύων ῥήξασα θερμὰ νάματα. Ant. 803. ἴσχειν δ' | οὐκ ἔτι

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κέχνται νόσος, ὦ πόποι, οἷον ἀναρσίων
οὔπω παῖδα Διὸς ἀγακλειτὸν

πηγὰς δύναμαι δακρύων. Œd. R. 1280. Æsch. Pers. 139. *αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα | Πέρσαις —.* 749. *νὺν κακῶν ἔοικε πηγὴ πᾶσιν εὑρῆσθαι (ἐκρῆξαι?) φίλοις.* Prom. 407. *παρειὰν νοτίοις ἔτεγξε παγαῖς.* Ag. 860. *ἐμοί γε μὲν δὴ κλαυμάτων ἐπίσσυτοι | πηγαὶ κατεσβήκασιν.* Eur. Alc. 1067. *ἐκ δ' ὀμμάτων | πηγαὶ κατερρώγασιν.* Herc. 1354. *οὔτ' ἀπ' ὀμμάτων | ἔσταξα πηγάς.* Pind. P. I. 40. *τὰς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται ἐκ μυχῶν παγαί.* "Dioscorid. Epigr. 34. *δάκρυα δ' οὐκ ἔρρηξ' ἐπὶ πένθεσιν.* Plut. de Pericl. I. p. 172. *ἠττήθη τοῦ πάθους πρὸς τὴν ὄψιν, ὥστε κλαυθμόν τε ῥῆξαι καὶ πλῆθος ἐκχέαι δακρύων.*" (Wakef.) Valck. ad Hipp. 1338. Blomf. Gl. Pers. 439.

ἔρρωγεν A. L. T. ἔρρωγε B. K.

853. *κέχνται νόσος —*] '*A malady, o gods, is spread* (over the limbs of Hercules), *such an affliction as never yet visited the illustrious son of Jove at the hand of his enemies, to torment him.*' Cf. 1048 f. Phil. 293. *πάγον χυθεντός.* Il. ν'. 544. *ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.* Wakefield quotes Ovid Met. IX. 161. '*Incaluit vis illa mali, resolutaque flammis | Herculeos abiit late diffusa per artus.*' Cf. on Phil. 831.

ὦ πόποι] '*Ye gods!*' Œd. R. 167. Æsch. Pers. 717. 838. Eum. 140. &c.

ὦ A. B. K. L. vulg. ὤ T.

οἷον ἀναρσίων οὔπω ἀγακλειτὸν (ἀγακλυτὸν Harl.) *Ἡρακλέους* (*Ἡρακλέα* a few mss.) *ἀπέμολε πάθος οἰκτίσαι* the mss. *οἷον ἀναρσίων οὔπω ἀγακλειτὸν | Ἡρακλέ' ἐπέμολε πάθος οἰκτίσαι* Tricl. Weis. *ἀναρσίων οὔπω ἀγακλειτὸν Ἡρακλέα 'πέμολεν πάθος οἰκτίσαι* Heath. *οἷον ἀναρσίων οὔπω Ἡρακλέους ἀγακλειτὸν* — Musgr. *οἷον οὐδ' ἀναρσίων Ἡρακλέους ἀγάκλαυτον ἐπέμολε* — (*'quale ne ab hostibus quidem flebile Herculis malum gemendum venit'*) Herm. Schn. *οἷον ἀναρσίων | οὔπω Ζηνὸς κόρον | ἀγακλειτὸν ἐπέμολεν πάθος αἰκίσαι* Wund. (See his Emend. p. 90 f.) *οἷον οὐδ' ἀναρσίων ποθ' Ἡρακλῆ ἀγακλειτὸν ἐπέμολε πάθος οἰκτιστον* Hart. *οἷον ἀναρσίων οὔπω Ζηνὸς κέλωρ' ἀγακλειτὸν* (del. *Ἡρακλέους*) *ἐπέμολεν* — Dind. Nck. (Eur. Her. 90. *τὸν Ἡράκλειον — παραστάτην.*) Erfurdt explains *πάθος ἀναρσίων* to mean *πάθος ἀπὸ ἀναρσίων, τὸ ὑπὸ τῶν ἀναρσίων ἐπαχθέν* (cf. on Ant. 10.), the same thought as in 1050 f. Nauck construes: *οἷον ἀναρσίων πάθος οἰκτίσαι οὔπω ἀγακλειτὸν Ἡρακλέους ἐπέμολε* (i. e. *οἷον πάθος ὑπ' ἐχθρῶν παθεῖν οὐ πώποτε τῷ Ἡρακλεῖ συνέβη*). But the words cannot bear that signification. Schol: *φεῦ φεῦ· κακὸν, φησὶ, γέγονε τῷ Ἡρακλεῖ, οἷον οὐδὲ παρὰ τοῖς πολεμίοις ἀνοίκτιστον σιωπηθήσεται. — ἢ οὕτως· οἷον κακὸν, φησὶν, οὐδέποτε ὑπὸ τῶν ἐχθρῶν συνέβη τῷ Ἡρακλεῖ, τοῦτο ἀπὸ τῶν ἰδίων αὐτῷ γεγένηται.* I have given — *οὔπω παῖδα Διὸς* &c. Cf. on 843.

ἀναρσίων] '*From his enemies.*' If indeed the word be not corrupt. Schol: *ὑπὸ* (*παρὰ* Br.) *τῶν ἐχθρῶν* Cf. 831. Hesych: *ἀνάρσιοι . πολέμιοι.* Hom. Il. ω'. 365. *οἵ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἐασί.* Od. λ'. 408. *οὔτε μ' ἀνάρσιοι ἄνδρες.* Herod. I. 114. *ἀνάρσια πρήγματα ἔφη πεπονθέναι* ('*shameful treatment*'). III. 74. *ἐπεπόνθεε πρὸς Καμβύσεω ἀνάρσια.* 10. *οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συνενείχθη.* Blomf. Gl. Ag. 494.

854. *ἀγακλειτόν*] *ἀγακλυτὸν* Harl. Wak. Cf. on v. str. 843. Hermann reads *ἀγάκλαυτον*.

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ἐπέμολεν πάθος αἰκίσαι. 855
ἰὼ κελαινὰ λόγχα προμάχου δορὸς,
ἃ τότε θοὰν νύμφαν
ἄγαγες ἀπ' αἰπεινᾶς
τάνδ' Οἰχαλίας αἰχμᾷ·

855. Ἡρακλέους K. L. R. Harl. Ven. Ald. Ἡρακλέα A. B. and others. Ἡρακλέ' Turn. Ἡρακλέους or Ἡρακλέα is probably a gloss on Ζηνὸς γόνον (956. 1106.), or something similar; but as the reading of the corresponding line is very uncertain, it seems almost hopeless to restore the true reading here.

ἀπέμολε the mss. ἐπέμολε Tricl. Herm. Nck. ἐπέμολεν Wund. Dind. προσέμολε (answering to προσέβαλε in the ant.) Mein. ad Ant. 1263. Schol. on 853: οἷον κακὸν συνέβη τῷ Ἡρακλεῖ. Who would seem to have read ἐπέμολε, though he explains it here by ἀπομόλοι, γένοιτο.

οἰκτίσαι vulg. ὥστ' οἰκτίσαι Tricl. I. e. 'that one should pity him, that he should become an object of pity.' αἰκίσαι (conj. Lorenzii) Wund. (v. Emend. p. 91 f.). I. e. 'to disfigure, or to torture him,' as in 838. This correction had long since occurred to myself. Hartung gives οἴκτιστον.

856 f. The Chorus lament the expedition against Œchalia, which led to the capture of Iole, and the fatal consequences resulting therefrom.

κελαινά] κλεινὰ conj. Dobr. The Schol. explains κελαινὰ to mean 'deadly, fatal.' Cf. Aj. 231. κελαινοῖς ξίφεσιν.

λόγχα — δορός] Schol: περιφραστικῶς ἡ λόγχη. Cf. on 518.

προμάχου] τοῦ προμάχου T. 'Champion.' Schol: τὸ προμάχου ἐπὶ τοῦ Ἡρακλέους ληπτέον, οἷον τοῦ πρὸ πάντων μαχομένου.

857. ἃ τότε θοὰν νύμφαν (νύμφαν θοὰν B.) the mss. ἃ τότε θοᾷ νύμφαν Musgr. (sc. αἰχμᾷ, 'forti hasta,' as θοὸς πολεμιστὴς Il. ι'. 571. θοὸς μάχεσθαι ε'. 536. θοὸν ξίφος Anth. p. 35.). ἃ γ', ἅτε θεὰν, νυμφᾶν — ἀκμὰν Burges Epist. Crit. p. 78. Schol: ἥτις τότε, ἀνελοῦσα τὸν Εὔρυτον, ἐνταῦθα τὴν Ἰόλην ἤγαγες &c. Qu. ἃ τότ' ὁλοὰν νύμφαν —. Or ἃ 'νθάδ' (schol: ἐνταῦθα) ὁλοὰν νύμφαν —. Or ἃ τότε θοὰ νύμφαν —. (Perhaps θοὰν was written to agree in case with the adjoining νύμφαν: cf. on 883.) Or rather ἃ τότε θοᾷ νύμφαν — πλάτᾳ (for αἰχμᾷ, cf. Aj. 248. θοῶν ὠκυάλων νεῶν). 710. θοὸν εἰρεσίας ζυγόν.

τότε] Aj. 650. 1240. 1377. El. 278. Seidl. ad Tro. 1195.

θοὰν the mss. vulg. 'Swift,' i. e. 'swiftly, swiftly conveyed.' So ταχὺς for ταχέως Ph. 1080. Aj. 1266. &c. Schol: ἀντὶ τοῦ θοῶς . τινὲς δὲ τὴν ταχέως νυμφευθεῖσαν (!). Billerbeck and Erf: 'celeri impetu raptam.' Wunder explains it by ὁλοάν. Cf. Aj. 710. θοὸν εἰρεσίας ζυγόν. 248. θοῶν ὠκυάλων νεῶν. El. 737. θοαῖς πώλοις.

νύμφαν] Qu. κόραν (cf. on Ant. 1128). Cf. on v. str. 846.

859. Οἰχαλίαν B.

αἰχμᾷ] 'At the point of the spear, in war, by right of conquest.' Cf. 355. Schol: νόμῳ πολέμου. Wunder compares Eur. Herc. 437. δόρυ τ' ἔπαλλον ἐν αἰχμᾷ. Herod. VII. 152. Qu. πλάτᾳ (cf. on 857.). The λόγχη could hardly be said to have carried off Iole by its αἰχμὴ, or by αἰχμὴ in any sense, unless indeed we understand λογχίτης from λόγχη.

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ἁ δ' ἀμφίπολος Κύπρις ἄνανδος φανερὰ τῶνδ' ἐφάνη πράκτωρ.

ΗΜΙΧΟΡΙΟΝ.

πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς 863
οἴκτου δι' οἴκων ἀρτίως ὁρμωμένου;

860. ἁ δ' ἀμφίπολος Κύπρις —] Schol: ὁ νοῦς· ἡ δὲ Κύπρις ἦν ἄρα φανερῶς ἡ πάντων τούτων ἐργάτις, εἰς ἔρωτα Ἰόλης βαλοῦσα τὸν Ἡρακλέα. *While Venus, ministering in silence, was the manifest agent of these things.* But, if ἀμφίπολος really means '*ministra*' (Schol: ἡ ὑπηρετησαμένη τῷ Ἡρακλεῖ πρὸς τὸν ἔρωτα), the position of the word is rather strange, the construction apparently being ἁ δὲ Κύπρις ἀμφίπολος ἄνανδος &c., as in Phil. 271. ὁ δ' εἶπ' Ὀδυσσεὺς &c. Perhaps ἀμφίπολος may mean here '*busy.*' In which case we should construe thus: '*while Venus was the manifest (though) silent agent of these things.*' Or ἀμφίπολος may be a corruption of some other epithet as ἀμφιθαλής, ἀμφίπυρος, or the like. Ἀμφίπολος generally means *a 'female attendant.*' V. Monk ad Hipp. 200. Musgrave suggests ἅς ἀμφίπολος, '*cujus* (Ioles) *muta ministra Venus*,' coll. Liban. I, 583. αἱ Χάριτες αὐτῇ διακονοῦσι. Wunder remarks: "Hæreo nonnihil in verbis ἀμφίπολὸς et ἄνανδος." Would that all commentators were equally candid!

861. φανερὰ — ἐφάνη] Cf. Ant. 100 f. Œd. R. 507. φανερὰ γὰρ — ἦλθε κόρα τότε. Herod. III. 26. ἀπικόμενοι φανεροί εἰσι ἐς Ὄασιν πόλιν.

τῶνδ' ἐφάνη] τῶνδε φανεῖσα Ven. Herm. Hart. Cf. on 851.

862. πράκτωρ] '*The accomplisher.*' Lat. '*effectrix.*' Cf. 251. El. 953. Πράκτωρ is here feminine, as in Æsch. Ag. 410. χερὶ πράκτορι. Eum. 315. (where the Furies are called πράκτορες αἵματος). See Blomf. Gl. Ag. 110. In like manner θέλκτωρ is fem. Æsch. Suppl. 1023. θέλκτορι Πειθοῖ.

863—70. In the mss. all of this is assigned to the Chorus. Schol. ad 868: ἀλλήλαις παρακελεύονται αἱ ἀπὸ τοῦ χοροῦ. Brunck and others divide it into hemichoria. Hermann on the other hand divides the whole of this passage (863—98) into antistrophes, with a mixture of mesodes and epodes, and he distributes it among individual members of the Chorus. See his Epit. D. M. §. 726. Wunder also approves of this mode of distribution; but, owing to the uncertain state of the text, and the impossibility of ascertaining with any thing like certainty what the poet wrote, he wisely declines the task of such an arrangement. The Chorus say this on hearing the nurse lamenting the self-destruction of Deianira. Cf. 406. εἰ μὴ κυρῶ | λεύσσων μάταια. Ant. 1217. εἰ τὸν Αἵμονος | φθόγγον ξυνίημ', ἢ θεοῖσι κλέπτομαι. Eur. El. 747. φίλαι, βοῆς ἠκούσατ', ἢ δοκῶ κενὴ | ὑπῆλθέ μ'; Rhes. 565. Διόμηδες, οὐκ ἤκουσας, ἢ κενὸς ψόφος | στάζει δι' ὤτων, τευχέων τινὰ κτύπον; Æsch. Sept. init. ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον; Ovid. Fast. v. 549. '*Fallor, an arma sonant?*' Before this line Meineke suspects that ἰώ μοί μοι or some similar exclamation, uttered by the nurse, as she rushes out of the house, has fallen out. A similar situation, he observes, occurs El. 77 f. Aj. 974.

μάταιος] '*Mistaken, deceived.*' Cf. 406.

864. οἴκτου] '*Lamentation.*' Aj. 895.

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τί φημι; 865

ΗΜΙΧΟΡΙΟΝ.

ἠχεῖ τις οὐκ ἄσημον ἀλλὰ δυστυχῆ
κωκυτὸν εἴσω, καί τι καινίζει στέγη.

ΗΜΙΧΟΡΙΟΝ.

ξύνες δὲ
τήνδ' ὡς ἀηδὴς καὶ συνωφρυωμένη

865. *τί φημί;*] τὶ φημί; 'ecquid dico?' Herm. Wund. Schneid. Hart. Cf. on Œd. R. 1471. But I much doubt whether the indefinite pronoun can stand at the commencement of a sentence. Nauck proposes *τί φῶμεν*; Which seems probable. Qu. *τί φής, τί*; Or *λέγωτι*; (Œd. R. 1475.) This is assigned by Hermann to a second virgin of the Chorus, *τὶ φημὶ*; | *ἠχεῖ τις* —.

866. *ἠχεῖ τις — κωκυτόν*] Cf. 643. *οὐκ ἀναρσίαν ἀχῶν καναχάν.* Œd. C. 1500. *τίς αὖ παρ' ὑμῶν ἠχεῖται κτύπος;*

οὐκ ἄσημον — κωκυτόν] Wakefield explains this '*haud obscurum*' (an sit vox gaudii, an doloris). Cf. Ant. 1004. *πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.* Œd. C. 1668. *γόων οὐκ ἀσήμονες φθόγγοι.*

δυστυχῆ] There is no opposition between this and *ἄσημον*. Qu. *διαφανῆ*, '*clear, distinct.*' Or *μάλα* (or *καὶ*) *σαφῆ*. Or *κἀμφανῆ*. Or *ἀλλ' ἄγαν σαφῆ*. Cf. Schol: *οὐ μικρὸν, ἀλλὰ μέγα καὶ ἐξάκουστον.* Phil. 189. *ἀχὼ τηλεφανής.* 202. *προὐφάνη κτύπος.* 216.

867. *εἴσω*] For *ἔνδον*. Cf. on Ant. 491.

καί τι καινίζει στέγη] '*And the house is experiencing (undergoing) something new and alarming.*' Or '*is begetting something new.*' Schol: *ἔοικέ τι νεώτερον ἔχειν ὁ οἶκος.* Wunder: '*parit quid inexspectati.*' Cf. 873. *καινοποιηθέν.* Eur. Iph. T. 1160. *τί δ' ἔστιν, Ἰφιγένεια, καινὸν ἐν δόμοις*; Æsch. Ag. 1041. *καίνισον ζυγόν.* Cho. 485. *μέμνησο δ' ἀμφίβληστρον, ᾧ σ' ἐκαίνισαν* (qu. — *ὡς ἐκαίνισας*). *Καινίζειν* in Euripides means '*to produce something new.*' Tro. 889. *τί δ' ἔστιν; εὐχὰς ὡς ἐκαίνισας θεων.* Fr. Pir. Fr. VI. *ὅστις τόνδ' ἐκαίνισεν λόγον. Καινοῦν* occurs Herod. II. 100. Thuc. III. 82.

868 f. Schol: *ἀλλήλαις παρακελεύονται αἱ ἀπὸ τοῦ χοροῦ.* Cf. on 821. For the attraction *ξύνες τήνδε, ὡς γραῖα* — Wunder compares 97, which is not however a similar passage. Qu. *ξύνες δέ. ἥδ' ὡς ἀηδὴς* —. But I rather suspects *ξύνες δέ.*

869. *ὡς* om. Harl.

ἀήθης the mss. Schol. Herm. Schn. Hart. vulg. *ἀηδὴς* Ed. Lond. I. Wund. Dind. Nck. Schol: *παρὰ τὸ ἔθος γὰρ κατεστυγνακυῖα πρόσεισι.* The correction *ἀηδὴς* appears to me a certain one, for there is no relation between *ἀήθης* and *συνωφρυωμένη*; though Apitz thinks *καὶ* illustrative of the prec. *ἀήθης*. See Wunder (Emend. p. 95 f.), who aptly compares Hesych: *Ἀηδές. στυγνὸν, λυπηρόν.* Eur. Alc. 778. *στυγνῷ προσώπῳ καὶ συνωφρυωμένῳ.* Also Mein. ad Theocr. p. 192. *Ἀήθης* means '*unusual*' as *ἀήθης ὄψις* Æsch. Suppl. 567. Translate *ἀηδὴς* '*sad, gloomy, downcast,*' the opposite of *ἡδὺς* '*cheerful.*' Œd. R. 82. Cf. Dem. p. 1147, 12. *πρὶν μὲν εἰσαχθῆναι εἰς τὸ δικαστήριον, ἦν ἀηδής.* Menand. Pseud.

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χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι. 870

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμὶν οὐ σμικρῶν κακῶν
ἦρξεν τὸ δῶρον Ἡρακλεῖ τὸ πόμπιμον.

ΧΟΡΟΣ.

τί δ', ὦ γεραιὰ, καινοποιηθὲν λέγεις;

ΤΡΟΦΟΣ.

βέβηκε Δηάνειρα τὴν πανυστάτην

I. 11. Qu. κατηφής, '*dejected, downcast* (Eur. Or. 879. Her. 633. Lucian. V. A. 7. δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές). Or ἀπηνής.

συνωφρυωμένη] '*With knit brow, pensive, sad.*' I. q. σκυθρωπός. Eur. Alc. 780. στυγνῷ προσώπῳ καὶ συνωφρυωμένῳ. 803. τοῖς συνωφρυωμένοις — ὁ βίος — συμφορά. Phœn. 1308. συννεφῆ. El. 1078. συννεφοῦσαν ὄμματα. Hor. Sat. II. 2. 125. '*explicuit vino contractæ seria frontis.*'

870. σημαίνουσα A. B. K. L. Harl. Ald. &c. σημανοῦσα T. Br. &c. Cf. Œd. C. 366. ταῦτα σημανοῦσ' ἐλήλυθα. Below 534. ἦλθον — τὰ μὲν φράσουσα &c. 1124. τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων &c. Cf. on Ant. 242. 534. Ph. 1379. Elmsl. ad Heracl. 799.

871—98. This passage is treated of by Wunder in his Emend. p. 97—110.

871. ὡς ἄρ' —] Ant. 1178. El. 1185. Aj. 367. Tr. 997.

ἡμὶν A. T. and, I think, B. K. ἡμὶν L.

οὐ σμικρῶν κακῶν ἦρξεν] Cf. Aj. 934. ἦν ἄρ' ἐκεῖνος ἄρχων μεγάλων χρόνος | πημάτων (so I read). El. 919. Æsch. Pers. 353. ἦρξεν — τοῦ παντὸς κακοῦ | φανεὶς ἀλάστωρ. Eur. Phœn. 1598. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις | τόδ' ἦμαρ. Tro. 919. Hom. Il. ε'. 63. ν'. 828. χ'. 116. Od. ψ'. 224. Herod. V. 97. αὗται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἕλλησί τε &c. Thuc. II. 12. Isæ. VI. 26. κατοικισθεῖσα δ' ἐντανθοῖ πολλῶν καὶ κακῶν ἦρξεν. Arist. Lys. 998.

872. τὸ δῶρον Ἡρακλεῖ τὸ πόμπιμον] Cf. 668. τῶν σῶν Ἡρακλεῖ δωρημάτων. 603. δώρημ' ἐκείνῳ τἀνδρὶ τῆς ἐμῆς χερός. Schneid. construes τὸ Ἡρακλεῖ πόμπιμον, coll. Ant. 324. ταῦτα — τοὺς δρῶντας. Aj. 1166. βροτοῖς τὸν ἀείμνηστον τάφον. Add Eur. Andr. 214. Θρᾴκην χιόνι τὴν κατόρρυτον. So also Br. Dind. and others. But Triclinius seems to consider Ἡρακλεῖ to depend on τὸ δῶρον. Which construction I think preferable, and so does Schaefer Melet. p. 67. Schol: τὸ πεμφθέν. λέγει δὲ τὸν χιτῶνα. Gl. T: τὸ πεμφθὲν ἐκείνῳ. Observe πόμπιμος in a passive sense, which for such verbals is rare. In the usual active sense it occurs above 560. πομπίμοις κώπαις. Qu. τὸ μόρσιμον. Or πεπεμμένον (Dem. 672. Luc. Alex. 32.).

873. καινοποιηθέν] Cf. 867. Œd. C. 722. τί δ' ἐστὶν, ὦ παῖ, καινόν;

874. βέβηκε] '*She is gone, is departed.*' A common euphemism. So οἴχεσθαι, Lat. '*decedere vita.*' Cf. Ant. 806. ὁρᾶτέ με — τὰν νεάταν ὁδὸν στείχουσαν. Aj. 994. Eur. Herc. 770. βέβακ' ἄναξ ὁ κλεινός. Alc. 602. ὑμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται, | προσείπατ', ἐξιοῦσαν ὑστάτην

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ὁδῶν ἁπασῶν ἐξ ἀκινήτου ποδός. 875

ΧΟΡΟΣ.

οὐ δή ποθ' ὡς θανοῦσα;

ΤΡΟΦΟΣ.

πάντ' ἀκήκοας.

ΧΟΡΟΣ.

τέθνηκεν ἡ τάλαινα;

ΤΡΟΦΟΣ.

δεύτερον κλύεις.

ΧΟΡΟΣ.

τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φής;

ὁδόν. Hor. Od. II. 17. 11. '*ibimus, ibimus,* | *utcunque praecedas, supremum carpere iter comites parati.*' Catull. III. 11.

875. ὁδῶν] ὁδὸν Ven. Aj. 994. ὁδὸς θ' ὁδῶν ἀνιάσασα δὴ | μάλιστα τοὐμὸν σπλάγχνον.

ἐξ ἀκινήτου ποδός] '*Without having moved* or *stirred a foot.*' Almost i. q. ἀκινήτῳ ποδί. Cf. Phil. 92. οὐ γὰρ ἐξ ἑνὸς ποδὸς | ἡμᾶς — χειρώσεται. Aj. 27. κατηναρισμένας | ἐκ χειρός. El. 455. ἐξ ὑπερτέρας χερὸς | ἐχθροῖσιν — ἐπεμβῆναι. 667. ἀπ' ἐλπίδος καλῆς. 281. For the expression itself cf. Blomf. Gl. Ag. 81.

876. οὐ δή ποθ' —;] '*Surely never as dead?*' Cf. El. 1180. 1202.

πάντ' ἀκήκοας] Cf. on 484. Ant. 402. πάντ' ἐπίστασαι. Ph. 620. 1240. Aj. 480. Qu. — ὡς θανοῦσά γ'; Τρ. ὄρθ' ἀκήκοας.

877. τέθνηκεν ἡ τάλαινα;] The repetition of the question expresses the incredulity and surprise of the speaker, as in El. 675. Œd. R. 359. 943. 957. Œd. C. 1583. Ph. 333. 414. V. Valck. ad Phœn. 923.

δεύτερον κλύεις] '*You hear it a second time.*' Phil. 1238. Eur. El. 770. τέθνηκε· δίς σοι ταῦθ', ἃ γοῦν βούλει, λέγω.

878. τάλαιν' ὀλεθρία refers to Deianira. So Œd. R. 1236. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας (τέθνηκεν Ἰοκάστη); But perhaps we should read: τάλαιν', ὀλεθρίῳ τίνι —; Or τάλαιν', ὀλέθρου τίνι τρόπῳ —; Cf. Œd. C. 1683. νῷν δ' ὀλεθρία (ὀλεθρίαν L. ὀλεθρίαιν?) νὺξ | ἐπ' ὄμμασιν βέβακε. Cf. Aj. 402. ἀλλά μ' ἃ Διὸς ἀλκίμα θεὸς ὀλέθρι' αἰκίζει. 799. ἔξοδον ὀλεθρίαν. Œd. R. 1343. τὸν μέγ' ὀλέθριον. Herwerden also proposes ὀλέθρου (ad Œd. R. 1236). Wunder is of opinion that τάλαιν' ὀλεθρία is corrupt (see his Emend. p. 98 f.). Qu. τάλαιν', ὀλεθρία (or ὀλέθρου, or ὀλεθρίᾳ) —.

τίνι τρόπῳ θανεῖν σφε φής;] Cf. Ant. 1314. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ; El. 679. εἰπὲ τῷ τρόπῳ διόλλυται. Œd. R. 99. τίς ο

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ΤΡΟΦΟΣ.

σχετλιωτάτῳ γ' ἐς πρᾶξιν.

ΧΟΡΟΣ.

εἰπὲ τῷ μόρῳ,

γύναι, ξυντρέχει. 880

ΤΡΟΦΟΣ.

αὐτὴν διηΐστωσε.

τρόπος τῆς ξυμφορᾶς; Eur. Ph. 1547. ποίᾳ μοίρᾳ ἔλιπον φάος; 1559. τίνι ὤλετο μοίρᾳ; Perhaps τίνι μόρῳ —; Ed. C. 1656. μόρῳ δ' ὁποίῳ κεῖνος ὤλετ' —.

879. σχετλιώτατα πρός γε πρᾶξιν the mss. vulg. σχετλίῳ, τὰ πρός γε πρᾶξιν Herm. Elem. D. M. p. 122. Apitz. prob. Dind. σχετλίως τὰ πρός γε πρᾶξιν Herm. ἄλαστα πρός γε πρᾶξιν Wunder (who contends that πρός γε πρᾶξιν cannot be from the pen of Soph., Emend. p. 99.). δεινότατα — Heims. σχετλιωτάτην γε πρᾶξιν conj. Wagner. σχέτλι' ὡς τάδ' ἐξέπραξεν conj. Steinhart. Schol: σχετλιώτατα ἦλθε πρὸς τὴν ἀναίρεσιν. τουτέστιν, ὡς ἄν τις ἰδὼν ἢ ἀκούσας σχετλιάσειεν τὴν πρᾶξιν. Hartung boldly enough corrects the passage thus: τίνι τρόπῳ 'θανεν | σχετλιώτατα πρὸς τὰ πεπραγμένα; | τάλαιν' ὀλεθρία τῷ μόρῳ | γυνὰ ξυντρέχει; Qu. σχετλιώτατ' ἔς γε (or ἐς τὴν) πρᾶξιν, or σχετλιωτάτῳ γ' ἐς (or 'ς τὴν) πρᾶξιν, or σχέτλιά γε πρὸς τὴν πρᾶξιν, or σχέτλιά γε (or ἄλαστα) τοῖς παροῦσιν (or ἰδοῦσιν, 'to those who were eye-witnesses), or ἄλαστ' ἄλαστ' ἔπραξεν (Ed. C. 538. ἔπαθον ἄλαστ' ἔχειν), or ἄλαστα πρός γε πρᾶξιν. For πρὸς πρᾶξιν (instead of the more usual ἐς πρᾶξιν) cf. 308. πρὸς μὲν γὰρ φύσιν —. And for πρᾶξις 'fortune' cf. on 152.

879—95. In these verses many corruptions and interpolations occur, as the metre often shows, which it is hopeless to attempt to remove.

879. εἰπὲ τῷ μόρῳ —] εἰπὲ, τῳ μόρῳ — T. ἔννεπε — conj. Nauck. 'Say what death does (did) she encounter.' Schol: τίνι θανάτῳ συνέπεσεν; ἀντὶ τοῦ, τίνι τρόπῳ ἐτελεύτησεν; Cf. Ant. 387. ποίᾳ ξύμμερτος προὔβην τύχῃ; Eur. Hec. 695. τίνι μόρῳ θνήσκεις; τίνι πότμῳ κεῖσαι; For ξυντρέχει qu. ξυγκυρεῖ. (Ed. C. 1404. τῇδε συγκῦρσαι τύχῃ. Phil. 683. μοίρᾳ τοῦδ' ἐχθίονι συντυχόντα.) Nauck, I find, makes the same conjecture. Or ξυμπίτνει (schol: συνέπεσεν. Ed. R. 113. τῷδε συμπίπτει φόνῳ. Aj. 429. κακοῖς τοιοῖσδε συμπεπτωκότα). Or φθείρεται. Or 'ξόλλυται. Wunder brackets as spurious γύναι, ξυντρέχει (v. Emend. p. 100 f.).

881 f. Kæstner proposes to read: αὐτὴν διηΐστωσε — ΧΟ. τίς θυμὸς — νόσοι; ΤΡ. τάνδ' αἱχμὰ — ξυνεῖλε — ΧΟ. πῶς — μόνα; ΤΡ. στονόεντος —.

881. αὐτὴν διηΐστωσε (διηίστωσεν L.) the mss. ἄτη νιν ἠΐστωσε Wunder (v. Emend. p. 101 f.). Qu. αὐτὴν διεξῄστωσε. Translate: 'She destroyed herself.' Aj. 515. σὺ γάρ μοι πατρίδ' ἤστωσας (ἐδῄωσας?) δορί. Fr. 481. κόρον ἀϊστώσας πυρί. Æsch. Prom. 240. ἀλλ' ἀϊστώσας γένος | τὸ πᾶν &c. 689. κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος. Compare the compound verbs διαφθείρω, διεργάζομαι, διόλλυμι, διαπορθῶ, διοίχομαι, in all which διὰ bears the sense of 'utterly.' For αὐτὴν qu. αὐτάν.

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ΧΟΡΟΣ.

τίς θυμὸς, ἢ τίνες νόσοι
τάνδ' αἰχμᾷ βέλεος κακοῦ
ξυνεῖλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον
ἀνύσασα μόνα;

ΤΡΟΦΟΣ.

στονόεντος ἐν τομᾷ σιδάρου.

ΧΟΡΟΣ.

ἐπεῖδες, ὦ μαῖ', ἆρα τάνδε τὰν ὕβριν;

882. τίς θυμὸς, ἢ τίνες νόσοι the mss. vulg. Dind. Bergk. θυμὸς ἢ τίνες νόσοι Herm. θυμὸς ἢ νόσοι Erf. Wund. τίς θυμὸς κακὸς (om. ἢ τίνες νόσοι, from Schol., who has only τίς θυμός;) Hart. Schol: τίνι θυμῷ χρησαμένη ἑαυτὴν ἀνεῖλεν; ἢ τίς θυμὸς, φησὶν, ἀνεῖλε τὴν Δηϊάνειραν; — Ἀντὶ τοῦ, τίνα θυμὸν εἶχεν τότε; τίς θυμὸς συνεῖλεν; Qu. τίς θυμὸς, ἢ τίς ἐν νόσῳ (sc. οὖσαν, Aj. 271. ἡνίκ' ἦν ἐν τῇ νόσῳ) τάνδ' αἰχμὰ —; Or, θυμὸς, ἢ τινος τάνδ' (αὐτὰν) αἰχμὰ —; Kæstner explains θυμὸς to mean any '*violent excitement of the mind*', as that of love; νόσοι '*madness sent by the gods*' [as in Aj. 59. 66. 186. 271. 274. 452.].

νόσοι] The plural as in Aj. 59. μανιάσιν νόσοις. Linw: *dementia.*

883. τάνδ' — ξυνεῖλε (cont. to the Chorus) in the mss. Ald. Τρ. τάνδ' — ξυνεῖλε Triel. Br. Sch. Wund. Τρ. αἰχμὴ βέλους ξυνεῖλε Hart. See Wunder's Emend. p. 102 f. The whole of this part of the play is exceedingly corrupt.

τάνδ' A. K. L. T. Ald. τήνδ' B. τᾶνδ' lemm. schol.

αἰχμὰν A. B. K. L. Ald. Harl. Wund. Dind. αἰχμὰ T. αἰχμᾶν lemm. schol. αἰχμᾷ Herm. Schn. Nauck. αἰχμὴ Erf. Hart.

884. ξυνεῖλε] This cannot, I think, mean '*destroyed.*' Gl. T: ἀνεῖλεν. Qu. νιν εἶλε (El. 528), or καθεῖλε (1063), or σφ' ἀνεῖλε. Wakef: '*corripuit*' (Virg. Æn. VI. 290. '*corripit — ferrum*').

πῶς — μόνα; continued to the Chorus in the mss. and vulg. ΧΟ. πῶς — μόνα; Wund. See his Emend. p. 102 f. Hartung alters the passage thus: πῶς ἐμήσατο | πρὸς θανάτῳ θάνατον, | ἀνύσασα μόνα στονόεντος ἐν | σιδάρου τομᾷ; ἐπεῖδες, ὦ, | ματαίαν ὕβριν;

885. πρὸς θανάτῳ θάνατον] Cf. on El. 235. Schol: τὸν ἑαυτῆς πρὸς τῷ Ἡρακλέους.

886. ἀνύσασα μόνα;] Qu. —ἀνύσασα; ΤΡ. μόνα στονόεντος —.

887. στονόεντος] Perhaps ὀλόεντος, or κρυόεντος.

ἐν τομᾷ] '*By the edge (lit. cutting).*' Cf. 241. and on Phil. 60. Eur. Or. 1101. φασγάνου τομάς.

σιδήρου vulg. Wund. Schn. σιδάρου Erf. Dind. Bgk. Nck.

888. Schol: τεθέασαι τὴν ἐκείνης τόλμαν: ἐκαρτέρησας ἰδεῖν τὴν ὠμότητα; οὕτως γὰρ εἶπε τὴν ὕβριν.

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ΤΡΟΦΟΣ.

ἐπεῖδον, ὡς δὴ πλησία παραστάτις.

ΧΟΡΟΣ.

τίς ἦν; πῶς; φέρ' εἰπέ. 890

ΤΡΟΦΟΣ.

αὐτὴ πρὸς αὑτῆς χειροποιεῖται τάδε.

ΧΟΡΟΣ.

τί φωνεῖς;

ΤΡΟΦΟΣ.

σαφηνῆ.

ὦ ματαία (ματαῖα L.) the mss. ὦ μάταιε Herm. Wund. Dind. ματαίαν (om. ὦ, '*temerariam*') Erf. Not badly. The Schol. explains ὦ ματαία by ὦ μελέα (κατ' ἀντίφρασιν), '*o wretched one.*' Hesych: μάταιος. τάλας. Id: ματαίαν . τάλαιναν. Hermann writes: ἐπεῖδες, εἶδες, ὦ μάταιε, τάνδ' ὕβριν; Nauck would read: ὕβριν τάνδ' ἐπεῖδες, ματαία (baccheian metre, as 890. 892.). Qu. ἐπεῖδες ἆρ', ὦ μαῖα, τάνδε τὰν ὕβριν; Or ἐπεῖδες, ὦ μαῖ', ἆρα —; Or ἐπεῖδες ματαίαν ταύταν ὕβριν; τάνδ' ὕβριν the mss. vulg. Dind. Bgk. Nauck. τήνδε τὴν ὕβριν Wund. (v. Emend. p. 104 f.) '*This deed of violence.*'

889. ὡς δὴ vulg. This would mean, '*as if forsooth*' (Œd. C. 809.). But cf. Ph. 1065. Eur. Ph. 1416. ὁ δ', ὡς κρατῶν δὴ —. Qu. ὥς γε (cf. 1192. οἶδ' ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω. Œd. R. 1118.), or οἷα (lat. '*utpote*'), or perhaps οὖσα (proposed also by Nauck).

ὡς δὴ πλησία παραστάτις] Sc. οὖσα (Œd. C. 1588.). Cf. 896. εἰ παροῦσα πλησία | ἔλευσσες. Qu. — ὡς παραστατοῦσα πλησία.

890. τίς (τί Harl.) ἦν; πῶς; the mss. vulg. τίς ἦνεν; Wunder (v. Emend. p. 105 f.). I. e. '*Who was the perpetrator of the deed?*' Hart: Ἡμιχ. τίς ἦν; πῶς; Ἡμιχ. φέρ', εἰπέ. A gloss τίνα θυμὸν εἶχε (from schol. on 881.) is added in Ven.

τίς ἦν;] Sc. ἡ ὕβρις. Wakefield absurdly explains: '*Qualis erat?*' (quo in animo — quomodo affecta hoc patravit?) Qu. τί φῆς;

891. Schol: ταῦτα τῇ χειρὶ ἑαυτῆς διεπράξατο.

αὐτῆς A. L. T. αὐτῆς B. K. R. Bgk. Cf. 1132. Ant. 1177. αὐτὸς πρὸς αὐτοῦ (αἱμάσσεται). Aj. 906. Œd. R. 1237.

χειροποιεῖται] I. e. παλαμᾶται (cf. παλαμναῖος, '*a murderer*'). Qu. χειρὶ παλαμᾶται.

892. Wunder stops thus: *ΧΟ.* τί φωνεῖς; σαφηνῆ; See his Emend. p. 107 f.

φωνεῖς] Qu. φάσκεις.

σαφηνῆ A. B. L. T. σαφανῆ K. Gl. T: ἀληθῆ. Pind. Ol. X. 67. τὸ δὲ σαφανὲς — κατέφρασεν. Æsch. Cho. 195. Cf. σαφήνεια, σαφηνίζω.

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ΧΟΡΟΣ.

ἔτεκεν ἔτεκεν μεγάλαν
ἁ νέορτος ἅδε νύμφα
δόμοισι τοῖσδ' Ἐρινύν. 895

ΤΡΟΦΟΣ.

ἄγαν γε· μᾶλλον δ', εἰ παροῦσα πλησία
ἔλευσσες οἷ' ἔδρασε, κἀρτ' ἂν ᾤκτισας.

ΧΟΡΟΣ.

καὶ ταῦτ' ἔτλη τις χεὶρ γυναικεία κτίσαι;

893—5. Wunder brackets these lines as spurious. See his Emend. p. 108 f. Wakefield conj: ἔτεκεν ἔτεκε μεγάλαν ἄταν | ἁ νέορτος ἅδε νύμφα, | δόμοισι τοῖσδ' Ἐριννύς. Qu. ἔτεκε μεγάλαν ἔτεκεν ἄταν &c.

893. ἔτεκεν, ἔτεκεν the mss. ἔτεκεν, ἔτεκε Tricl. and so Wunder, for the sake of the metre. ἔτεκεν only once Hart. Cf. El. 235. μὴ τίκτειν σ' ἄταν ἄταις. Eur. Or. 978. ὃς ἔτεκεν ἔτεκε γενέτορας ἐμέθεν δόμων. μεγάλαν — ἐρινύν] Cf. 842. μεγάλαν δόμοισι βλάβαν.

894. ἀνέορτος B. K. T. Ald. ἂν ἔορτος L. ἁ νέορτος Schol. Junt. I. Wak. Musgr. Br. Schol: ἡ νεωστὶ ἐνταῦθα ὁρμήσασα Ἰόλη. ἀνέορτος δὲ ἀντὶ τοῦ αἰσχρὰ καὶ ἀπρεπής. Cf. Fr. 791. καὶ τὰν νέορτον —Ἑρμιόναν. Œd. C. 1507. τί δ' ἔστιν, ὦ παῖ Λαΐου, νέορτον αὖ; Qu. ἁ νεοχμός. Cf. Athen. XIII. 560 C. ἀνετράπησαν καὶ ὅλοι οἶκοι διὰ γυναῖκας· ὁ Ἡρακλέους διὰ τὴν Ἰόλης ἐπιγαμίαν τῆς Εὐρύτου θυγατρός.

ἅδε] ἄδε L., as usual.

895. δόμοισι] δόμοις Nauck, to make the metre bacchean.

Ἐριννὺν A. B. K. T. vulg. ἐρινῦν L. Ἐρινὺν Herm. Dind. &c. I. q. ατην. Gl. T: φθοράν.

896. ἄγαν γε] *Aye, too much so.*' Sub. μεγάλαν.

μᾶλλον δ'] δ' inserted a m. pr. in L. Qu. καί νιν.

πλησία] πλησίον conj. Lob. ad Aj. 1157. But cf. Œd. C. 58. Ant. 761 f. El. 640. &c.

897. ἔλευσσες A. ἔλευσες B. K. L. ἔλευσας T. — ἔδρασεν (eras. ν) L.

898—9. These two lines are suspected as spurious by Herm. Dind. Hart. Nauck. They are defended by Wecklein.

898. καὶ ταῦτ' ἔτλη τις (τίς B.) A. B. L. Harl. Schol. Ald. καὶ ταῦτ' ἔτλη (om. τις) T. Turn. Weckl. καὶ ταῦτά τις ἔτλη K. καὶ ταῦτ' ἀνέτλη (Œd. C. 239.) Ed. Lond. I. καὶ ταῦτ' ἔτ' ἔτλη Reiske. καὶ ταῦτ' ἔτλη τοι (in an interrogation!) Wund. καὶ ταῦτ' ἔτλη δὴ Schn. καὶ ταῦτα τολμᾷ conj. Schn. Qu. καὶ ταῦτ' ἐτόλμα (perhaps ἔτλη was a gloss on ἐτόλμα). Or καὶ τοιάδ' (or ἦ γὰρ τάδ') ἔτλη. Or ἔτλη δὲ ταῦτα. Or καὶ ταῦτ' ἔτλη καὶ (so Arist. Pl. 454. γρύζειν δὲ καὶ τολμᾶτον —;).

κτίσαι] *To effect, perpetrate.*' Schol: κατασκευάσαι καὶ ποιῆσαι. Æsch. Eum. init. κτίσας (Schol: ποιήσας) φρένα ἔνθεον τέχνης. Eur. Suppl. 788. &c. Blomf. Gl. Pers. 294.

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ΤΡΟΦΟΣ.

δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.
ἐπεὶ γὰρ ἦλθε δωμάτων εἴσω μόνη,
καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
στορνύνθ', ὅπως ἄψορρον ἀντῴη πατρὶ,
κρύψασ' ἑαυτὴν ἔνθα μή τις εἰσίδοι,

899. πεύσει δ' —] Schol: οὕτως ἀκριβῶς διηγήσομαί σοι τὸ πρᾶγμα, ὥστε πεισθῆναί σε ὅτι ἀληθῆ λέγω. Cf. Arist. Eccl. 569. ἀλλ' ἀποφανῶ τοῦθ', ὥστε σέ γέ μοι μαρτυρεῖν. For μαρτυρεῖν perhaps πιστεύειν.

900. ἐπεὶ παρῆλθε the mss. vulg. ἐπεὶ γὰρ ἦλθε Sch. Herm. Dind. Wund. Hart. Schn. Bgk. Nck. Cf. 1159. Œd. C. 1304. ἐπεὶ γὰρ ἦλθον —. El. 893. ἐπεὶ γὰρ ἦλθον —. Œd. R. 1241. ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω | θυρῶνος. Ph. 1337. and on Ant. 238. 1301. Γὰρ and παρ' are confused Phil. 1337. Ziel (de asyndeto ap. Soph. p. 6.) defends ἐπεὶ παρῆλθε ['*passed*'], observing that in such passages Sophocles omits oftener than inserts γὰρ, adducing Phil. 56. 436. 591. 1316. 1453. Aj. 1028. 948. 1417. Œd. R. 96. 224. 236. 774. 800. Œd. C. 53. 1292. Tr. 555. 752. The omission of γὰρ in many such passages certainly adds force. Cf. also El. 1337. εἴσω παρέλθετε.

901. κοῖλα the mss. κοινὰ v. l. ap. Schol. (γράφεται κοινὰ — τὰ αὐτῆς καὶ τοῦ Ἡρακλέους). Which is approved of by Wakefield and Musgrave. Cf. Æsch. Pers. 160. καὶ τὸ Δαρείου τε κἀμὸν κοινὸν εὐνατήριον. Hermann explains κοῖλα of the cords of the couch loosened so as to render it more easy for an invalid. Wakefield renders it '*capacia*.' Some understand it as a general epithet, as of ships in Homer, κοίλῃσιν παρὰ νηυσὶ (Il. α'. 26. &c.). Wunder (Emend. p. 111 f.) supposes κοῖλα to be corrupt. I understand it in a proleptic sense, or as an adjective of effect, '*laying out a couch hollow*,' i. e. so as to be hollow, in order the better to receive the painstricken limbs of his father. So 914. λαθραῖον ὅμμ' ἐπεσκιασμένη. Qu. καινὰ, or μαλακὰ, or χερσί. Or εἶδ' ἕτοιμα δέμνια —.

δέμνια] '*A couch*,' for Hercules to repose on.

902. στορνύνθ' A. K. L. Harl. στρωννύνθ' B. T. Schol: τὸν Ὕλλον στρωννύντα. Arist. Pac. 844. στόρνυ τ' ἐμοὶ καὶ τῇδε κουρίδιον λέχος. Eur. Suppl. 766. κἄστρωσέ γ' εὐνάς. Incert. ap. Athen. 48 A. στρώννυ τε κοίτας. Herod. VII. 54. μυρσίνῃσι στορνύντες τὴν ὁδόν.

ὅπως ἄψορρον ἀντῴη πατρί] I cannot make any thing of these words any more than Wunder, who with reason considers them corrupt (Emend. p. 112 f.). The sense, as he observes, should be something like this: '*in quo (lecto) Hercules redux factus reponeretur*.' Qu. ὅπως ἄψορρος ἀντῴη πατὴρ (sc. αὐτῶν), '*that his father might on his return betake himself thither*.' Or ὅπως ἄψορρος ἐμβαίη (or rather ἐμπέσοι) πατήρ. Or ὅπως ἄψορρον εὐνάσαι (or ἐμβάλοι, or ἐνθείη, or ἐγκλίναι, or ἀμπαύσαι) πόσιν, '*in order that she might lay there her husband on his return*.'

ἀντῴη T. Turn. ἀντοίη A. B. K. L. Harl. Ald. ἀντεύη Ven. Gl. T: συναντήσαι. Neue in vain defends ἀντοίη from Il. η'. 423. οἳ δ' ἤντεον ἀλλήλοισιν.

903. As these words ill accord with the open character of Deianira's subsequent doings in the sight of all, Meineke suspects this line to be an interpolation.

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βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
γένοιντ' ἔρημοι, κλαῖε δ' ὀργάνων ὅτου
ψαύσειεν οἷς ἐχρῆτο δειλαία πάρος·
ἄλλῃ δὲ κἄλλῃ δωμάτων στρωφωμένη,
εἴ του φίλων βλέψειεν ἢ οἰκετῶν δέμας,
ἔκλαιεν ἡ δύστηνος εἰσορωμένη,
αὑτῇ τὸν αὑτῆς δαίμον' ἐγκαλουμένη
καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.

ἔνθα μή τις εἰσίδοι] '*Where no one might behold her.*' Œd. R. 796. ἔφευγον, ἔνθα μήποτ' ὀψοίμην — τελούμενα. Qu. ἔνθα μή τις ἄν σφ' ἴδοι.

904. βρυχᾶτο the mss. Wund. Dind. Schn. Nck. ᾽βρυχᾶτο Vauv. Br. Erf. Sch. Herm. Hart. On the omission of augment in Iambic trimeters see Herm. Præf. Bacch. p. XVII. XLIX. and cf. on 905. 915. Œd. R. 1245. Œd. C. 1606. 1624. El. 715. Qu. βωμοῖσιν ἐβρυχᾶτο προσπίπτουσ' —.

βωμοῖσι] The household family shrines. Eur. Alc. 168. πάντας δὲ βωμοὺς, οἳ κατ' Ἀδμήτου δόμους, &c. Cf. on Œd. R. 16.

βωμοῖσι προσπίπτουσ'] Cf. Œd. C. 1157.

προσπίπτουσ'] προσπτύσουσ' Harl. Perhaps προσπίτνουσ'. But cf. 938.

905. γένοιτ' ἐρήμη the mss. vulg. γένοιντ' ἔρημοι Nauck. Dind.

κλαῖε vulg. L. Wund. Schn. κλᾶε Dind. ᾽κλαιε Vauv. Br. Herm. Hart.

ὀργάνων] '*Instruments of work.*' Wunder understands this of those instruments, wherewith she had prepared the medicated garment.

ὅτου] ὅπου Harl. (Cf. on Aj. 33.) Equivalent to εἴ του, as in 910. See Brunck ad Arist. Eq. 1275. Cf. Œd. R. 1464. ὅσων ἐγὼ | ψαύοιμι. Eur. Hec. 584. ἦν γὰρ ἅψωμαί τινος, | τόδ' οὐκ ἐᾷ με.

906. δειλαία] δειλαῖα L. After this Wunder (v. Emend. p. 114 f.) marks a lacuna of one line.

907. ἄλλῃ — κἄλλῃ δωμάτων] '*In one part and then another of the house.*' Schol: τῇδε κἀκεῖσε. The gen. δωμάτων depends on ἄλλῃ. Cf. 375.

στρωφωμένη] Herod. VIII. 135. περιστρωφώμενον πάντα τὰ χρηστήρια. Compare πωτᾶσθαι, νωμᾶν, &c.

908. εἴ του B. K. L. T. V. Ven. Junt. II. Turn. v. l. εἴ που Ald. Br.

οἰκετῶν] I should prefer ἢ οἰκετῶν. For the crasis cf. above 85. ἢ οἰχόμεσθ' ἅμα.

909. ἔκλαιεν vulg. Herm. Nauck. ἔκλαεν Dind.

εἰσορωμένη] '*When she beheld them.*' The middle of this verb is used also in El. 1059. and often elsewhere.

910. αὑτὴ — ἀνακαλουμένη the mss. αὑτῇ — ἐγκαλουμένη Wunder (v. Emend. p. 116 f.). I. e. '*Blaming herself for her own sad fate.*' For the middle ἐγκαλεῖσθαι Wunder cites Eurip. Melan. Fr. IX. 5. οὐ χρὴ ᾽γκαλεῖσθαι πρὸς τὸ θεῖον, ἀλλ' ἐᾶν.

αὑτῆς A. L. αὐτης B. K. T.

ἀνακαλουμένη the mss. T. Turn. Br. Herm. Dind. Schn. Hart. Nck. ἀγκαλουμένη Mein. Herw. δαίμονα καλουμένη Ald. ἐγκαλουμένη Wund.

911. τὰς ἄπαιδας — οὐσίας the mss. vulg. Schol: ἐπεὶ μηκέτι ἔμελλεν παῖδας τίκτειν ἤτοι σχήσειν, ὅτι τοῦ λοιποῦ οὐ γενήσονται συνουσίαι πρὸς τὸν Ἡρακλέα εἰς παιδοποιΐαν . οὐσίας δὲ κοίτας, συνουσίας.

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ἐπεὶ δὲ τῶνδ᾽ ἔληξεν, ἐξαίφνης σφ᾽ ὁρῶ
τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.
κἀγὼ λαθραῖον ὄμμ᾽ ἐπεσκιασμένη
φρούρουν· ὁρῶ δὲ τὴν γυναῖκα δεμνίοις
τοῖς Ἡρακλείοις στρωτὰ βάλλουσαν φάρη.
ὅπως δ᾽ ἐτέλεσε τοῦτ᾽, ἐπενθοροῦσ᾽ ἄνω
καθέζετ᾽ ἐν μέσοισιν εὐνατηρίοις,

Wunder justly considers this line faulty (see his Emend. p. 117 f.). The sense of the original he thinks was this: '*et liberorum in posterum patre orbatorum sortem miserrimam.*' Hart. conj: τὰς ἀπάρνας —. Wecklein: τῆς ἀκηδοῦς, coll. Hesych: ἀκηδεῖς . ἀφροντίστους, ἀμελεῖς. Qu. τὰς ἀνάνδρους — εὐφρόνας (or ἡμέρας). Cf. 109. ἐνθυμίοις εὐναῖς ἀνανδρώτοισι. 920 f. Eurip. Hec. 828. ποῦ τὰς φίλας δῆτ᾽ εὐφρόνας δείξεις, ἀναξ, | ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων χάριν τίν᾽ ἕξει παῖς ἐμὴ | —; Or τὰς ἀνόλβους — ἡμέρας. Or καὶ τοὺς ἀπάτορας — ἐκγόνους. Dindorf thinks the line is an interpolation.

οὐσίας] ἑστίας ('*focos, domus*') Reiske. Schol: κοίτας, συνουσίας.

912. σφ᾽ A. B. corr. K. corr. L. T. θ᾽ B. pr. K. pr.

913. τὸν Ἡράκλειον θάλαμον] Cf. 915. and 1226. των Λαβδακείων δωμάτων. Qu. εἰς (or πρὸς) Ἡράκλειον —.

εἰσορμωμένην] ἐξορμωμένη Ven.

914. λαθραῖον] I. e. ὥστε λαθραῖον εἶναι. Cf. Aj. 899. κεῖται κρυφαίῳ φασγάνῳ περιπτυχής. And on Œd. C. 1200. The accusative λαθραῖον ὄμμα depends on ἐπεσκιασμένη. For the singular ὄμμα cf. 272. Aj. 447. El. 906. Œd. R. 81. Ph. 151. Œd. C. 1250. 1709. &c. Cf. 225. οὐδέ μ᾽ ὄμματος φρουρὰν παρῆλθε. Phil. 150. φρουρεῖν ὄμμ᾽ (sc. ἐμὸν) ἐπὶ σῷ μάλιστα καιρῷ.

ὄμμ᾽] σῶμ᾽ conj. Mein.

ἐπεσκιασμένη] Schol: περικεκαλυμμένη, κρύπτουσα. Herod. I. 209 τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. Œd. C. 1650.

915. φρούρουν the mss. Wund. Dind. Schn. Nck. 'φρούρουν Vauv. Br. Erf. Sch. Herm. Hart. Cf. on 904.

δεμνίοις — βάλλουσαν] Cf. El. 747. Eur. Or. 88. δεμνίοις πέπτωχ᾽ ὅδε. Med. 1283. χέρα βαλεῖν τέκνοις.

δεμνίοις τοῖς Ἡρακλείοις] Schol: ἔνθα συνεκάθευδεν· ἄλλο γὰρ ἦν ὅπερ ἐστόρεσεν ὁ Ὕλλος. Rightly.

917. ἐπενθοροῦσ᾽] From ἐπενθρώσκειν (Œd. R. 469. Æsch. Pers. 365.). Cf. Œd. C. 234. ἔκθορε. Æsch. Pers. 359. Ag. 297. ὑπερθορεῖν. Compare the compounds ἐπεμβαίνειν El. 456, ἐπεμπίπτειν Aj. 42, ἐπεντείνειν Ant. 1235, ἐπεμβάλλειν Œd. C. 463.

ἄνω] ἅμα Ven.

918. καθέζετ᾽] 'καθέζετ' Br. Vauv.

ἐν μέσοισιν εὐνατηρίοις] In like manner Dido kills herself on her nuptial couch, Virg. Æn. IV. 645. '*Interiora domûs irrumpit limina, et altos | conscendit furibunda rogos: — Hic, postquam Iliacas vestes notumque cubile | conspexit, paullum lacrymis et mente morata | incubuitque toro dixitque novissima verba: | Dulces exuviæ, dum fata deusque sinebant, | accipite hanc animam, meque his exsolvite curis.*' IV. 82. '*Sola domo mœret vacua, stratisque relictis | incubat.*'

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καὶ δακρύων ῥήξασα θερμὰ νάματα
ἔλεξεν, Ὦ λέχη τε καὶ νυμφεῖ' ἐμά,
τὸ λοιπὸν ἤδη χαίρεθ', ὡς ἔμ' οὔποτε
δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.
τοσαῦτα φωνήσασα συντόνῳ χερὶ
λύει τὸν αὑτῆς πέπλον, ᾗ χρυσήλατος
προὔκειτο μαστῶν περονὶς, ἐκ δ' ἐλώπισεν
πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.
κἀγὼ δρομαία βᾶσ', ὅσονπερ ἔσθενον,

εὐναστηρίοις the mss. vulg. Herm. Wund. Bgk. εὐνατηρίοις Dind. Nauck. The word occurs Æsch. Pers. 156. τὸ Δαρείου τε κἀμὸν κοινὸν εὐναστήριον (al. εὐνατ. v. Dind.). Eur. Orest. 589. Compare θοινατήριον (Rhes. 515), also εὐνατὴρ, εὐνάτωρ, εὐνάτειρα.

919. ῥήξασα] '*Having given vent to.*' Cf. on 852. ἔρρωγεν παγὰ δακρύων. Hence ἀρραγὲς ὄμμα '*an eye that weeps not*' (Fr. 847.).

θερμὰ νάματα] Hom. Il. η'. 426. δάκρυα θερμὰ χέοντες. Theognis 1206. δάκρυα θερμὰ βάλοι. Phil. de Joseph. II. p. 66. προχέας θερμὰ καὶ ἐπάλληλα δάκρυα. Eur. Phœn. 370. δι' ὄσσων νᾶμ' ἔχων δακρυρροοῦν (δακρύρροον? cf. Herc. 98). Herc. 626. καὶ νάματ' ὄσσων μηκέτ' ἐξανίετε. Dioscorides Anthol. p. 202. δάκρυα δ' οὐκ ἔρρηξ'. Incert. ibid. p. 270. ἔρρηξαν Μοῦσαι δάκρυα. Virg. Æn. IV. 553. '*tantos illa suo rumpebat pectore questus.*' II. 129. Senec. Tro. 785. '*rumpe jam fletus, parens.*' Liv. 36, 7. Plut. Per. I. p. 172. κλαυθμόν τε ῥῆξαι καὶ πλῆθος ἐκχέαι δακρύων.

920. ὦ λέχη τε καὶ νυμφεῖ'] I. e. ὦ νυμφικὰ λέχη (Ed. R. 1243).

νυμφεῖ'] '*Bridal chamber.*' Cf. Ant. 1205. λιθόστρωτον κόρης νυμφεῖον Ἅιδου κοῖλον. 891.

922. ἔτ' om. B. Cf. on 7.

εὐνήτριαν the mss. εὐνήστριαν Ald. εὐνάτριαν Nauck. The masculine εὐνατὴρ Æsch. Pers. 134. εὐνάτωρ Suppl. 657. The more usual form εὐνάτειρα (from εὐνάτωρ or εὐνατὴρ) occurs Æsch. Prom. 859. Pers. 157.

923. συντόνῳ χερί] '*With quick hand.*' I should prefer συντόνως (Ed. R. 810) χερί. For χερὶ cf. Ant. 43.

924. λύει — πέπλον] Ed. C. 1597. ἔλυσε δυσπινεῖς στολάς.

αὑτῆς A. αὐτῆς B. K. L. T.

ᾧ the mss. Ald. Br. οὗ Sch. &c. ᾗ ('*ea parte qua*') Wak. Erf. Dind. Herm. Hart. Schn. Bgk. Nck. The words ᾧ — περονὶς are suspected by Herwerden.

χρυσήλατος — περονίς] Ed. R. 1268. χρυσηλάτους περονας.

925. μαστῶν] Schol: πρὸς τῷ στήθει γὰρ ἐπερονῶντο αἱ γυναῖκες. Ed. R. 1268. ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους | περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο.

ἐκ δ' ἐλώπισεν] '*And stript* or *laid bare.*' Schol: ἐγύμνωσεν, ἐξέδυσεν· λῶπος γὰρ τὸ ἱμάτιον. Hesych: ἐξελώπισεν . ἐξεσκύλευσεν, ἐξέδυσεν. Hom. Od. ν'. 224. (v. Eust.) Poll. VII. 44. Cf. v. λωποδυτεῖν.

ἐλώπισεν K. L. T. ἐλώπισε A. B.

926. Wakefield and others properly remove the comma usually placed after ἅπασαν, because εὐώνυμον refers no less to πλευρὰν than to ὠλένην.

927. δρομαία βᾶσ'] Eur. Or. 45. δεμνίων ἅπο | πηδᾷ δρομαῖος. Bacch. 136. ἐκ θιάσων δρομαίων. Arist. Ran. 478. ἐφ' ἃς ἐγὼ δρομαῖον ὁρμήσω πόδα.

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τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
κἀν ᾧ τὸ κεῖσε δεῦρό τ' ἐξορμώμεθα,
ὁρῶμεν αὐτὴν ἀμφιπλῆγι φασγάνῳ
πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.
ἰδὼν δ' ὁ παῖς ᾤμωξεν· ἔγνω γὰρ τάλας
τοὔργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,

928. τῷ παιδὶ —] Schol: τῷ Ὕλλῳ τῷ παιδὶ τῆς τοιαῦτα τολμώσης. Wrongly. Construe φράζω τῷ παιδὶ (περὶ) τῆς τεχνωμένης τάδε. Cf. 1122. τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων ἐν οἷς | νῦν ἐστίν. Aj. 1236. ποίου κέκραγας ἀνδρὸς ὦδ' ὑπέρφρονα; El. 317. τοῦ κασιγνήτου τί φῄς, | ἤξοντος ἢ μέλλοντος; Ph. 439. ἀναξίου μὲν φωτὸς ἐξερήσομαι. 441. Ant. 1182. κλύουσα παιδός. Eur. Ph. 1362. Hom. Od. λ'. 173. εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον. Cf. on Œd. C. 307. 436. 661. Œd. R. 700. Musgrave and Schæfer rightly consider τῆς τεχνωμένης to depend on φράζω; Erfurdt with the Scholiast connects it with παιδί. Wunder wrongly supposes τάδε to be governed by φράζω no less than by τεχνωμένης. So also Hermann.

τῆς τεχνωμένης] μηχανωμένης conj. Bergk. τῆσδε μωμένης conj. Mein.

929. I. e. '*and while (I am going) thither and we two are hastening hither.*' Concisely expressed. The ἐν ᾧ (ἐν τούτῳ, ἐν ᾧ) — refers not to ὁρῶμεν, but to πεπληγμένην. Unless indeed ἐν ᾧ — means '*after my going and returning.*' So El. 1366. ἐν αἷς '*at the expiration of which.*'

τὸ κεῖσε δεῦρό τ'] I. e. τὸ κεῖσε καὶ τὸ δεῦρο. '*Thither and hither,*' to Hyllus, and then back again to Deianira. We should say '*hither and back.*' Cf. Œd. C. 505. Eur. Phœn. 273. κἀκεῖσε καὶ τὸ δεῦρο. 320. ἐκεῖσε καὶ τὸ δεῦρο. Andr. 619. ἐκεῖσε δεῦρό τε. Or. 1410. ἔζονθ', ὁ μὲν τὸ κεῖθεν, ὁ δὲ τὸ κεῖθεν. Arist. Av. 425. τὸ τῇδε καὶ τὸ κεῖσε καὶ | τὸ δεῦρο προσβιβᾷ λέγων. Dem. p. 786. ἅττων δεῦρο κἀκεῖσε.

930. ἀμφιπλῆγι] '*Two-edged.*' Œd. R. 417. ἀμφιπλὴξ — ἀρά.

931. πλευράν] πλευρὰς Schol. Il. I. 103. So Ant. 1221. ἤρεισε πλευραῖς (πλευρᾷ?) μέσσον ἔγχος. But we find the singular in Aj. 834. πλευρὰν διαρρήξαντι τῷδε φασγάνῳ.

ὑφ' ἧπαρ καὶ φρένας] Schol: περὶ τὸ ἧπαρ γὰρ φρένες εἰσὶ πεχεῖαι. Ὅμηρος· ὅθι τε φρένες ἧπαρ ἔχουσιν (Od. ι'. 301.). Schol. Ven. ad Il. λ'. 579. φρένας δὲ ὁ ποιητὴς καὶ πάντες οἱ παλαιοὶ ἐκάλουν τὸ διάφραγμα. Il. κ'. 10. π'. 481. 504. Pind. N. VII. 38. ὁ κάρτερος Αἴας ἔπαξε διὰ φρενῶν λευρὸν ξίφος. So ἧπαρ ὑπὸ πραπίδων in Homer. As Deianira is said to have laid bare her left side (926) to the weapon, and the liver is on the right side of the breast, Reiske proposes to read ἐφ' ἧπαρ —, '*usque ad hepar et diaphragma.*'

πεπληγμένην] '*Having struck herself.*' The passive form is here used, as often elsewhere, in a middle sense. Cf. on Œd. C. 1016. Arist. Eq. 63.

932. ὁ παῖς om. B. L.

After ἔγνω two letters are erased in L. Perhaps ᾤμωξ'· ἐπέγνω γὰρ &c. Cf. Ant. 960.

933. Schol: συνεῖδεν, ὡς ὀργισθεῖσα (sc. ἡ μήτηρ αὐτοῦ) ἐπὶ τῷ ἠπατῆσθαι παρὰ τοῦ Νέσσου τὸ ἔργον τοῦτο διεπράξατο. Who understands the subject to be ἡ μήτηρ. Wunder rightly considers Hyllus to be the subject.

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ὄψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὕνεκα
ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.
κἀνταῦθ' ὁ παῖς δύστηνος οὔτ' ὀδυρμάτων
ἐλείπετ' οὐδὲν ἀμφί νιν γοώμενος,
οὔτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
πλευρὰν παρεὶς ἔκειτο πόλλ' ἀναστένων

τοὔργον — τόδε] The suicide of his mother.

κατ' ὀργήν] '*In anger.*' So El. 1503. καθ' ἡδονήν. Æsch. Suppl. 331. πότερα κατ' ἔχθραν — λέγεις; Compare the language of Hyllus 734—820., more particularly 807—820.

ἐφάψειεν] '*Had kindled (instigated)* or *caused* (cf. on Ant. 40.).' Neue compares Eur. Bacch. 777. ἤδη τόδ' ἐγγὺς, ὥστε πῦρ, ἐφάπτεται | ὕβρισμα Βακχῶν. In Homer ἔριν καὶ νεῖκος ἐφάψαι. But is ἐφάψειεν correct? Qu. ἐπέσπευσεν (El. 467.), or ἐπόρσυνεν. Cf. 490. ὡς βάλοι.

934 f. Suspected by Nauck. Considered necessary by Weckl.

934. ὄψ' ἐκδιδαχθείς] Æsch. Ag. 1427. γνώσει διδαχθεὶς ὀψὲ γοῦν τὸ σωφρονεῖν.

ἐκδιδαχθεὶς τῶν —] '*Taught by those in the house.*' For the genitive cf. El. 344. κείνης διδακτά. Aj. 807. φωτὸς ἠπατημένη. On Ph. 3.

τῶν κατ' οἶκον] I. e. τῶν οἰκετῶν, '*the domestics.*' El. 1147.

935. ἄκουσα] σφαλεῖσα Heimsoeth. μαθοῦσα (or ἄνους προφάνσει θηρὸς, coll. 662.) Herw. A. C. p. 22., who thinks ἄκουσα is a corruption of ἀκούσασα a gloss on μαθοῦσα. Qu. πεισθεῖσα, or ἀρθεῖσα *incited.*

πρὸς τοῦ θηρός] '*At the instigation of the centaur.*' Qu. παρὰ —.

τοῦ θηρός] Nessus. Cf. 1143.

ἔρξειεν B. T. ἔρεξε K. ἔρξεν (supr. ει, i. e. ἔρξειεν) A.

936. ὁ παῖς δύστηνος] '*The youth, unhappy one (poor fellow).*' That this is not equivalent to ὁ δύστηνος παῖς '*the unhappy youth*' (cf. on 111. Œd. R. 58) it is almost unnecessary to remark. Δύστηνος is here a secondary predicate, as in 326. δακρυρροεῖ δύστηνος. 846. ὀλοὰ στένει.

οὔτ' ὀδυρμάτων ἐλείπετ' οὐδέν] '*Neither ceased at all from lamentations.*' Cf. on 1275. Matth. ad Eur. Hipp. 323. Wunder: '*neque querelarum expers fuit.*'

ὀδυρμάτων — γοώμενος] Cf. 49. πανδάκρυτ' ὀδύρματα — γοωμένην.

937. ἐλείπετ'] Perhaps ἐνέλειπεν (Aj. 1379. Ant. 585.). Or rather ἔληγεν. But cf. on Tr. 1275. Herod. IV. 9. ὃς δ' ἂν τούτων τῶν ἔργων τῶν ἐντέλλομαι λίπηται.

938. ἀμφιπίπτων στόμασιν] The plural, as in Œd. R. 1219. Eur. Alc. 404. ποτὶ σοῖσι πίτνων στόμασιν. So πρόσωπα, μέτωπα.

πλευρόθεν] '*To (in the direction of) his side.*' In Latin *a latere.* Eur. Alc. 373. πλευρά τ' ἐκτεῖναι πέλας | πλευροῖσι τοῖς σοῖς. Arist. Lys. 92. ταυταγὶ τἀντευθενί. 802. ἦν τραχὺς ἐντεῦθεν.

939. παρείς] Schol: ἐκτείνας ἑαυτὸν ἐπὶ πλευράν. Cf. El. 818. τῇδε πρὸς πύλῃ | παρεῖσ' ἐμαυτήν. 545. ἢ — παίδων πόθος παρεῖτο; Œd. R. 688. τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ. Eur. Alc. 373. Incert. ap. Suid. in παρείς: Καὶ παρεὶς ἑαυτὸν ὑπὸ λύπης ἔκειτο. Epist. Hebr. XIII. 12. διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.

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ὥς νιν ματαίως αἰτίᾳ βάλοι κακῇ,
κλαίων θ' ὁθούνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,
πατρός τ' ἐκείνης τ', ὠρφανισμένος βίου.
τοιαῦτα τἄνδον ἐστίν. ὥστ' εἴ τις δύο

πόλλ' ἀναστένων] So Virg. G. IV. 301. '*multa reluctanti.*' Æn. V. 869. '*multa gemens.*'

940. ματαίως] '*Wrongly, rashly.*' Cf. 597. Œd. R. 656.

αἰτίᾳ βάλοι κακῇ] '*Had charged with a reproachful accusation.*' Aj. 1244. ἡμᾶς — κακοῖς βαλεῖτε. 724. ὀνείδεσιν | ἤρασσον. 501. λόγοις ἰάπτων. Ph. 374. ἤρασσον κακοῖς (αὐτόν). Hom. Od. ν'. 142. ἄριστον ἀτιμίῃσιν ἰάλλειν. Æsch. Sept. 388. θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφόν. 1030. ἐγώ σφε θάψω, κἀμὲ κινδύνῳ βαλῶ | θάψας' ἀδελφὸν τὸν ἐμόν. Eur. El. 902. νεκροὺς ὑβρίζειν, μὴ μέ τις φθόνῳ βάλῃ. Alc. 695. ἄγαν ὑβρίζεις, καὶ νεανίας λόγους | ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει. Arist. Thesm. 895. βάϋζε, τοὐμὸν σῶμα βάλλουσα ψόγῳ. Pind. P. XII. 31. ἀελπτίᾳ βαλών. Synes. in Dion. βάλλοντι Σωκράτην καὶ Ζήνωνα τοῖς ἐκ Διονυσίων σκώμμασι. Liban. I. 811. βάλλουσι σκώμμασι. p. 303. θορύβοις βαλλόμενος. p. 307. μήκεσι — λόγων βέβλημαι. p. 308. II. 393. τοῦ — δήμου βοαῖς αὐτὸν ἀσελγεστέραις βεβληκότος. p. 556. Philostr. Icon. I. Amph. κόμπῳ βαλών. Hor. Od. III. 12. 3. '*patruae verbera linguae.*' Also Œd. R. 656. τὸν ἐναγῆ φίλον | μήποτ' ἐν αἰτίᾳ — ἄτιμον βαλεῖν. Plat. Epist. VII. 341 A. βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα. On the phrase λόγους ῥίπτειν v. Blomf. ad Æsch. Prom. 319.

941. κλαίων A. B. K. L. T. vulg. Herm. Nauck. κλάων Dind. κλαίων θ' conj. Wakef. Rightly, I think.

ἐκ δυοῖν] '*From (at the hands of, by means of) two.*' Dependent apparently on βίου. So Ant. 1219. τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν | ἠθροῦμεν. Unless indeed we read βίον for βίου. For ἐκ δυοῖν Nauck reads εἷς δυοῖν (cf. 539.).

δυοῖν A. K. L. T. Ald. δυεῖν B. Br. Which latter form Seidler (ad El. 95) thinks should be restored everywhere in the Tragedians. Cf. on Œd. R. 1280. Br. ad Æsch. Sept. 923.

942. ἐκείνης (om. τ') B.

ὠρφανισμένος A. B. L. corr. T. ὀρφανισμένος K. L. pr. Cf. Œd. C. 1159. ὠρμώμην (ὀρμ. L.). Arist. Vesp. 425. ὤργισεν.

βίου the mss. vulg. Herm. βίον Wakef. Dind. Wund. (v. Emend. p. 201 f.) Hart. Schn. Bgk. Nck. Cf. Æsch. Cho. 243. τοὺς δ' ἀπορφανισμένους | νῆστις πιέζει λιμός. Wunder explains ὠρφανισμένος βίου '*compelled to lead an orphan life*,' as a parent is said βίον παιδὸς ὀρφανίζειν, quoting Eur. Alc. 397. προλιποῦσα δ' (ἡ μήτηρ) ἀμὸν βίον ὠρφάνισεν τλάμων.

943 — 6. Meineke looks upon these lines as an interpolation, which has crept into the place of the original.

943. τἀνθάδ'] τἄνδον conj. Nauck. Rightly. The sense requires this.

ὥστ' εἴ τις —] '*So that if any one reckons upon two or even more days, he is vain (foolish); for tomorrow is not (does not come), before a person has got well through to day.*' Said with reference to the sudden and unexpected fate of Deianira.

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ἢ πλείονας ξῆν ἡμέρας λογίζεται,
μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἡ 'ς αὔριον,
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

ὥστ' A. B. L. T. Ald. ὡς K.

εἴ τις A. B. K. L. εἴπερ T.

944. δύο | ἢ καὶ πλέους τις A. corr. pr. m. T. Turn. Ald. Br. Vauv. Pors. Schn. Bgk. Herm. — πλείους τις A. pr. K. L. Harl. Schol. Eust. p. 801, 1. — πλείστας τις B. — πλέους τὰς Erf. δύο | ἢ καί τι πλείους Dind. Wund. δύο | ἢ πλείονας ξῆν Hart. δύο | ἢ κἄτι πλείους Herw. Nek. δύο | καὶ πλείονάς τις conj. Nauck. δύο | ἢ καὶ μίαν τις ἡμέραν — conj. Dind. The Attics use both πλείονες (Ant. 313.) and πλείους (Aj. 1115.), πλείονα and πλείω (Ant. 927.). Sophocles never uses the short syllable except in πλέον. Πλέω also occurs in a senarius Æsch. Ag. 1035. And we find πλεόνων in the very ancient ms. of Hyperides c. 43. The same variation constantly occurs in mss. None of the conjectures hitherto proposed is satisfactory. Qu. δύο | ἢ κἄτι πλείους, or δύ' ἢ | καὶ πλεί-ονάς τις (or ζῆν). Cf. Xen. An. VI. 6. εἴτε ἕνα τινὰ ἢ καὶ πλείους αἰτιᾷ. The disturbance perhaps arose from the transposition of ἢ to the following line. A similar corruption occurs in El. 21. and Arist. Vesp. 743. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς | (πράγματα, | οἷς the mss.) τότ' ἐπεμαίνετ'.). Or δύο | ἢ πλείονας ζῆν. For the sentiment cf. Aj. 475 f.

λογίζεται] '*Reckons upon.*' Meineke remarks that λογίζεται can only mean '*reckons, counts,*' whereas the sense requires λογίζεται ἑαυτοῦ εἶναι, i. e. '*reckons on as his own,*' coll. Eur. Alc. 789.

945. γάρ ἐσθ' A. B. K. Dind. Wund. Bgk. γὰρ ἔσθ' L. Herm. Nek. '*For there is no tomorrow, until a man has well got through the present day (to day).*'

ἢ γ' αὔριον vulg. I read ἡ 'ς (i. e. ἡ ἐς) αὔριον. Which I find is proposed also by Wakefield. Cf. Œd. C. 566. ἐπεὶ | ἔξοιδ' ἀνὴρ ὤν, χὤτι τῆς ἐς αὔριον | οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. Fr. 685. τὸ δ' ἐς αὔριον ἀεὶ τυφλὸν ἕρπει. Eur. Alc. 320. δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐς αὔριον — ἔρχεται κακόν. Rhes. 600. ἐς αὔριον. For the sentiment cf. Anacr. XV. 9. τὸ σήμερον μέλει μοι· | τὸ δ' αὔριον τίς οἶδεν; Athen. VII. p. 280. εἰς αὔριον δὲ φροντίζειν — περίεργόν ἐστι. Hor. Od. IV. 7. 17. I. 9. I. 11. II. 16. III. 29. For εἰς αὔριον v. Mein. Fr. Com. 2, 846. 3, 163. 3, 295. 3, 552. 4, 554. εἰς τὴν αὔριον 3, 494. 4, 31. So εἰς ἐνιαυτὸν (Pind. P. X. 63. τὰ δ' εἰς ἐνιαυτὸν ἀτέκ-μαρτον προνοῆσαι), εἰς ὕστερον, εἰς αὖθις, εἰς ἀεὶ, εἰς ὀπίσω, εἰς αὐτίκα, &c.

946. πρὶν εὖ πάθῃ τις] πρὶν ἐκπεράσῃς (or πρὶν ἂν περάσῃς) conj. Nauck. The same corrections had occurred to myself, as also πρὶν ἐκ-περάσῃ, πρὶν ἂν περάσῃ. Cf. Œd. R. 1530. ὥστε θνητὸν ὄντ' — μηδὲν' ὀλβίζειν, πρὶν ἂν | τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. As Meineke well observes, εὖ πάθῃ is here unseasonable: for there is no question of passing the present day happily or the opposite, but simply of passing it at all. The common reading therefore seems wrong. Perhaps however εὖ πάθῃ may mean simply '*get safely through.*'

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ΧΟΡΟΣ.

στροφὴ α.

πότερα πρότερ' ἐπιστένω;
πότερ' ὀλὰ περαιτέρω;
δύσκριτ' ἔμοιγε δυστάνῳ.

ἀντιστροφὴ α.

τὰ μὲν ἔχομεν ὁρᾶν δόμοις, 950
τὰ δὲ μένομεν ἐπ' ἐλπίσιν·

947. πότερ' ἂν πρότερα ἐπιστένω L. Schol. and Junt. II. πότερ' ἂν πρότερα ἐπισταμένω K. πότερ' ἂν πότερα ἐπιστένω A. Harl. Ald. Junt. I. πότερ' ἂν πότερ' ἐπιστένω R. Ven. πότερ' ἂν πότερ' ἐπισταμένω B. πότερα πρότερ' ἂν ἐπιστένω T. πότερ' ἄρα πρότερ' ἐπιστένω [Herm.] πότερα πρότερα περιστένω [Dind. Præf. p. LX.] Apitz. πότερα πρότερ' ἐπιστένω Turn. Herm. Hart. Schn. Bgk. πότερα πρότερον ἐπιστένω Dind. Wund. Nauck. Qu. πότερα πρότερον ἐπιστένω (or ἀναστένω), or πότερα πρότερα καταστένω (or κακὰ στένω). Schol: ποῖα, φησὶ, στένω, τὰ κατὰ τὸν Ἡρακλέα, ἢ τὰ κατὰ τὴν Δηϊάνειραν. Cf. Œd. C. 1254. οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ | πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν —; Phœn. 1523. τίν' ἰαχήσω; | τίν' ἐπὶ πρῶτον ἀπὸ χαίτας σπαραγμοῖσιν ἀπαρχὰς βάλω; &c. El. 907. Æsch. Ag. 1481. Eur. Iph. T. 655. ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρὴν, σὲ πάρος ἢ σ' ἀναστενάξω γόοις. Arist. Nub. 934. πότερος λέξει πρότερος; 845. πότερα (πότερ' ἂν R. V.) παρανοίας αὐτὸν εἰσαγαγὼν ἔλω; Eccl. 1082. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ; Hom. Il. γ'. 299. ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν. Od. ι'. 14. τί πρῶτον, τί δ' ἔπειτα, τί δ' ὑστάτιον καταλέξω; | κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες. Il. ε'. 703. ἐπιστένω is the subjunctive of deliberation.

948. πότερα τέλεα περαιτέρω the mss. vulg. πότερ' ἀργαλέα — (from schol.) Wak. πότερα μέλεα — Musgr. Wund. (v. Emend. p. 123 f.) Dind. Nck. πότερ' ὀλοὰ — (from schol.) Herm. Hart. Schn. Qu. πότερ' ἄχεα —; Or πότερα δὴ —; Or πότερ' ἔβα —; Schol: ποῖα χαλεπώτερα καὶ περαιτέρω δεινότητος; δυσκατάληπτά ἐστιν, ἰσομεγέθη ὄντα. After περαιτέρω I have put with Wunder a note of interrogation. And so read the Schol. In most editions (Ald. Turn. Br. Herm. Dind. Hart. Schn. Bgk. Nck.) a comma is marked. An interrogation is marked in Ald. after ἐπιστένω.

949. δύσκριτ' —] Sc. ἐστί. '*Is difficult to be decided (to decide).*' Plat. Hipp. 370. ἡγούμενος — δύσκριτον ὁπότερος ἀμείνων εἴη. Arist. Ran. 1433. νὴ τὸν Δία τὸν σωτῆρα δυσκρίτως γ' ἔχω.

950. τάδε μὲν and τάδε δὲ (τὰ δὲ Ven.) the mss. Dind. Wund. Nck. τὰ μὲν and τὰ δὲ Herm. Hart. Schn. Bergk. By τὰ μὲν is meant the death of Deianira, by τὰ δὲ that of Hercules. Schol: τὰ μὲν κατὰ τὴν Δηϊάνειραν αὐταῖς ὄψεσιν ἔξεστι θεωρεῖν ἐν τῷ οἴκῳ· τὰ δὲ κατὰ τὸν Ἡρακλέα ἐκδεχόμεθα.

δόμοις] δόμοισι Bergk.

951. τάδε δὲ A. B. K. L. vulg. τὰ δὲ Ven. Herm. &c.

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κοινὰ δ' ἔχειν τε καὶ μέλλειν.
στροφὴ β.
εἴθ' ἀνεμόεσσά τις
γένοιτ' ἔπουρος ἑστιῶτις αὔρα,

μέλλομεν the mss. and Schol. μέλομεν' Herm. Hart. Matth. ad Eur. Orest. 1175. μένομεν Erf. Apitz. Wund. Dind. Schn. Nek. Schol: ἐκδεχόμεθα. Idem: τὰ μὲν ἔχομεν, τὰ δὲ μέλλομεν ἕξειν. Cf. Ant. 1278 f. Isocr. p. 68 D. τοιγαροῦν τὰ μὲν ἔχει, τὰ δὲ μέλλει, τοῖς δ' ἐπιβουλεύει. p. 213. τὰς μὲν ἐπόρθουν, τὰς δ' ἔμελλον. Plut. Artax. 30. καὶ τὰ μὲν μέλλειν, τὰ δ' ὅσον οὔπω πράσσειν βασιλέα λέγοντες —. Qu. τάδε δ' ἔχομεν ἐν ἐλπίσιν. Cf. Ant. 897. κάρτ' ἐν ἐλπίσιν τρέφω &c.

ἐπ' ἐλπίσιν] I. e. ἐλπίζοντες. '*In expectation.*' So ἐπὶ ψόγοισι Ant. 759. See Wund. Emend. p. 127 f.

ἐλπίσιν A. K. L. T. Harl. ἐλπίσι B. Ἐλπὶς, like '*spes*' in Latin, often means '*apprehension, anticipation.*' Cf. 111. κακὰν ἐλπίζουσαν αἶσαν. Aj. 605. Eur. Iph. A. 788. Hec. 674. Or. 849. Virg. Æn. I. 547. IV. 419. Iph. A. 786.

952. κοινὰ δ' —] Schol: ἴσον δέ ἐστι τὸ ἔχειν κακὰ καὶ τὸ προσδοκᾶν. With μέλλειν supply ἕξειν from ἔχειν. Similarly Eur. Alc. 530. τέθνηχ' ὁ μέλλων, κοὐκέτ' ἔσθ' ὁ κατθανών. Orest. 1180. λέγ', ὡς τὸ μέλλειν ἀγάθ' ἔχει τιν' ἡδονήν.

κοινά] '*Alike, the same.*' I. q. ἴσα. Supply ἐστί.

δ'] τ' (om. τε) Harl.

953 f. εἴθ' —. Musgrave compares similar passages, Æsch. Suppl. 786. Eur. Hipp. 739. Ion. 809. Hom. Od. ν'. 63. Cf. on Aj. 1192.

953. ἀνεμόεσσα — αὔρα] I. e. θύελλα. Il. ζ'. 345. Od. ν'. 63.

ἀνεμόεσσα A. B. K. L. Ald. ἠνεμόεσσα T.

954. ἔπουρος] Schol: οὔριος. '*Favourable, carrying rapidly.*' Elsewhere ἔπουρος means '*carried with a fair wind,*' as in Clem. Alex. Pæd. I. 7. τῷ ἀληθείας πνεύματι ἔπουρος ἀρθείς. Hence ἐπουρίζειν, ἐπουροῦν '*to have a fair wind.*' Erfurdt wrongly corrects ἄπουρος (coll. Œd. R. 194.). Cf. 815. οὖρος ὀφθαλμῶν ἐμῶν | αὐτῇ γένοιτ' ἄπωθεν ἑρπούσῃ καλός. Hom. Il. ζ'. 345. ὣς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, | οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα | εἰς ὄρος &c. Od. ν'. 623.

ἑστιῶτις the mss. vulg. Schol: ἑστιῶτις, κατοικίδιος . ὁ δὲ νοῦς· εἴθε, ὡς ἕστηκα, πνεύσειεν ἄνεμος οὔριος ἐπὶ τῆς οἰκίας, ἵνα με λαβὼν ταύτης ἀπαγάγῃ τῆς ἑστίας καὶ ἀποχωρίζοι (ἀποχωρίσῃ R.), ὅπως μὴ παραχρῆμα ἀποθάνω, θεασαμένη τὸν Ἡρακλέα κακῶς διακείμενον. τοῦτο δὲ λέγει, ὡς μὴ καρτεροῦσα ἰδεῖν τὰς συμφοράς. Erf: '*a domo surgens.*' So also Wund. Musgrave: '*ventus e terræ sinu editus.*' (!) Br: *nostris adspirans ædibus.* Herm: *domestica, in ipso hoc loco exorta.* Wunder connects γένοιτο ἑστιῶτις (i. e. ἐπὶ τῆς ἑστίας), as in Œd. R. 32. ἑζόμεσθ' ἐφέστιοι. The common explanation '*rising from the house*' is absurd. Perhaps ἱστιῶτις, i. q. πλησίστιος, '*filling the sail.*' Compare the form δωματῖτις (Æsch. Ag. 941. δωματῖτιν ἑστίαν). I suspect however the true reading is Ἑστιῶτις (poetic contracted form for Ἑστιαιῶτις), or Ἰστιῶτις, i. e. '*blowing in the direction of Histiæa* or *Histiæotis.*' Histiæotis, the chief town of which was Histiæa, was a district to the North of Eubœa, opposite to the mouth of the Malian gulf (v. Strab. X.

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ἅτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως
τὸν Ζηνὸς ἄλκιμον γόνον
μὴ ταρβαλέα θάνοιμι
μοῦνον εἰσιδοῦσ' ἄφαρ·

1. 3. Paus. VII. 4. 9.); and a wind blowing in this direction from Trachis would by the shortest and most direct course take a vessel down the straits of Eubœa, the ordinary channel for navigation, into the open sea. So Ἑλλησποντίης ἄνεμος ('*a wind blowing from the Hellespont*') Herod. VII. 188, Στρυμονίης VIII. 118, Ὀλυμπίας, Φοινικίας, Θρᾳκίας. In like manner also the wind blowing from the Japygian promontory is called by Horace '*Japyx*' (Od. I. 3. 4.). So ὠκεανίδες αὖραι '*breezes blowing from the ocean*' Pind. Ol. II. 78. Cf. Hom. Il. β'. 537. οἵ θ' Εὔβοιαν ἔχον — Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν (pronounced as a trisyllable). Steph. Byz: Ἑστίαια, πόλις Εὐβοίας. Ὅμηρος [Il. β'. 537] "πολυστάφυλόν θ' Ἑστίαιαν." ὁ πολίτης Ἑστιαιώτης [καὶ ἠλυκως Ἑστιαιῶτις] ἡ Θετταλικὴ μοῖρα. Id: Ἱστίαια. — ἡ δὲ διὰ τοῦ ῑ Ἰωνικὴ γραφή ἐστι. As regards the original form Ἑστιῶτις or Ἱστιῶτις, we may well suppose it formed from the primitive form ἑστία (ἱστία), just as Ἑστιαιῶτις or Ἱστιαιῶτις is formed from the elongated form ἑστιαία ἱστιαία (compare πύλη πυλαία). Compare also Φθιῶτις, formed from Φθία. Long after I had written the above, I found that Reiske had proposed a very similar correction Ἑστιαιώτης '*ab Hestiæa (Eubœæ promontorio) spirans*, i. e. *Eurus*.'

αὖρα T. Sch. Herm. &c. αὕρα A. B. K. L. Ald. A common error. See Pors. ad Hec. 448.

955. ἥτις μ' ἀποικίσειεν] '*To carry me away, to remove me.*' Cf. Œd. C. 1390. καλῶ τὸ Ταρτάρου — ἕρεβος, ὥς σ' ἀποικίσῃ. For the optative cf. Aj. 1224. γενοίμαν — ἵνα προσείποιμεν —. Œd. R. 1518. γῆς μ' ὅπως πέμψεις ἄποικον. For ἥτις I read ἅτις.

ἐκ τόπων vulg. ἔκτοπον Liv. a. corr. Qu. ἐκτόπιον (as in Œd. R. 1340.), or rather ἐκποδὼν (which would correspond more closely with v. ant. 964.). Cf. Ant. 1324. ἄγετέ μ' ἐκποδών. 1339. Aj. 1000. Arist. Thesm. 664. εἴ τις ἐν τόποις (f. ἐντόπιος) ἑδραῖος ἄλλος αὖ λέληθεν ὤν. Herwerden also (on Œd. R. 1340.), I find, proposes ἐκποδών. Dindorf would read ἐκ τόπων also in Œd. R. 1340.

956. Διὸς the mss. T. Schn. (who reads in v. ant. 965. πᾷ δὲ φορεῖ νιν with Herm.) Bgk. Ζηνὸς Triel. Turn. Herm. Dind. Nck. These two nouns are often interchanged by the copyists. Cf. on Ant. 1149. El. 1097. Pors. ad Orest. 1700. Below 1108. ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος. Nauck reads Δίον, coll. Eur. Or. 1684. Cf. on v. ant. 965.

957. ὅπως — μὴ ταρβαλέα θάνοιμι] '*That I might not die from fear.*' So, as Wunder observes, ἐκθανεῖν γέλωτι (Hom. Od. σ'. 100), φόβῳ ἀπόλλυσθαι (Xen. Cyr. VI. 1. 2.), δέει τεθνάναι, &c. Compare also the use of θάνατος Œd. C. 529. Aj. 215.

958. μοῦνον εἰσιδοῦσ' vulg. '*Having only looked on him (from the mere sight of him).*' But the Schol., who interprets κακῶς διακείμενον, probably read something different. Wunder therefore with reason suspects μοῦνον (v. Emend. p. 132 f.). The conjectures μαυρὸν, μανὸν, καῦρον (Nauck), τλάμον', have been suggested. Qu. νεκρόν. Then, as to

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ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις
χωρεῖν σφε δεῦρο λέγουσιν
ἄσπετόν τι θαῦμα.

ἀντιστροφὴ β.

ἀγχοῦ δ᾽ ἄρα κοὐ μακρὰν
προύκλαιον, ὀξύφωνος ὡς ἀηδών.

ἄφαρ, the Schol. rightly connects it with θάνοιμι: ὅπως μὴ παραχρῆμα ἀποθάνω, θεασαμένη τὸν Ἡρακλέα κακῶς διακείμενον. Wunder construes εἰσιδοῦσ᾽ ἄφαρ '*immediately upon beholding him*,' as εὐθὺς is joined with participles. Süvern would read θανόντα — εἰσίδοιμ᾽.

959. ἐπεὶ ἐν —] Schol: λέγουσί τι παμμέγεθες κακὸν πλησίον που τῆς οἰκίας χωρεῖν, δυσιάτους ὀδύνας ἡμῖν ἐφελκόμενον. Who would seem to have read ἐπὶ γὰρ — ὀδύναις, as in El. 108. ἐπὶ κωκυτῷ. Ant. 759. ἐπὶ ψόγοισι. Cf. 985. below. Qu. — σφ᾽ ὀδύναις.

δυσαπαλλάκτοις] '*Hard to get rid off*' Plat. Theæt. 195 C. Tim. 85 B. Arist. Categ. 8, 18. 4. A. 7. 10. 6.

960. πρὸ δόμων A. K. L. Schol. Ald. Apitz. Hart. Dind. προδόμων L. (acc. to Cobet). πρὸ δώμων R. πρὸς δόμων B. πρὸς δόμον V. Heath. Br. Sch. πρὸς δῶμα T. πρὸ δῶμα (marg. δόμον) Turn. ποτὶ δῶμα Erf. πρόδομον Herm. Schn. προδόμῳ (coll. Hesych: προδόμῳ . προστάδι, προστώῳ) conj. Bergk. δόμονδε (as πέδονδε, 786. ἄστυνδε, &c.) Wund. Dind. II. Schol: λέγουσί τι παμμέγεθες κακὸν πλησίον που τῆς οἰκίας χωρεῖν. Qu. δόμον (δόμους) σφε. Or δεῦρο. Or νιν ὧδε. Or σφε δόμους. Or thus: χωρεῖν πρὸ δόμων σφε λέγουσιν and in v. 969. τί χρὴ τεθνεῶτά νιν ἢ καθ᾽ —. For λέγουσιν also perhaps σφέ φασιν. Cf. on v. ant. 969.

λέγουσιν] λέγουσ᾽ conj. Nauck. Cf. 805 f.

961. ἄσπετόν τι θαῦμα] I would read ἄσπετόν τι θέαμα (pronounced by synizesis θᾶμα), or ἄσπετον θέαμα, '*an indescribable spectacle*.' Herwerden, I find, proposes ἄσπετον θέαμα, coll. Œd. R. 1295. Aj. 992. Prom. 69. 304. Orest. 950. Med. 1167. Hipp. 1217. Tro. 1157. Schol: τι παμμέγεθες κακόν. Gl. T: μέγα καὶ ἄπιστον. Nauck suspects θαῦμα.

962 f. The Chorus perceive the approach of the suffering hero, followed by a train of attendants.

962. ἀγχοῦ δ᾽ ἄρα —] '*But near, it would seem, and not (as I supposed) at a distance was I mourning for him.*' I. e. the object I was bewailing was, it would seem, near at hand. Hermann and Wunder with ἀγχοῦ supply ὄντα, coll. Phil. 26. τοὔργον οὐ μακρὰν λέγεις. We must in fact supply either ὄντα (αὐτὸν) or οὖσα (ἐγώ). Qu. ἀγχοῦ σφ᾽ ἄρα — προὔκλαιον. With ἀγχοῦ — κοὐ μακρὰν cf. El. 1049. πάλαι κοὐ νεωστί. Œd. R. 58. 1230. Œd. C. 397. Aj. 113.

963. Cf. 104. El. 1075. στενάχουσ᾽ ὅπως ἃ πάνδυρτος ἀηδών.

προὔκλαιον the mss. Herm. ἔκλαιον T. προύκλαον Dind. Nauck. προὔκλαιεν conj. Wak. πρόκλαιον Erf. πρόκλαον Herw. Translate: '*I was lamenting in anticipation.*' Eur. Alc. 529. ἆ, μὴ πρόκλαι᾽ ἄκοιτιν, εἰς τόδ᾽ ἀναβαλοῦ. Herod. v. 8. προκλαύσαντες (τὸν νεκρόν). The Schol. wrongly takes προὔκλαιον for a plural: ἀντὶ τοῦ προκλαίουσιν. Perhaps που᾽κλαιον.

ὀξύφωνος] I. q. λιγύφωνος. Hom. Il. τ'. 350. ἅρπη — λιγυφώνῳ. Dionys. Perieg. 529. εὖτ᾽ ἔν ὄρεσσιν | ἀνθρώπων ἀπάνευθε κύει λιγύφωνος (vulg. λιγύφθογγος, corr. Wakef.) ἀηδών.

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ξένων γὰρ ἐξόμιλος ἥδε τις βάσις,
πέλας φορεῖ νιν χὡς φίλου
προκηδομένα βαρεῖαν
ἄψοφον φέρει βάσιν.

ἀηδὼν T. Turn. Dind. ἀηδὼν ξένοι A. B. K. L. Harl. (om. ξένων?) Ald.

964—6. Wunder (Emend. p. 136 f.) considers these lines corrupt. The sense, as he remarks, appears to be this: '*ecce enim peregrinorum turba Herculem huc apportat, ut pro amico sollicita, lento gressu absque strepitu incedens.*'

ξένων — βάσις] '*For, lo! here is the strange tread of foreigners.*' Schol: οἷον, βάδισις ξένων ἀνδρῶν ἐστι καὶ [ἐξ?] ἄλλου πλήθους συνέστηκεν. Poetically expressed for ξένοι γὰρ οἵδε τινὲς ἐξόμιλοι βαίνουσι. The abstract for the concrete, as in Œd. C. 1070. πᾶσα δ' ὁρμᾶται πώλων ἄμβασις ('*every horseman).*' Musgr: '*gressus peregrinorum Herculem ex more stipantium.*' (Who adduces instances of ἐξομιλεῖν '*to converse with.*') Vauv. explains: '*segregatus a turba* (supposing a certain number in advance of the rest to be carrying Hercules, to avoid the noise of the crowd).' Cf. Eur. Hec. 1070. ἆ ἆ, σίγα, σίγα . κρυπτὰν | βάσιν αἰσθάνομαι τάνδε γυναικῶν. '*Tread, step.*' But is βάσις correct? If so, we have (βάσις) φέρει βάσιν 967. See Seidl. ad Eur. El. 582. Perhaps we should read: ξένων γὰρ ἥδ' ὁμιλία τις ἕξεδρος. Or, ξένων γὰρ ἐγγύς ἐστιν ἥδ' ὁμιλία. Or ξένων γάρ ἐσθ' ὅμιλος ὅδε τις ἕξεδρος. Or ξένων γὰρ ἕξεδρός τις ἥδ' ὁμιλία. (Cf. 872. ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν. Æsch. Suppl. 355. ὁρῶ — ὅμιλον τόνδ' ἀγωνίων θεῶν.) Or — ἥδε σύστασις. Or ξένη ξένων γὰρ ἐγγὺς (or ἐστιν) ἥδ' ὁμιλία. Hart: — εἰνόμιλος ἥδε βάσις ὀπαδῶν δὴ φορεῖ νιν. Meineke conj: ξένη ξένων γὰρ ἦξεν ἥδε τις στάσις.

ἐξόμιλος] '*Foreign, strange.*' Schol. alt: ἀήθης. Dind: '*insueta.*' Compare the epithet ἕξεδρος, Fr. 578. τίς ὄρνις οὗτος ἕξεδρον χώραν ἔχων; I doubt however with Nauck whether ἐξόμιλος is correct. It is probably a corruption of ἐσθ' ὅμιλος. Schol: ἄθροισμα ξένων ἀνδρῶν.

ἥδε τις] Perhaps ἥδ' ἐγγύς. Or ἆδ' ἐγγύς.

965. πᾶ δ' αὖ A. B. K. L. Harl. Ald. Wund. Dind. πᾶς δ' αὖ T. Turn. πᾶ δὲ Herm. Wund. Matth. Schn. πᾶ καὶ Mein. (coll. Schol.) Herw. A. C. p. 22. Qu. τᾷδ' αὖ, or πέλας, or ἄρδην. Or τᾷδε, ζῶντα, δεῦρο, or χερσί. Cf. on v. str. 956.

φορεῖ] φρονεῖ Harl. For ὡς φίλου I read χὡς φίλου.

966. προκηδομένα A. Harl. Ald. Herm. Dind. &c. προσκηδομέναν T. Turn. προκηδομέναν B. K. L. V. Schol. Reisk. Heath. Wak. Junt. II. Schol: ὡς γὰρ ὑπὲρ φίλου κηδομένην ἄψοφον φέρει τὴν βάσιν. Whence Hermann conj: πᾶς δὲ φρονεῖ νιν ὡς φίλου προκηδομέναν βραδεῖαν ἄψοφον φέρειν βάσιν. Translate: '*caring as if for a friend.*'

βαρεῖαν] '*Heavy, slow.*' Musgr: '*lentum incessum.*' Dind: *gravem*, i. e. *tardum.* Herm: '*mœstum.*' In like manner κοῦφος often means '*agile, quick,*' as in Ant. 224. κοῦφον ἐξάρας πόδα. Qu. βραδεῖαν, '*slow, measured.*' Cf. on Œd. C. 875. Hartung reads βραδεῖαν δ' —. But cf. v. str. 957.

967. βάσιν] '*Step, tread.*' The subject of φέρει βάσιν, as the text now stands, is βάσις. But this seems very forced and unnatural. Cf. on 964.

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αἰαῖ, ὅδ' ἀναύδατος φέρεται.
τί χρὴ, θανόντα νιν, ἢ καθ'
ὕπνον ὄντα κρῖναι; 970

ΥΛΛΟΣ.

ὤμοι ἐγὼ σοῦ,

In the same sense Euripides uses ἤλυσις, Hec. 67. σπεύσω βραδύπουν | ἤλυσιν ἅρθρων προτιθεῖσα. Ph. 852. πυκνὴν δὲ βαίνων ἤλυσιν ποδῶν &c. Herc. 1042. πικρὰν διώκων ἤλυσιν. Herwerden corrects, ἄψοφος φέρει φοράν. It seems improbable that Sophocles should have put βάσιν and βάσις so near together. Φέρειν βάσιν, if sound, is put as ἦθος φέρειν, γλῶσσαν, &c., I suppose.

968. αἲ αἲ αἲ αἲ K. L. T. αἰ αἰ αἰ αἰ A. B. αἲ αἲ αἲ Musgr. αἲ αἲ [Herm.]. ἐὲ αἲ Herm. αἰαῖ Erf. Dind. Wund. Schn. Bgk. Nck.

ὅδ'] *'See here he is, to here.'* ὁ δ' conj. Schaef.

ἄναυδος the mss. and T. ἀναύδατος Erf. Herm. Apitz. Dind. Wund. Schn. Hart. Bgk. Nck. Compare ἀφώνητος Œd. C. 1283. Qu. ἄναυδος δή, or ἄναυδός τις. Translate: *'speechless, unable to give utterance.'* Erfurdt compares Nicand. Alex. 560. αὐδήεσσαν ἔθηκεν ἀναύδητόν περ ἐοῦσαν. Epigr. ap. Suid. v. ἀγλωττία: Νῦν εἰς γᾶν ἄγλωσσος ἀναύδητός τε πεσοῦσα | κεῖμαι. Compare ἀνόητος Aj. 162.

969. τί χρὴ — κρῖναι;] *'What must we think, that he is dead, or that he is (merely) asleep?'* Cf. El. 766. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω, | ἢ δεινὰ μὲν, κέρδη δέ; 317. τοῦ κασιγνήτου τί φῂς, ἥξοντος, ἢ μέλλοντος;

θανόντα the mss. Wund. Bergk. Nauck. θάνατον Both. Wecklein. φθίμενον Herm. Hart. Schn. Nauck. Herw. Mein. Dind. Meineke remarks: "*nihil certius, nihil evidentius*," coll. Hesych: Ἀποφθίμην . ἀποθάνοιμι. Ἀποφθίμενον . ἀποθανόντα. Φθίμενοι . θανόντες. Φθίμενος . θανών. So Œd. R. 962. νόσοις — ἔφθιτο. As the reading and the metre of the corresponding verse 960 is somewhat uncertain, it is difficult to determine the true reading here. Heath: τί δὴ χρὴ θανόντα νιν —; Erf: τί χρή με θανόντα νιν —; Nauck conj: τί χρὴ καθ' ὕπνον νιν ὄντ' | ἢ θανόντα κρῖναι; (and in 960. χωρεῖν πρὸ δόμων λέγουσ' | ἄσπετόν τι θᾶμα). Perhaps τί χρὴ, νεκρὸν αὐτὸν ἢ καθ' —; Or τί χρή σφε τεθνηκότ' ἢ καθ' —; Or τί χρὴ, τεθνεῶτά νιν ἢ καθ' —; Θανόντα is probably a gloss on φθίμενον. But the simplest correction is perhaps that of Hermann, which had also occurred to myself. If θάνατον be right, we must understand κατὰ, from καθ' ὕπνον. Cf. Ant. 920. θανόντων (θανάτων A.). But the expression κατὰ θάνατον εἶναι *'to be dead'* is an unheard one and sounds strange.

καθ' ὕπνον] κάθυπνον Reiske ad Const. Porphyr. II. 528. Dobr. Both. Mein. Herw. Seyf. ad Phil. 30. Perhaps rightly. Κάθυπνος *'fast asleep'* occurs in Parmenon. ap. Athen. p. 221 B. Arist. Probl. III. 34. 2., καθυπνὴς Nicand. Alex. 434., καθύπνιος Œnom. ap. Euseb. P. E. 5. καθυπνοῦν Herod. III. 69. VII. 12. 15. Xen. Mem. II. 1. 30., καθύπνωσις Arist. Probl. XI. 17. 2. But cf. Phil. 30. καθ' ὕπνον — καταυλισθείς. We have a treatise of Aristotle called περὶ τῆς καθ' ὕπνον μαντικῆς.

971. ὤμοι A. B. K. Herm. ὤιμοι L. οἴμοι Dind.

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πάτερ, ὤμοι ἐγὼ σοῦ μέλεος.
τί πάθω; τί δὲ μήσομαι; ὤμοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνον, μὴ κινήσῃς
ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος· 975
ζῇ γὰρ προπετής. ἀλλ' ἴσχε δακὼν

ἐγώ σου A. K. L. T. Ald. ἐγὼ σοὶ B. ἐγὼ σοῦ Br. Wund. Dind. Herm. Hart. Schn. Nck. ἐγὼ del. Weckl. Dindorf conj: οἴμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος. | τί πάθω —; As Hartung had edited. Bergk: ὤμοι ἐγὼ σοῦ, | ὦ πάτερ, ὤμοι ἐγὼ σοῦ μέλεος. | τί πάθω —; Qu. οἴμοι ἐγὼ, πάτερ, οἴμοι ἐγὼ σοῦ. | ὦ μέλεος, τί πάθω —; Cf. Œd. C. 216. ὤμοι ἐγὼ, τί πάθω, τέκνον, ὤμοι. Eur. Hec. 612. Hom. Od. ε'. 465. ὤ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; Theocr. III. 24. ὤ μοι ἐγὼ, τί πάθω;

972. ὤιμοι L. ὤ μοι vulg. οἴμοι Dind.

ἐγώ σου A. B. K. T. ἐγὼ σοῦ Br. Herm. Dind. &c.

973. τί πάθω;] On this formula τί πάθω see Gatak. ad Anton. XII. 16. Hemst. ad Lucian. III. 333. Bip. Valck. ad Phœn. p. 335. The words seem to mean originally, '*what should I become, what should I undergo?*' But I have never yet seen any quite satisfactory explanation of this familiar phrase. Cf. on Œd. C. 216. ὤμοι ἐγὼ, τί πάθω —; Æsch. Pers. 909. τί πάθω τλήμων; Eur. Suppl. 259. τί γὰρ πάθω; Phœn. 909. Hec. 618. Arist. Pl. 603. Nub. 798.

τί δὲ μήσομαι;] '*What shall I contrive?*' Schol: τί τεχνάσομαι, ὅπως σωθείης; Odyss. λ'. 474. τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον; Eur. Hipp. 592. τί σοι μήσομαι; It seems that Hyllus, from the posture he was in, thought his father was dead, as we may infer from the question he puts 977. πῶς φής, γέρον; ἢ ζῇ; For the change of mood cf. Aj. 404. ποῖ τις οὖν φύγῃ; ποῖ μολὼν μενῶ (μένω?); Æsch. Sept. 1060. τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; Suppl. 774. τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας; Eur. Ion. 758. εἶπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; Compare also Phil. 1404. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι (φεύξωμαι L.); Eur. Her. 439. ἡμῖν δ' οὐκ ἔχω τί χρήσομαι. Hipp. 1066. ποῖ δῆθ' ὁ τλήμων τρέψομαι; Possibly however μήσομαι may be here put for μήσωμαι, according to Epic usage (e. g. Hom. Od. γ'. 22. Μέντωρ, πῶς τ' ἄρ' ἴω, πῶς τ' ἂρ προσπτύξομαι αὐτόν; Od. δ'. 412. ἐπὴν — πεμπάσσεται, as ῥέξομεν for ῥέξωμεν Œd. C. 1725. (where see note). Seidler de V. D. p. 194. would put οἴμοι *extra versum.*

οἴμοι A. T. Dind. Nck. ὤμοι B. Wund. om K. ὤιμοι L. ὤ μοι Ald. Br. ὦ μοι μοι Erf.

974. The πρέσβυς who here speaks, is probably the most advanced in age, and consequently the most fit to be the spokesman, of those who had accompanied the hero from Eubœa. Cf. Œd. R. 9.

σίγα the mss. vulg. σίγα | σίγα Herm. Hart. Bgk.

κινήσῃς the mss. κινήσεις (a double dot over ι) T. Qu. οὐ μὴ κινήσεις.

975. ὠμόφρονος] Schol: ἐκ τῶν ὀδυνῶν ἠγριωμένον. (Cf. Phil. 1321. σὺ δ' ἠγρίωσαι, &c.) Cf. Aj. 931. Ph. 194. So ὠμόθυμος Aj. 885. Ant. 471. ὠμὸν ἐξ ὠμοῦ πατρός. Aj. 548.

976. ζῇ] ζεῖ Wakef. Erf.

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στόμα σόν.

ΥΛΛΟΣ.

πῶς φῄς, γέρον; ἦ ζῇ;

ΠΡΕΣΒΥΣ.

οὐ μὴ 'ξεγερεῖς τὸν ὕπνῳ κάτοχον
κἀκκινήσεις κἀναστήσεις

προπετής] '*Prostrate, drooping as if dead.*' I. q. προνωπής. Musgr: '*in mortem vergens.*' Wunder: '*vivit enim, quamvis prostratus in lecto jaceat.*' Schol: εἰς τὸν θάνατον προνενευκώς· ἢ παρειμένος, εἰς τὴν γῆν πεσών, ἢ ἐπὶ πρόσωπον κείμενος, ἢ καὶ μόνον κείμενος. Cf. 701. τοιόνδε κεῖται προπετές ('*running away, sweating*'). Eur. Alc. 143. ἤδη προνωπὴς ἐστι (ἐς τὸ θανεῖν) καὶ ψυχορραγεῖ. 909. πολιὰς ἐπὶ χαίτας ἤδη προπετὴς ὤν. 931. ἤδη προπετὴς ὢν βιότου τε πρόσω. Hippocr. prænot. εἰ δὲ καὶ προπετὴς γένοιτο καὶ καταρρέοι ἀπὸ τῆς κλίνης ἐπὶ πόδας, δεινότερόν ἐστιν. Compare the compounds περιπετής, δυσπετής, εὐπετής.

ἀλλ' ἴσχε δακὼν στόμα σόν] '*But compress thy mouth and restrain thy speech.*' Cf. on Arist. Ran. 43. οὗτοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν· | καὶ μὴν δάκνω γ' ἐμαυτόν· ἀλλ' ὅμως γελῶ. Nub. 1369. ὅμως δὲ τὸν θυμὸν δακὼν ἔφην &c. Vesp. 1078. ὑπ' ὀργῆς τὴν χελύνην ἐσθίων. 778. Lys. 689. Æsch. Prom. 1045. δακὼν δὲ στόμιον ὡς νεοζυγὴς πῶλος. Eur. Herc. 1244. ἴσχε στόμα. Soph. Fr. 777. ὀδόντι πρῖε τὸ στόμα. Theodectes ap. Stob. de Rer. Nat. c. XI. ἀλλ', ὦ τάλαν Θυέστα, καρτέρει δάκνων | ὀργῆς χαλινόν. Tyrt. Fr. VII. 32. χεῖλος ὀδοῦσι δακών. Eubul. Mein. III. 230. δάκνων τὰ χείλη. Apoll. Rh. III. 1170. Ἴδας ἦστ' ἀπάνευθε δακὼν χόλον. Oppian. Cyn. IV. 138. θυμὸν ὀδὰξ πρίοντες. Lucian. cal. &c. 24. ἐνδακόντα τὸ χεῖλος ὑποτρέφειν τὴν χολήν.

977. γέρον A. K. Ald. Br. recc. γέρων L. ὦ γέρον B. T. Turn.

γέρον . ἦ ζῇ;] ἦ ζῇ γὰρ; [better ἦ γὰρ ζῇ;] conj. Mein. Cf. v. str.

978. οὐ μὴ 'ξεγερεῖς] '*Will you not avoid awaking?*' Lit. '*will you not not awake?*' The Romans would have said, '*Noli excitare.*' V. Elmsl. ad Med. 1120. Matth. Gr. §. 609, 2. Cf. Œd. R. 65. ὥστ' οὐχ ὕπνῳ γ' εὖ δοντά (ἐνδόντα?) μ' ἐξεγείρετε.

μὴ 'ξεγερεῖς Dawes. Musgr. Br. &c. μὴ 'ξεγείρῃς A. B. K. T. Ald. μὴξεγείρεις (supr. ηι a m. pr.) L.

κάτοχον] '*Bound.*' I. q. κατεχόμενον. Cf. Eur. Herc. 1043. οὐ σίγα σίγα τὸν ὕπνῳ παρειμένον ἐάσετ' ἐκλαθέσθαι κακῶν; Cycl. 591. τῷ δ' ὕπνῳ παρειμένος.

979. κἀκκινήσεις κἀναστήσεις L. and so conj. Dawes. Br. &c. κἀκκινήσῃς κἀναστήσῃς A. B. K. T. Ald. Qu. μήδ' ἀνακινήσεις πάλιν αὖθις (or εὖδουσαν, 1242.). Cf. 1259. ἄγε νυν, πρὶν τήνδ' ἀνακινῆσαι | νόσον. Or οὐ μὴ — κάτοχον; | τάχα (or ἢ) κινήσεις κἀναστήσεις —.

κἀκκινήσεις] Cf. 1242. σὺ γάρ μ' ἀπεννασθέντος ἐκκινεῖς κακοῦ. Where see note.

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φοιτάδα δεινὴν
νόσον, ὦ τέκνον.

ΥΛΛΟΣ.

ἀλλ' ἐπί μοι μελέῳ
βάρος ἄπλετον. ἐμμέμονε φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,
ποῦ γᾶς ἥκω; παρὰ τοῖσι βροτῶν
κεῖμαι πεπονημένος ἀλλήκτοις

980. φοιτάδα — νόσον] Schol: τὴν μανιώδη. Ant. 819. φθινάσιν — νόσοις. Aj. 59. μανιάσιν νόσοις. Æsch. Ag. 1244. καλουμένη δὲ φοιτὰς — ἠνεσχόμην. Sept. 643. σὺν φοίτῳ φρενῶν. Prom. 601. χρίουσα κέντροισι φοιταλέοισι.

981. ἀλλ' ἐπί μοι μελέῳ βάρος ἄπλετον ἐμμέμονε φρήν the mss. Schol: ἀλλ' ἐνθουσιᾷ μοι τῷ μελέῳ ἡ φρὴν διὰ τὸ ἄπλετον βάρος. Wunder considers the sense of these words to be: βαρὺ καὶ ἄπλετον μένος (ὁρμὴν) ἐμμέμονεν ἡ φρήν, '*at gravi et intolerando cum impetu adversus me miserum animus exaestuat.*' Schneid. construes: ἡ φρήν μοι μελέῳ ἐμμέμονεν ἐπὶ βάρος ἄπλετον. Vauv. stops thus: ἀλλ' ἐπί μοι μελέῳ | βάρος ἄπλετον· ἐμμέμονε φρήν. I think, rightly. Understand ἐστί, or write ἀλλ' ἔπι —. Or perhaps ἀλλά τι —. The words ἐπί μοι μελέῳ occur again 995. I suspect there is some error here.

ἐπί A. L. T. Ald. ἐπεὶ B. K. Qu. ἀλλά τι - -. Cf. Aj. 208.

982. ἐμμέμονε φρὴν A. B. K. L. T. Ald. Wund. Bergk. ἐμμέμονεν φρὴν Erf. Herm. Dind. Nck. ἐμμέμον' ἡ φρὴν Schn. Cf. Iliad. π'. 435. διχθὰ δέ μοι κραδίη μέμονε φρεσίν. Eur. Iph. T. 656. ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν. Iph. A. 1470. ἵνα τε δόρατα μέμονε δάϊα. Hesych: μέμονε. θέλει, ὁρμᾷ. Lat. '*æstuat.*'

983. ὦ Ζεῦ —| Hercules says this on awaking, wondering where he is.

984. τοῖσι for τίσι, as τῷ for τίνι. In Ionic Greek τέοισι. Matth. §. 152. n. l. So ὅτοις 1119. Nauck suspects τοῖσι.

985. πεπονημένος] '*Tortured.*' Qu. πεπεδημένος (cf. 1057. ἀφράστῳ τῇδε χειρωθεὶς πέδῃ). But cf. Thuc. II. 51. τὸν πονούμενον ὠκτίζοντο. Il. δ'. 374. ὡς φάσαν, οἵ μιν ἴδοντο πονεύμενον. κ'. 70. Œd. R. 685. Aj. 1310. and on 103. above.

ἀλλήκτοις A. K. L. Harl. ἀλήκτοις B. T. Cf. Apoll. Rh. III. 804. ἄλληκτον. The reduplication of the liquid in ἀλλήκτοις is worthy of notice. Cf. Hom. Il. 9, 636. ἄλληκτόν τε κακὸν τε | θυμόν. 11, 12. ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι. 9, 632. Od. 12, 325. μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος. So we find ἀπολλήξειαν Hom. Od. μ'. 224. ἔλλαχεν Theocr. XXV. 271. φιλομμειδὴς Il. 3, 424. In like manner we find the syllable before the liquid lengthened in Ὄλυμπος, κυνοκέφαλος (Arist. Eq. 417.), ἄνεται (Il. κ'. 251.), κατανεύων (Od. ι'. 490.), ὀπωρινὸς (Il. φ'. 346.), &c. Cf. on Aj. 210. Qu. ἀφράστοις. Or thus: κεῖμαι ἀλύων δυσαπαλλάκτοις (959.). Or κεῖμαι δυσαπαλλάκτοις ἀλγῶν —. Or κεῖμαι δυσαπαλλάκτοις ὀδύναις | πεπονημένος; —.

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ὀδύναις; οἴμοι μοι ἐγὼ τλάμων·
ἅδ' αὖ μιαρὰ βρύκει. φεῦ.

ΠΡΕΣΒΥΣ.

ἆρ' ἐξῄδης ὅσον ἦν κέρδος
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς
βλεφάρων θ' ὕπνον;

ΥΛΛΟΣ.

οὐ γὰρ ἔχω πῶς ἄν
στέρξαιμι κακὸν τόδε λεύσσων.

986. ὀδύναις ὧδ'; οἴμοι ἐγὼ τλάμων Bgk. ὀδύναις νόσου· — conj. Heimsoeth. ὀδύναις· ὤμοι μοι ἐγὼ τλάμων Mein.

οἴμοι A. K. L. ὤμοι B. T. οἵ μοί μοι Br. Erf. Sch. Herm. Hart. ὤμοι μοι Mein. Qu. ὀδύναις; οἴμοι φεῦ —. Or ὀδύναις ταῖσδ'; οἴμοι —. Or ὀδύναισιν; ἰώ μοι —.

987. ἥδ' αὖ μιαρὰ βρύκει] Sc. ἡ νόσος. Cf. 1010. Phil. 758. ἥκει γὰρ αὕτη —. 787. προσέρπει, προσέρχεται τόδ' ἐγγύς.

ἥδ' A. B. K. T. Ald. Apitz. ἧδ' L. ἡ δ' Br. Sch. Erf. Dind. Wund. Schn. ἣ δ' Herm. Nck. I read ἅδ'. Cf. 1082. σπασμὸς — ὅδ' αὖ | διῇξε πλευρῶν. 1031. τόδε μ' αὖ λωβᾶται. 1010. Phil. 807. ὡς ἥδε μοι | ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται. 758. 783.

βρύκει] '*Devours, gnaws.*' Schol: ἐσθίει με ἡ νόσος καὶ ἀναλίσκει. Phil. 745. ἀπόλωλα, τέκνον, βρύκομαι. Virg. G. III. 458. '*artus depascitur arida febris.*'

φεῦ bis Bened.

988. ἐξῄδης A. K. L. Ald. Herm. &c. ἐξῄδεις B. T. Turn. Wund. Bgk. ἐξείδης Harl. ἐξῄδησθ' Cobet. N. L. p. 215. Dind. Nck. Herw. ἐξῄδη σ' *(nonne prædicebam &c.)* Weckl., coll. 974 f. Cf. on Ant. 447. Addressed to Hyllus.

989. σιγῇ κεύθειν] '*To cover (conceal) with silence,*' what you might wish to say. The Schol. explains simply by σιωπᾶν. Perhaps there is some error here. Qu. σιγὴν ἴσχειν.

990. βλεφάρων θ'] καὶ βλεφάρων Heath. Br. Erf.

991. οὐ γὰρ ἔχω —] I. q. οὐ γὰρ ἔχω πῶς στέρξω —. Cf. Aj. 428. οὔθ' ὅπως ἐῶ λέγειν | ἔχω. Schol: ἀδυνάτως ἔχω καρτερεῖν ἐπὶ τηλικούτῳ κακῷ.

992. στέρξαιμι κακὸν τόδε λεύσσων] '*Brook (endure) the sight of this ill.*'

στέρξαιμι the mss. T. vulg. στέξαιμι Valck. (ad Hipp. 874). Wak. Br. Erf. Sch. Reisig. Conj. p. 16. Wrongly. Cf. on Phil. 538. στέργειν κακά. Œd. C. 518.

κακόν] τὸ κακὸν B.

993—1000. Wunder (v. Emend. p. 138—47.) reads and arranges thus: ὦ — βωμῶν, | ἦν μήποτ' — ὁ τάλας | ὤφελον ὅσσοις, | ἱερῶν οἷον οἷαν ἐπί μοι | μελέῳ — ὦ Ζεῦ, | οἵαν — οἵαν. He ejects therefore the words τόδ' ἀκήλητον μανίας ἄνθος καταδερχθῆναι.

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ΗΡΑΚΛΗΣ

ὦ Κηναία κρηπὶς βωμῶν
ἱερῶν, οἵαν ἀνθ' οἵων μοι
μελέῳ χάριν ἄνυσας, ὦ Ζεῦ,
οἵαν μ' ἄρ' ἔθου λώβαν, οἵαν

993. ὦ Κηναία κρηπὶς βωμῶν] A common construction instead of ὦ Κηναίων βωμῶν κρηπὶς, as in Horace '*Tyrrhena regum progenies.*' With κρηπὶς βωμῶν cf. Eur. Here. 985. ἀμφὶ βωμίαν | ἔπτηξε κρηπίδ'. Schol: κρηπὶς τὸ ἔδαφος . περιφραστικῶς δὲ, ἀντὶ τοῦ, ὦ Κήναιον. μέμφεται δὲ τῷ τόπῳ, ὅτι οὐκ ἐπὶ αἰσίοις αὐτῷ γέγονε τὰ ἐκεῖ θύματα. Hercules expresses a wish that he had never seen the Cenæan promontory, where at the altar he had raised to Zeus, in order to offer up sacrifice for his late victory, he had put on the fatal tunic, which had caused him such dreadful agony.

994. βωμῶν | ἱερῶν, οἵαν (νῦν add. Tricl.) ἀνθ' οἵων | θυμάτων ἐπί μοι the mss. vulg. βωμῶν, | ἱερῶν οἵαν οἵων ἐπί μοι Martin. Herm. Apitz. Dind. Hart. Schn. Bgk. Nck. βωμῶν, | ἱερῶν οἵων οἵαν ἐπί μοι Wund. (ἱερῶν οἵων, '*in return for what, how grand, sacrifices.*' Genitive of price: cf. 560.) βωμῶν | ἱερῶν, οἵαν ἀνθ' οἵων | θυσιῶν ἐπί μοι Br. Sch. βωμῶν, | θυέων οἵαν ἀνθ' οἵων ἐπί μοι conj. Bergk. ἱερῶν οἵαν ἀνθ' οἵων conj. Nauck. βωμῶν, | οἵαν — μοι conj. Dobr. βωμῶν | ἱερῶν, οἵαν οἵων — μοι C. Matthiæ. We might with some probability correct: — βωμῶν | ἱερῶν, οἵαν ἄνθ' οἵων μοι. For we find ἱεροὺς βωμοὺς in Il. β'. 305. Od. γ'. 273. Or βωμῶν, | οἵαν οἵων θυσιῶν ἄπο μοι —. Which reading would seem to have been found by the old Scholiast, who explains: οἵαν — χάριν ἀπὸ τῶν θυμάτων διεπράξω. Or — οἵαν ἀνθ' οἵων θυσιῶν μοι —. Or — οἵαν ἀνθ' οἵων μοι μελέῳ | χάριν ἄνυσας, ὦ Ζεῦ, ἰὼ Ζεῦ. The force of ἐπὶ here is not by any means apparent (it could only signify '*to my prejudice or harm*'); and moreover ἐπί μοι μελέῳ occurred only a little before, v. 981.

οἵαν ἀνθ' οἵων] Cf. 1045. Ant. 847. 942. Aj. 503. 557. 923. El. 751. Eur. Alc. 145. (Monk) Plat. Rep. VIII. 569 A. Symp. 195 A.

995. θυμάτων] θυσιῶν Br., because the first syllable of θυμάτων is long. I think, rightly.

996. ἤνυσω the mss. vulg. Dind. ἤνυσας Wak. Sch. Erf. Herm. Wund. Hart. Schn. Bergk. Nck. ἄνυσας Br. Ἀνύσασθαι means '*to acquire for oneself, to gain,*' as in Æsch. Prom. 706. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα | κούφως. Cho. 845. πῶς ἴσον εἰποῦσ' ἀνύσωμαι; Leonidas Tar. Epigr. 95. τοῦτο περισσὸν | ἐκ Μοιρέων Θρᾷσις Χαρμίδου ἠνύσατο. Eur. Bacch. 131. Arist. Pl. 196. Theocr. V. 144. XVIII. 17. Plat. Phæd. p. 69 D. Xen. An. 7, 7, 24. Whereas ἀνύσαι means '*to acquire, effect for another.*' So Phil. 712. εἴ ποτε — ἀνύσειε γαστρὶ φορβάν. 1145. Œd. C. 432. But Herod. I. 91. ὅσον δὲ ἐνέδωκαν αὗται (αἱ μοῖραι), ἠνύσατο καὶ ἐχαρίσατό οἱ. Cf. on 1216. Œd. C. 767. οὐκ ἤθελες θέλοντι προσθέσθαι (προσθεῖναι?) χάριν.

ὦ Ζεῦ] ὦ supr. a m. pr. in L.

997. οἵαν μ' ἄρ' ἔθου λώβαν] '*What a maltreatment then hast thou brought on me,*' how hast thou maltreated me! Λώβην τίθεσθαί τινα therefore is equivalent to λωβᾶσθαί τινα (Tr. 1031. Ant. 54.). So σπου-

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ἂν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας
ὤφελον ὅσσοις, τόδ' ἀκήλητον
μανίας ἄνθος καταδερχθῆναι.
τίς γὰρ ἀοιδὸς, τίς ὁ χειροτέχνης

δὴν τίθεσθαι, πρόνοιαν, &c. Cf. Eur. Or. 1036. ὕβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον. El. 864. ἄσκοπος ἁ λώβα. Aj. 182. 561. 1392. Ant. 792. Cf. Tr. 1069. λωβητὸν εἶδος. Ph. 1103. Hart: ἣν — ὅσσοις· οἵαν μ' ἄρ' ἔθου, λώβαν, ὦ Ζεὺ, τόδ' ἀκήλητον —.

998. ἣν] This refers to the more distant object κρηπὶς βωμῶν. '*Which I would that I had never beheld with my eyes, that I should witness the unappeasable violence of this madness.*' Cf. Phil. 969. μή ποτ' ὤφελον λιπεῖν | τὴν Σκῦρον. (Ed. C. 540. Eur. Med. 1410. οὓς μή ποτ' ἐγὼ φύσας ὤφελον | ἐκ σοῦ φθιμένους ἐπιδέσθαι. Ion. 298. ὡς μή ποτ' ὤφελόν σφ' ἰδεῖν. Alc. 880. μή ποτε γήμας | ὤφελον οἰκεῖν μετὰ τῆσδε δόμους. Herod. III. 65. εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ὄφελον ἰδεῖν. Dem. p. 1039. μετέσχον γάρ, ὡς μή ποτ' ὤφελον, κἀγὼ τοῦ — μετάλλου. Arist. Ran. 955. ὡς πρὶν διδάξαι γ' ὤφελες μέσος διαρραγῆναι. Qu. ὡς μή ποτ' ἐγὼ προσιδεῖν σ' ὁ τάλας | ὤφελον ὅσσοις, μήδ' ἀκόρεστον &c. Or ἣν (ἂν) μή ποτ' ἐγὼ προσιδὼν (or ὡς — προσιδών σ') ὁ τάλας | ὤφελον ὅσσοις τόδ' ἀκήλητον &c.

ποτ' ἐγὼ] ποτε B.

999. ὤφελον ὅσσοις, τόδ' —] ὤφελον, ὅσσοις τόδ' — Bened.

τόδ' ἀκήλητον μανίας ἄνθος] Instead of ἀκήλητον ἄνθος τῆσδε μανίας. The clause τόδ' — καταδερχθῆναι is added in explanation of the preceding one ἣν — ὅσσοις, or perhaps of λώβαν (the words ἣν — ὅσσοις being taken as parenthetical). Matthiæ: "*Post generalem rei expositionem ea, quibus res accuratius declaratur, sine copula subjiciunt Graeci.* V. ad. Eur. Hec. 777."

ἀκήλητον] Cf. 1003. κατακηλήσει. Hom. Od. κ'. 329. σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.

1000. μανίας ἄνθος] ἀνίας ἄνθος Valck. Diatr. p. 179. Cf. Fr. 182. ἄλυπον — ἄνθος ἀνίας, where we should perhaps restore μανίας. 1089. ἤνθηκεν, and on Ant. 960. μανίας δεινὸν ἀνθηρόν τε μένος. Plat. Polit. p. 310 D. πέφυκεν ἀνδρεία — τελευτῶσα ἐξανθεῖν παντάπασι μανίαις.

ἄνθος] '*Force, violence, fury.*' Qu. θάλπος. Æsch. Prom. 885. ὑπό μ' αὖ — μανίαι θάλπουσιν. But cf. on 1089. Ant. 960. Phil. 259.

καταδερχθῆναι] καταφλεχθῆναι Wakef. καταδερχθεὶς [Herm.] Weis. Erf. καταδερχθὴν (!) conj. Dind. Bergk. Although προσιδεῖν had preceded a little before, καταδερχθῆναι is added for the sake of perspicuity, and to strengthen the sentence. Cf. Æsch. Prom. 143. δέρχθητ', ἐσίδεσθ' | οἵῳ δεσμῷ προσπορπατὸς &c.

1001. Schol: τίς, φησὶν, ἐπῳδὸς ἢ ἰατρὸς διὰ χειρῶν τὴν τέχνην τῆς ἰατρικῆς ἐνδεικνύμενος θεραπεύσει τὸ πάθος μου, εἰ μὴ ὁ Ζεὺς βούλοιτο;

ἀοιδός] Qu. ἐπῳδός. Aj. 582. θροεῖν ἐπῳδὰς πρὸς τομῶντι πήματι. Pind. N. VIII. 83. ἐπαοιδαῖς δ' ἀνὴρ νώδυνον καί τις κάματον θῆκεν.

τίς ὁ the mss. χειροτέχνης vulg. τίς χειροτέχνης Erf. Rightly, I think. Χειροτέχνης does not here mean a chirurgeon or surgeon in particular, but a medical man in general, one who cured by medicines, as distinguished from the ἀοιδὸς or ἐπῳδὸς, who used incantation for the same purpose:

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ἰατορίας, ὃς τάνδ' ἄταν
χωρὶς Ζηνὸς κατακηλήσει;
θαῦμ' ἂν πόρρωθεν ἰδοίμην.
ἔ ἔ,

although the art of healing and the practise of incantation were in ancient times often combined in the same person. Hom. Il. σ'. 393. καὶ τὸν ἔτερπε λόγοις (i. e. ἐπῳδαῖς), ἐπὶ δ' ἕλκεϊ λυγρῷ | φάρμακ' ἀκήρατ' ἔπασσε μελαινάων ὀδυνάων. Od. τ'. 457. Pind. P. III. 47. τοὺς μὲν ὧν, ὅσσοι μόλον αὐτοφύτων ἑλκέων ξυνάονες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι ἢ χερμάδι τηλεβόλῳ, ἢ θερινῷ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις ἄλλον ἀλλοίων ἀχέων ἔξαγεν· τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς. Hor. Ep. I. 1. 34. (Lamb.)

1002. *ἰατορίας*] *ἰακτορίας* A. R. Harl. '*The art of healing.*' Erf. observes that he has met with this rare word only in Euseb. Præp. Ev. III. 14. *ἴδριν ἰητορίης Ἀσκληπιόν*. Whence he would emend thus a gloss of Hesych: *Ἰητορίη . ἰατρική*. Qu. *ἰατὴρ ἔσθ'*, or *ἰάτωρ ἔσθ'*. Or *ἰατὴρ, ὅστις —*. Cf. 1209. *μοῦνον ἰατῆρα τῶν ἐμῶν κακῶν*.

τήνδ' ἄτην] Qu. *τάνδ' ἄταν*, and presently *ἰδοίμαν*, as we had a little before *λώβαν*.

1003. *χωρὶς Ζηνὸς*] '*Except Zeus.*' Wunder, ejecting the words *χωρὶς Ζηνὸς*, makes one line of this: *ὃς τήνδ' ἄτην κατακηλήσει* (see his Emend. p. 146.).

κατακηλήσει] '*Will allay, soothe, charm away.*' This applies more especially to *ἀοιδός*.

1004. *θαῦμ' ἂν πόρρωθεν ἰδοίμην* the mss. '*I should look upon him even from afar as an object of admiration* (i. e. I should hail his approach even afar off).' Wunder with Neue supplies *εἰ τοῦτο ἰδοίμην*. Cf. on Œd. C. 41. Schol: *ἥδιστα ἂν, καὶ εἰ μακρόθεν μεταπέμψαιτό τις τὸν θεραπεύσοντα, θεασαίμην, μεταπεμψαμένων ὑμῶν*. Who seems to have read something different from the common reading. Cf. Eur. Ion. 1142. *θαύματ' ἀνθρώποις ὁρᾶν*. Anacreontic. 63, 9. *πλοκάμους χρυσοχύτους θαῦμα ἰδέσθαι*. Qu. *πῶς ἂν πόρρω νιν* (or *τιν'*, or *καὶ πόρρω*) *ἰδοίμαν*. For *θαῦμ'* perhaps *θέαμ'*. (Œd. R. 1295. *θέαμα δ' εἰσόψει τάχα* &c. Cf. on 961. *ἄσπετόν τι θαῦμα*.) The passage is, I doubt not, corrupt.

πόρρωθεν] *πόρρω τόδ'* Hart.

ἰδοίμην A. Harl. Ald. *ἰδοίμαν* K. T. Turn. *ἰδοίμ' ἄν* (supr. *η* a m. ant.) L. *ἰδοιμ' ἂν ἥ* B. The Doric form as in 984. 986. 997. Cf. Ph. 1113.

1005—1043. This passage is handled by Seidler V. D. p. 311—6. Verses 1005 f. appear to have corresponded with 1023 f.

1005. *ἔ ἔ. ἐᾶτέ μ'* (*μ'* om. R.) *ἐᾶτέ με* | *δύσμορον* (*ὕστατον* v. l. in L.) *εὐνάσαι* (*εὐνᾶσαι* L. R.). | *ἐᾶτέ με δύστανον εὐνάσαι* (*εὐνᾶσαι* L. R.) the mss. *ἔ ἔ. ἐᾶτέ με δύσμορον εὐνάσαι* (the rest omitted) T. Camer. Heath. Br.. Apitz. *ἔ ἔ: ἐᾶτέ μ' ἐᾶτέ με δύσμορον εὐνάσαι*, | *ἐᾶτ' ἐᾶτέ με δύστανον* Seidler V. D. p. 311. *ἔ ἔ. ἐᾶτέ με δύσμορον εὐνάσαι*, | *ἐᾶτέ με ὕστατον εὐνάσαι* Valck. ad Hipp. 1374. *ἔ ἔ. ἐᾶτέ με δύσμορον, ἐᾶτ' εὐνᾶσθαι* Vauv. *ἔ ἔ. ἐὲ*, | *ἐᾶτέ μ', ἐᾶτέ με δύσμορον ὕστατον*, | *ἐᾶθ' ὕστατον εὐνᾶσθαι* Herm. Wund. Hart. *ἐᾶτέ με λοίσθιον εὐνάσαι* Weckl. coll. Œd. C. 583. Aj. 468. The first *ἐᾶτε* Dindorf with others supposes to be a disyllable, pronounced *ἆτε*. The middle syllable in *εὐνάσαι* he

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ἐᾶτέ μ', ἐᾶτέ με δύσμορον εὐνᾶσθαι, 1005[a]
ἐᾶτέ με δύστανον εὐνᾶσθαι. 1005[b]
πᾶ μου ψαύεις; ποῖ [καὶ] κλίνεις;
ἀπολεῖς μ', ἀπολεῖς.
ἀνατέτροφας ὅ τι καὶ μύσῃ.

takes to be short, but where do we find *εὐνάζειν* in a transitive sense?

ἔ ἔ vulg. ἐὲ L. ἐὴ Dind. ἔ ἔ T. Br. ἐὴ ἐὴ, or αἰαῖ αἰαῖ conj. Dind.

δύσμορον] *γρ. ὕστατον* L. Which reading Hermann thinks refers to *δύστανον* in next v.

εὐνάσαι A. B. K. Dind. *εὐνᾶσαι* L. R. T. *εὐνᾶσθαι* Ell. Bgk. Nck. *ὕστατον* Herm. Wund. Hart. Schn. Weise also ejects *εὐνάσαι*, as being contrary to the sense. Gl. T: *καθευδῆσαι ἢ ἀποθανεῖν*. Cf. Eur. Or. 152. Pors. ad 288. *Εὐνᾶν*, I believe, is always transitive, '*to compose*.' Phil. 699. *κατευνάσειεν* (from *κατευνάω*). Eur. Hipp. 1377. *διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον*. I presume therefore the true reading is *εὐνᾶσθαι*, as in Œd. C. 1571. &c. But the passage is probably interpolated. Sophocles perhaps wrote merely: ἔ ἔ. *ἐᾶτέ με δύσμορον*, i. e. '*leave me alone*.' We may suppose that Hercules bids his attendants, who are supporting him in their hands, or are endeavouring to place him in a more comfortable position, to leave him and depart, because their handling of his body causes him pain. Cf. Phil. 817. Or ἔ ἔ. *ἐᾶτέ με δύσμορον*, | *ἐᾶτ' εὐνᾶσθαι*.

1005 b. *ἐᾶτέ με δύστανον εὐνάσαι* (*εὐνᾶσαι* L. R.) the mss. om. T. Br. *ἐᾶθ' ὕστατον εὐνάσαι* Dind. *ἐᾶθ' ὕστατον εὐνᾶσθαι* Herm. Wund. Schn. Erfurdt compares Hom. H. in Merc. 289. *ἀλλ' ἄγε, μὴ πύματόν τε καὶ ὕστατον ὕπνον ἰαύσῃς*. And Od. *ν'*. 119. *νῦν ὕστατα δειπνήσειαν*.

1006. *πᾶ* (*παῖ* L.) *μου ψαύεις* the mss. vulg. *πᾶ πᾶ μοῦ* — Seidl. Herm. Hart. *παῖ, πᾶ μου ψαύεις* Apitz. Perhaps *ποῖ μου ψαύεις*; *why touchest thou me*? V. schol.

ποῖ κλίνεις A. L. T. &c. vulg. *ποῖ δὲ κλίνεις* K. *πᾶ μου κλίνεις* B. *ποῖ με κλίνεις* Wakef. Vauv. Erf. *ποῖ κατακλίνεις* or *ποῖ καὶ κλίνεις* conj. Wakef. Dindorf also suspects a syllable has fallen out, to make the metre the same as in 1027. Qu. *πᾶ μου ψαύεις, παῖ; ποῖ κλίνεις*; Or *ποῖ* ('*for what purpose?*') —; '*For what purpose touchest thou me? for what purpose* (or *whither*) *reclinest thou me?*' We must suppose Hyllus to be handling his father, with a view to place him more comfortably. Cf. Phil. 816. *μέθες μέθες με. Νε. ποῖ μεθῶ; Φι. μέθες ποτέ.* | *Νε. οὔ φημ' ἐάσειν. Φι. ἀπό μ' ὀλεῖς, ἢν προσθίγῃς*. Schol: *πᾷ μου ψαύεις. ὡς ἐφαπτομένου αὐτοῦ τοῦ παιδὸς ἐπὶ τῷ γνῶναι πῶς ἔχει τῷ σώματι*. Idem: *ποῖ* (sic) *ψαύεις. ποῖ ψαύεις, ἀντὶ τοῦ, παῦε ψηλαφῶν καὶ μεταφέρων τῇδε κἀκεῖσε τὸ σῶμά μου. — ποῦ προσάγεις τὰς χεῖρας*;

1007. *ἀπολεῖς μ' ἀπολεῖς*] '*You will be the death of me, you will*.' Ph. 817. El. 831. Arist. Pac. 166. *ἀπολεῖς μ', ἀπολεῖς* Nub. 1499. *ἀπολεῖς, ἀπολεῖς*. After *ἀπολεῖς* two letters or one erased in L.

1008. *ἀνατέτροφας ὅ τι καὶ μύσῃ*] '*You have awakened whatever pang was slumbering*.' Such appears to be the sense of the words. Schol: *ὅ τι ἂν ἡσυχάσῃ τοῦ κακοῦ τούτου πάλιν κινήσας ἀνέτρεψας· οἷον, ὅ τι ἂν τῶν ὀδυνῶν παύσῃ, τοῦτο διήγειρας*. Porson renders: '*You have overturned (disturbed) the little which might have winked* (i. e. the little sleep

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ἥπταί μου, τοτοτοῖ, ἅδ' αὖ 'φέρπει. πόθεν ἔστ', ὦ
πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οἷς δὴ

I might have had).' Œd. C. 510. *δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν — ἐπεγείρειν.* Œd. R. 198. *τέλει γὰρ εἴ τι νὺξ ἀφῇ, | τοῦτ' ἐπ' ἦμαρ ἔρχεται.* V. 1029. *ἀποτίβατος ἀγρία νόσος* appears to answer to this.

ἀντέτροφας A. K. T. Br. *ἀντέστροφας* B. *ἀνατέτροφας* Erf. Dind. Herm. Wund. &c. '*You have revived.*'

ὅ τι καὶ μύσῃ] *ὅ τι κάμμυσεν* Vauv. *ὅ τι κάμμυσεν* Hart. '*Whatever may have gone to sleep* (lit. have shut the eyes).' Ant. 421. *μύσαντες δ' εἴχομεν* (?) *θείαν νόσον.* Fr. 754. *μύω τε καὶ δέδορκα* —. Hom. Il. ω'. 637. *οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν.* Eur. Med. 1183. *ἐκ μύσαντος ὄμματος.* Arist. Vesp. 92. *ἦν δ' οὖν καταμύσῃ κἂν ἄχνην,* &c. 934. *ἐπιμύει γέ τοι.* Qu. *ὅ τι καμμύσῃ* (i. e. *καταμύσῃ*). 988. *μύσας.* Hom. Batr. 192. *οὐκ εἴασαν (με) θορυβοῦντες | οὐδ' ὀλίγον καμμῦσαι.* Xen. Cyr. VIII. 3. 28. *ὁ δὲ καταμύων ἴσῃ τῇ βώλῳ.* Hippocr. p. 1230. But Wunder with some reason finds a difficulty in the subjunctive *μύσῃ.* (Qu. *ὅ τι κἄμυσεν* (or *κάμμυσεν*).) Linwood reads *ὅ τι καὶ μύσαι.* The corresponding verse is 1030.

1009. *ἥπταί μου*] Schol: *καθήψατό μου.* Œd. Col. 955. *τῶν γὰρ θανόντων οὐδὲν ἄλγος ἅπτεται.* Plut. de S. N. V. II. 217. *ἡ ὕστερον ἁψαμένη νόσος καὶ κατανεμηθεῖσα τοῦ σώματος.* Dem. p. 564. *τοῦ πράγματος ἥπται.* Above 778. *διώδυνος | σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο.* Perhaps *ἧψαί μου*, '*you have touched me.*' Triclinius thus in one line: *ἥπταί μου νόσος. ἡ δ' αὖθ' ἕρπει. ποῦ, πόθεν ἔστ' ὦ.*

τοτοτοῖ K. *τὸ τὸ τοῖ* L. *τοτοτοὶ* A. B. Harl. *τοῦτό τοι* Ald. A. v. l. and Schol. (*τὸ κινηθῆναι ὑπὸ σοῦ καθήψατό μου*) Br. *νόσος* instead in T.

1010. *ἥδ' αὖθ' ἕρπει* the mss. vulg. *ἡ δ'* — Schæf. *ἥ δ'* — Herm. Qu. *ἥδ' αὖ 'φέρπει.* (Schol: *ἡ νόσος, φησὶ, πάλιν ἐπίκειται.* Phil. 787. *προσέρπει, προσέρχεται τόδ' ἐγγύς.* Æsch. Eum. 878. *μηδ' ἄκαρπος αἰανὴς ἐφερπέτω νόσος.* Herod. IV. 187. *ἦν δὲ — σπασμὸς ἐπιγένηται,* &c.) Or *ἥδ' αὖ δάπτει* (cf. 1088. *δαίνυται γὰρ αὖ πάλιν*). Or *ἥδ' αὖ θρώσκει* (cf. 1027. *θρώσκει δ' αὖ — ἀγρία νόσος*). We find indeed *αὖτε* in Æschylus (e. g. Ag. 1045. *ἥδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ*), but it occurs no where else in Soph. Cf. on Ant. 462. Wunder connects *ἥδε* with *ἥπται* (considering *τοτοτοῖ* as parenthetic). If such be the construction, we must stop thus: *ἥπται — ἥδ' αὖ, 'φέρπει* (cf. 1082.). But I much prefer the other arrangement.

ἥδ' A. K. L. T. Ald. *ἦδ'* B. Sc. *ἡ νόσος.* Cf. 987. *ἥδ' αὖ μιαρὰ βρύκει.* 1031. *τόδε μ' αὖ λωβᾶται.* 1082. *ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὅδ' αὖ.* Phil. 758. *ἥκει γὰρ αὕτη.* 807. *ὡς ἥδε μοι | ὀξεῖα φοιτᾷ* —. 783. *στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ | κηκῖδον αἷμα.* 787. *προσέρπει, προσέρχεται, τόδ' ἐγγύς.* I read *ἅδ'*: cf. on 998.

πόθεν the mss. *ποῦ πόθεν* T. Qu. *ποῦ* (or *πόθ'* i. e. *πόθι*) *ἄρ'* —. The Schol. understands *πόθεν* in the sense of *ποῦ*, comparing the *σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη* of Homer, Il. β'. 267. Cf. Œd. R. 1259. El. 1058. Herm: '*unde mihi auxilio adestis?*' (quia nullo ex loco quisquam adest). Wunder explains: '*Whence are ye, from what land are ye come?*' Hercules

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πολλὰ μὲν ἐν πόντῳ, κατὰ δὲ ὀρία πολλὰ καθαίρων
ὠλεκόμαν ὁ τάλας; καὶ νῦν ἐπὶ τῷδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον, οὐ χέρα τρέψαι.

being supposed to address those who had conveyed him to Trachis. Cf. 964. He considers that Hercules means to reproach them and their country as the most ungrateful of all men.

1011. Ἑλλάνων] ἀνθρώπων Wunder (v. Emend. p. 147 f.). Köchly conj: πόθι δ' ἔστ', ὦ | Ἕλλανες, πάντων ἀδικώτατοι.

ἀδικώτατοι] '*Most ungrateful.*' Schol: ἀχαριστότατοι. Wakefield quotes Epist. Hebr. VI. 10. οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν &c. Virg. G. II. 460. '*Fundit humi facilem victum justissima tellus.*'

οὓς δὴ —] Schol: οὓς ἐγὼ πῇ μὲν κατὰ θάλατταν, πῇ δὲ ἐν γῇ ἔσωζον πάντα τόπον καθαίρων, καὶ ὑπὲρ σωτηρίας ἐκείνων ἐγγὺς θανάτου ἐγενόμην. Cf. Hom. H. in Herc. 4. ὃς πρὶν μὲν κατὰ γαῖαν ἀθέσφατον ἠδὲ θάλασσαν | πλαζόμενος πομπῇσιν ὑπ' Εὐρυσθῆος ἄνακτος | πολλὰ μὲν αὐτὸς ἔρεξεν ἀτάσθαλα, πολλὰ δ' ἀνέτλη. Pind. Nem. I. 61 f. ὁ δέ οἱ φράζε καὶ παντὶ στρατῷ, ποίαις ὁμιλήσει τύχαις, ὅσσους μὲν ἐν χέρσῳ κτανὼν, ὅσσους δὲ πόντῳ θῆρας ἀϊδροδίκας. Nem. III. 40. δάμασε δὲ θῆρας ἐν πελάγει ὑπερόχως (Hercules). Eur. Herc. Fur. 225. ποντίων καθαρμάτων | χέρσου τ' ἀμοιβάς. 399 f. 853. Arist. Vesp. 678. πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ πιτυλεύσας. Lucan. IV. 618. '*terras monstris æquorque levantem | magnanimum Alciden Libycas excivit in oras.*' Hygin. 89. Hence Hercules is called πολύπλαγκτος Eur. Herc. 1196, and '*vagus*' Hor. Od. III. 3. 9. We should probably correct, as Wakefield also proposed, οἷς δὴ —, '*for whom, for whose safety.*' Hartung reads: οὓς γῆ | σώζων τ' ἐν πόντῳ —. Connect δὴ with πολλὰ, '*multa sane.*' Cf. on Aj. 994.

πολλὰ μὲν] Qu. πολλὰ μάλ', or else κατὰ δὲ (so Wak. prob. Dind.) ὀρία πολλὰ &c.

1012. ἐν Α. ἐνὶ Β. Κ. L. (ἐνιπόντωι).

ὀρία] ὀρύα (supr. ι) K. Cf. Hom. Od. ξ'. 353. ὅθι τε ὀρίος ἦν πολυανθέος ὕλης. Eur. Hel. 1325. πέτρινα κατὰ ὀρία. Theocr. 25, 48. Hesiod Op. 528. Hesych: Ὀρίον . δρυμὸς, ὕλη. Anglice '*forests, thickets.*'

καθαίρων] '*Clearing*' of wild beasts. Cf. 1061. οὔθ' ὅσην ἐγὼ | γαῖαν καθαίρων ἵκόμην. Arist. 1043. τοιόνδ' εὑρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτήν (a second Hercules, cf. ibid. 1030.) &c. Hercules is here said ἀνθρώπους καθαίρειν, men being put for the country they inhabit.

1013. ὠλεκόμαν] '*I toiled, exposed my life.*' Schol: ἐκαμνον καὶ ἐγγὺς θανάτου ἐγενόμην. Cf. Phil. 686. ὠλέκεθ' ὧδ' ἀτίμως. Ant. 1286. Arist. Ach. 70. ἐφ' ἁρμαμαξῶν μαλθακῶς κατακείμενοι, | ἀπολλύμενοι. Δι. σφόδρα γὰρ ἐσωζόμην ἐγὼ | παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος; Said ironically. Paul. Ep. I. Cor. XV. 31. καθ' ἡμέραν ἀπέθνησκον. Above 652. πάγκλαυτος αἰὲν ὤλλυτο.

καὶ νῦν ἐπὶ τῷδε νοσοῦντι —] Schol: καὶ νῦν, φησὶν, οὐδεὶς ἐκείνων ἐπ' ἐμοὶ νοσοῦντι, οὐ πῦρ, οὐ ξίφος σωτήριον προσαγαγὼν ἀπαλλάξει με τοῦ ζῆν. According to some the meaning of this passage rather is as follows: '*And now will no one cure my wound by the application either*

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ἔ ἔ,
οὐδ' ἀπαράξαι κρᾶτα βίου θέλει 1015

of fire or the knife?' For these were the two usual remedies (v. Blomf. Gl. Agam. 822.). Plato Gorg. p. 480 C. *παρέχειν ἀνδρείως τέμνειν καὶ καίειν τῷ ἰατρῷ.* Rep. III. 406 D. Gorg. 456 B. Plat. ap. Diog. L. 85. *ἡ δὲ χειρουργικὴ* (cf. 1003.) *διὰ τὸ τέμνειν καὶ καίειν ὑγιάζει.* Xen. Anab. V. 8. 18. *καὶ γὰρ οἱ ἰατροὶ τέμνουσι καὶ καίουσιν ἐπ' ἀγαθῷ.* Mem. I. 2. 54. *ἀποτέμνειν καὶ ἀποκαίειν.* Phœnicides Stob. VI. p. 80. *ἕτεμν' ἔκαε.* Ovid. Rem. Am. I. 229. '*Ut corpus redimas, ferrum patieris et ignem.*' Propert. I. 1. 27. '*Fortiter et ferrum sævos patiemur et ignes*' *&c.* Hence a wound that can be cured only by the knife is called *πῆμα τομῶν* Aj. 582. But neither the cautery nor the knife, however suitable in the case of a wound like that under which Philoctetes laboured, would be of any service in the present case, where our hero's whole body is enveloped as it were in a consuming flame of fire. Not to mention that *ἔγχος*, which means any pointed instrument or weapon, could not with any propriety be used of a surgical knife. Cf. 1033 f. I therefore prefer the interpretation given by the Schol. For *ἐπὶ τῷδε* (i. e. *ἐπ' ἐμοὶ*) cf. 981. 995. But qu. *ἐμοὶ ὧδε* or *τῷδ' ἀνδρί.*

1014. *πῦρ*] '*Fire*' to burn him alive, rather than the cautery. Cf. on 1013.

ἔγχος] '*Sword.*' Cf. 1033. Seidler gives *οὐδ'* for *οὐκ*, perhaps rightly.

ὀνήσιμον] '*Bringing relief, healing.*' An allusion to the two remedies by the knife and by fire. Cf. Phil. 1204. Schol: *ὠφελήσιμον, σωτήριον.* Erfurdt interrogates after *ὀνήσιμον*, coll. Hor. Sat. II. 116. '*unde mihi lapidem? quorsum est opus? unde sagittas?*' And so Hart. For the negatives Schneid. compares Arist. Av. 980. *οὐκ ἔσει οὐ τρυγὼν οὐδ'* [*οὐκ?*] *αἰετὸς οὐ δρυκολάπτης.* But the analogy between the two passages is not exact.

οὐκ ἀποτρέψει A. K. L. Harl. Ald. vulg. Wund. *οὐκ ἀναστρέψει* B. *οὐκ ἀνστρέψει* T. *οὐκ ἐπιτρέψει* V. corr. Vat. Br. (from conj.) Sch. Dind. Herm. Schn. Bgk. *ὦκ' ἐπιτρέψει* Wakef. (*ὦκα* never occurs in Tragedy: v. Pors. Med. 736.) *οὐκ ἀπορέξει* '*porriget*' conj. Musgr. *οὐκ ἀποπέμψει* Erf. Hartung corrects: *ὀνήσιμον; οὐκ ἀποτρέψαι,* | *ἔ ἔ,* | *τοῦδ', ἀπαράξας* —. Schneid: '*admovebit*' (coll. 995. Aj. 773.). Wunder (v. Emend. p. 151.) with reason pronounces *οὐκ ἀποτρέψει* corrupt. Qu. *οὐ χέρα τρέψει* (Aj. 772. *ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν*). Or *ὀξὺ παροξέξει* (or *προσοίσει*, or *προσάψει*, or *προσάξει*, or *προπέμψει*). Or *οὐ βέλος* (or *γέννυν*) *οἴσει.* Or *οὐδὲ μάχαιραν.* Or *ὀνήσιμον οὐ χέρ' ἐφάψει.* Or *ὀνήσιμος ὥστε* (or *ἐστι*, or *ὧδε*, or *ὀξὺ*) *πορίζειν* (or *παρασχεῖν*). The Schol. explains by *προσαγαγών.* Cf. Phil. 1204. *ξίφος εἴ ποθεν* | *ἢ γέννυν ἢ βελέων τι προπέμψατε* (?). | *ΧΟ. ὡς τίνα δὴ δέξῃς παλάμαν ποτέ;* | *ΦΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί.* Œd. R. 1255. *φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν.* Hom. Il. ξ'. 496. *ἐρυσσάμεος ξίφος ὀξύ.* ε'. 238. *ὀξέϊ δουρί.*

1015. *ἔ ἔ* A. B. K. *ἔ ἔ* T. *ἐἔ* L. *ἐὴ* Dind.

οὐδ' ἀπαράξαι κρᾶτα βίου θέλει μολὼν τοῦ στυγεροῦ;] Schol: *οὐδεὶς ἐκείνων, φησὶ, βούλεται ἐλθὼν τὴν κεφαλήν μου ἀποτεμεῖν, καὶ ἐλευθερῶσαι τοῦ μοχθηροῦ βίου.* Which is a very free paraphrase of

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μολὼν τοῦ στυγεροῦ; φεῦ φεῦ.

ΠΡΕΣΒΥΣ.

ὦ παῖ τοῦδ' ἀνδρὸς, τοὔργον τόδε μεῖζον ἀνήκει 1018

the text, as it now stands. Wunder (v. Emend. p. 151 f.) considers ἀπαράξαι — θέλει corrupt. Qu. οὐδ' ἀπαράξαι μου (or ἐμοῦ) τὸ κάρα βίᾳ | θέλει —; (The metre the same apparently as in 1005. 1024. 1041.) Or οὐδ' ἀπαράξαι τίς μου τὸ κάρα θέλει | τοῦ στυγεροῦ μολών; (Metre dochmiac.) Or οὐδ' ἀπαράξαι κρᾶτα θέλει μολὼν | τοῦ στυγεροῦ; φεῦ φεῦ. Or οὐδ' ἀπαράξαι κρᾶτά γ' ἐμοῦ θέλει —; Or οὐδ' ἀπαμῆσαι —; Or thus: οὐδ' ἀπολῦσαι τοῦ στυγεροῦ βίου | κρᾶτα θέλει τεμών (or τ. θ.); So Eur. Hel. 302. σμικρὸς δὲ καιρὸς κρᾶτ' ἀπαλλάξαι βίου. Cf. Phil. 1207. (ὡς) κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί. 749. ἁπάμησον ὡς τάχιστα. Hom. Il. ξ'. 497. Πηνέλεως δὲ, ἐρυσσάμενος ξίφος ὀξὺ | αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε | αὐτῇ σὺν πήληκι κάρη. π'. 116. Herod. V. 112. δρεπάνῳ πλήξας ἀπαράσσει τοῦ ἵππου τοὺς πόδας. Thuc. VII. 63. τοὺς ἀπὸ τοῦ πολεμίου καταστρώματος ὁπλίτας ἀπαράξητε. Valck. ad Herod. VIII. 90. Musgrave compares Nicand. Ther. 705. κεφαλῆς ἄπο θυμὸν ἀράξαι. Synes. de Provid. p. 81. τὴν κοπίδα σπασάμενος, ὡς ἀπαράξων τῆς ἀνθρώπου τὴν κεφαλήν.

βίου] I would read βίᾳ (βίαι), as Wakefield also proposes. Perhaps γ' ἐμοῦ. Or rather βέλει (Aj. 658).

1016. θέλει the mss. θέλοι T.

μολὼν τοῦ στυγεροῦ] λύων (to govern βίου) — Herw. τοῦ στυγεροῦ μολών Erf. Probably rightly.

1017. στυγεροῦ] Qu. σμυγεροῦ. Cf. on Ph. 166.

1018. ὦ παῖ τοῦδ' ἀνδρὸς, —] ὦ παῖ, τοῦδ' ἀνδρὸς — Wakef. Herm. Hart.

τοὔργον τόδε —] '*This task is beyond my strength.*' Schol: τὸ βαστάξαι τὸν Ἡρακλέα μεῖζόν ἐστιν ἢ κατ' ἐμέ. The aged man, feeling unequal to the task of relieving Hercules, calls upon Hyllus, as being his son, to render assistance. Cf. Œd. R. 1292. ῥώμης γε μέντοι καὶ προηγητοῦ τινος | δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν. Arist. Vesp. 650. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυγῳδοῖς | ἰάσασθαι νόσον ἀρχαίαν.

μεῖζον — ἢ κατ' ἐμὰν ῥώμαν] Cf. Ant. 768. φρονείτω μεῖζον ἢ κατ' ἄνδρ' ἰών. Œd. C. 598. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς; Œd. R. 1293. Eur. Med. 673. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Suppl. 844. Iph. T. 836. Pind. Ol. 13, 109. εὑρήσεις μάσσον' ἢ ὡς ἰδέμεν. Arist. Vesp. 650. γνώμης — μείζονος ἢ 'πὶ τρυγῳδοῖς. Thuc. VII. 75. μείζω ἢ κατὰ δάκρυα πεπονθότας. Plat. Crat. 392 A. ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν. ibid. 439 B. μεῖζον ἴσως ἐστὶν ἐγνωκέναι ἢ κατ' ἐμὲ καὶ σέ. Phædr. 279 A. δοκεῖ μοι ἀμείνων ἢ κατὰ τοὺς περὶ Λυσίαν εἶναι λόγους. Phæd. p. 108 D. χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην. Rep. II. 359 D. μείζω ἢ κατ' ἄνθρωπον. Herod. III. 14. II. 35. Matth. Gr. §. 449.

ἀνήκει] ἀνείκει (supr. η a m. rec.) L. Whence μεῖζον ἂν εἴη Nauck.

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ἢ κατ᾽ ἐμὰν ῥώμαν. σὺ δὲ σύλλαβε· σοί τε γὰρ ὄμμα
ἔμπλεον ἢ δι᾽ ἐμοῦ σώζειν.

ΥΛΛΟΣ.

ψαύω μὲν ἔγωγε, 1020

1019. ῥώμαν] ὥμαν Harl.

σοί] σὺ B.

σοί τε γὰρ ὄμμα | ἔμπλεον ἢ δι᾽ ἐμοῦ σώζειν] It seems to me impossible to elicit any satisfactory sense out of these words. Schol: σὺ γὰρ νέος εἶ καὶ ὀξύτερόν σοι τὸ ὄμμα πρὸς τὸ σώζειν τὸν πατέρα μᾶλλον ἢ δι᾽ ἐμοῦ. C. Matthiæ explains: '*tibi enim sunt acres adhuc ad custodiendum oculi*' (ad portandum necessaria ῥώμη, ad custodiendum ἔμπλεον ὄμμα). But what had the eye in particular to do in affording relief to Hercules? Wakefield candidly observes on this passage: "Egomet nihil hic video, nec habeo ὄμμα ἔμπλεον ipsius senis oculo." Wunder (v. Emend. p. 152f.) proposes: σοί τι γὰρ ὄμμα (!) —. Hart: σὺ δὲ συλλαβοῦ· ὀξὺ γὰρ ὄμμα | σοὶ πλέον ἢ δι᾽ ἐμοῦ σώζειν. Herwerden (A. C. p. 23) conj: σοί τε γὰρ ἴθμα | ἔμπεδον ἠδὲ πλέον σωκεῖς. Meineke conj: σὺ δὲ σύλλαβέ μοι· τὸ γὰρ ὁρμᾷ | ἐς πλέον — ('*nam morbi malum illud graviore impetu ingruit, quam ut solus per me Herculem servare possim*'). Which correction is probable enough, if we read, as he afterwards proposes, ἢ δίχα σοῦ σώζειν (i. e. '*without thy help*'). Purgold conj: σοί τέ γε ῥώμα | ἔμπλεόν ἐστιν ἐμοῦ σώζειν. Not badly, if with a slight correction we read, σοὶ δέ γε ῥώμα | ἐς πλέον —. (Cf. Œd. R. 700. σὲ γὰρ τῶνδ᾽ ἐς πλέον σέβω.) For ἔμπλεον Seidler conjectures εὖ βλέπον, and considers ἢ δι᾽ ἐμοῦ corrupt. Mitchell mentions a conjecture σοί τε γὰρ ἅμμα | ἐς πλέον ἢ —. Qu. σοί τε γὰρ, οἶμαι, | εὔλογον —. Or σοί τε γὰρ οἴῳ (οἴωι '*alone*') | εὔλογον —. Or σοί τε γὰρ αὐτῷ | κάλλιον (or βέλτιον, or κύδιον) —. Or σοί τε γὰρ ἰσχὺς | ἐς πλέον —. Or σοὶ δὲ προσήκει | ἐς πλέον —. Or σοὶ γὰρ ἄμεινον | τὸν πατέρ᾽ —. Or σοὶ γὰρ ἄρειον —. Or σοί τε γὰρ ὄμμα ἐς πλέον ('*decus*' or '*decori magis est*') —. Or σὸν γὰρ ἀρήγειν | ἐς πλέον —. Or σοὶ γὰρ ἄμεινον (or ἀνήκει) | ἐς πλέον —. Or σοὶ πρέπει αὐτῷ | ἐς πλέον —. For the ellipse of μᾶλλον v. Matth. Gr. §. 457. n. 1. and on Aj. 966. Schaefer, Hermann, Dindorf and others consider τε γὰρ to be equivalent to καὶ γὰρ, lat. '*namque, etenim.*' Cf. on Arist. Pac. 402. κλέπται τε γὰρ νῦν μᾶλλόν εἰσιν ἢ πρὸ τοῦ. Matth. Gr. §. 626. This combination of particles occurs in Epic and Lyric poetry (where however the τε is little more than simply expletive), as in Hom. Od. τ'. 562. δοιαὶ γάρ τε πύλαι —. Pind. P. XI. 45. ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον. Il. ψ'. 277. But it is found no where else, I believe, in Tragedy. It may however perhaps be excused here, as the metre is Epic.

1020. ἔμπλεον A. K. L. vulg. ἔμπλεων B. T. (in T. annot. συνίζησις) ἔμπεδον [conj. Herm.] Erf. ἦν πλέον Heath. εὖ βλέπον conj. Seidl. ἐς πλεόν conj. Mein. The Schol. explains by ὀξύτερον.

δι᾽ ἐμοῦ] δίχα σοῦ conj. Mein. An ingenious and probably true correction. Cf. Ph. 567. ἦ ταῦτα — δρῶσιν Ἀτρειδῶν δίχα; Aj. 768.

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λαθίπονον δ' ὀδυνᾶν οὔτ' ἔνδοθεν οὔτε θύραθεν
ἔστι μοι ἐξανύσαι βίοτον· τοιαῦτα νέμει Ζεύς.

ΗΡΑΚΛΗΣ.

ὦ παῖ, ποῦ ποτ' εἶ;

ἐγὼ δὲ καὶ δίχα | κείνων πέποιθα &c. Ph. 840. δίχα τοῦδε πλέοντες. Œd. C. 48. πόλεως δίχα.

σώιζειν L. διέπειν or σωκεῖν conj. Weckl. σωκεῖν also Mein.

1021. λαθίπονον — βίοτον] 'But to render his life free from pain is impossible for me either by my own unassisted aid or by that of others.' Schol: εἰ τὸ κατασχεῖν αὐτὸν ἴσταται, ἰδοὺ ἐφάπτομαι αὐτοῦ . ἴσθι δὲ, φησὶν, ὅτι τὴν λαθίπονον ἴασιν τῶν ὀδυνῶν οὔτε δι' ἐμαυτοῦ, οὔτε ἔξωθεν προσάπτειν δύναμαι. Schol. on next verse: τὴν ὀδύνην τοῦ βίου αὐτοῦ, φησὶν, οὐ δύναμαι λαθίπονον ἐξανύσαι οὔτε ἀπ' ἐμαυτοῦ οὔτε ἀπό τινος τῶν ξένων δύναμαι ἐξανύσαι. Reisk: "h. e. *neque penes me, neque penes alios invenio auxilium.*" Musgr: '*nec opera propria, nec aliena.*' Vauv: '*ita perducere ad finem, ut in oblivionem doloris recidat &c.*' Or οὔτ' ἔνδοθεν — may mean '*neither inwardly nor outwardly* (neither in mind nor body, with reference to Hercules).'

λαθίπονον] Aj. 711. Αἴας λαθίπονος (schol: ἐπιλήσμων τῆς λύπης). Schol: λαθίπονον δ' ὀδύναν . λείπει φαρμάκου (φάρμακον).

ὀδύναν — βιότου the mss. vulg. and one Schol. ὀδυνᾶν — βίοτον Musgr. Dind. Wund. Schn. Bgk. Nck. And so read an other Scholiast. ὀδύναν — δι' ὅτου Herm. ὀδυνᾶν — βοτάνην ('*herb*') Hart. ὀδυνᾶν — βιότου (coll. 117.) Apitz. Probably βίοτον is corrupt. Qu. τι ἄκος, or φίλτρον, or πατέρος. Or ἐξανύσασθαι ὁδὸν, '*to devise a mode calculated to give freedom from pain.*' Or thus: — ἐξανύσασθαι (or ἐξανύσαι τι), ὅτῳ τοιαῦτα νέμει Ζεύς.

ἔνδοθεν] I. q. οἴκοθεν (cf. on 730. οἴκοι). Arist. Pac. 521. πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον, | ὅτῳ προσείπω σ'; οὐ γὰρ εἶχον οἴκοθεν. Eur. Fr. Inc. 136. τὴν σωτηρίαν | οἴκοι παρ' αὐτῶν σχόντες. Wakefield cites Eur. Or. 604. τά τ' ἔνδον εἰσὶ τά τε θύραξε δυστυχεῖς.

θύραθεν ἔστι B. K. Br. Dind. Herm. Schn. Hart. θύραζ' ἔνεστι A. V. and most mss. Ald. θύραζ' ἐν (supr. θ a m. pr.) ἐστί L. θύραζε ἔστι T. Pors. ad Hec. 719. Wund.

1022. ἔστι] ἐστί L.

ἐξανύσαι] ἀνύσαι B.

τοιαῦτα νέμει Ζεύς] '*Such things does Jove dispense* (i. e. such is the appointment or will of Jove).' Schol: τοιαῦτα γὰρ ἀλγήματα δίδωσιν ὁ Ζεύς. Oxford translator: '*Jove alone possesses the remedy.*' Wrongly, I think.

νέμει] νέμοι B.

1023. ὦ παῖ παῖ A. B. K. L. T. Ald. ὦ παῖ, ὦ παῖ R. ὦ παῖ Seidl. Dind. Wund. Schn. Bgk. Nck. παῖ παῖ Herm. Apitz. Hart. Cf. Ant. 948. ὦ παῖ παῖ. Arist. Ran. 37. παιδίον, παῖ, ἠμὶ, παῖ. In like manner we find ὦ τέκνον τέκνον (El. 1410.)), ὦ Ζεῦ Ζεῦ, &c. Qu. ὦ παῖ, ποῦ ποτ' ἄρ' εἶ; Hercules here recognises the voice of his son.

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τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας. 1024
ἔ ἔ, ἰὼ ἰὼ δαῖμον.
θρώσκει δ' αὖ θρώσκει δειλαία
διολοῦσ' ἡμᾶς
ἀποτίβατος ἀγρία νόσος.
ὦ Παλλὰς Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ, 1030
τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος,
παῖσον ἐμᾶς ὑπὸ κληῖδος· ἀκοῦ δ' ἄχος, ᾧ μ' ἐχόλωσεν 1035

1024. τᾶδέ με τᾷδε πρόσλαβε B.

πρόσλαβε] '*Take hold of*,' i. q. πρόσψαυσον. Compare σύλλαβε 1019. Cf. Arist. Ach. 1214. λάβεσθέ μου, λάβεσθε τοῦ σκέλους . παπαί· προσλάβεσθ', ὦ φίλοι. Pac. 9.

1026. ἔἔ (or ἐἔ) ἰὼ ἰὼ L. ἔ ἔ ἰὼ ἰὼ (ἰὼ once A. B. K. Harl. ἔ ἔ ἰὼ ἰὼ T. αἰαῖ, ἰὼ (conj. ἐὲ ἰὼ) Dind. ἔ ἔ, ἰὼ Seidl. Erf. Herm. Apitz.

δαῖμον] δαίμων Seidl. Herm. Dind. in not.

1027. θρώισκει (sic) twice L. Schol: ἀναζωπυρεῖται ἡ νόσος.

1029. ἀποτίβατος] Lit. '*unapproachable*.' Schol: ἀποσπέλαστος.

1030. ἰὼ Παλλὰς the mss. T. vulg. ὦ Παλλὰς Seidl. Erf. Herm. Hart. Nck. ὦ Παλλὰς Παλλὰς Dind. (as ὦ Ζεῦ Ζεῦ). ἰὼ ἰὼ Παλλὰς Bergk. ἰὼ τάλας Blomf. ad Agam. 53. Schol: ἐπικαλεῖται τὴν Ἀθηνᾶν εἰς βοήθειαν. Cf. Hom. Il. δ'. 8. ἀλαλκομενῆς Ἀθήνη (i. e. βοηθοῦσα). 390. Orph. Hymn. 31. Τριτογένεια, λύτειρα κακῶν. But why should he invoke Pallas Athene to his aid? Qu. ὦ παῖ παῖ, τέκνον, τόδε —. Or ω τέκνον, ὦ παῖ παῖ, τόδε — (cf. 61. Ph. 260.). Or ὦ παῖ, ἰὼ τέκνον, τόδε —.

1031. τόδε μ' αὖ] τόδ' αὖ R. We may understand νόσημα or the like. Cf. on 1009.

ἰὼ παῖ the mss. T. vulg. Wund. Dind. Bgk. ἰὼ παῖ, παῖ, τὸν Seidl. ἰὼ παῖ, ἰὼ, τὸν Herm. Erf. Apitz. ἰώ· σὺ δὲ, παῖ, τὸν [Herm.] Hart.

1032. τὸν φύσαντ' the mss. T. vulg. τὸν φύτορ' Dind. (coll. Hesych: φύτορες . γεννήτορες. and Schol. ad Æsch. Prom. 233. ἐξ οὗ καὶ φύτωρ ὁ πατήρ.) Wund. Schn. Qu. τὸν πατέρ'.

οἰκτείρας the mss. vulg. οἴκτειρ' Nauck. Bergk.

1033. ἀνεπίφθονον] '*Unblamable, not to be found fault with*.' I. q. ἄμεμπτον, ἄψογον, ἀμώμητον. Schol: ἐπίσπασαί μοι ξίφος ἀνεμέσητον, ἐφ' ᾧ οὐδείς σε μέμψεται ὡς πατροκτόνον. Thuc. VII. 77. Eust. ad Od. α'. 346: καὶ Ἑρμογένης δὲ ἀνεπίφθονόν πού φησι τὸ ἄμεμπτον. Cf. Æsch. Cho. 816. πέραιν' οὐκ ἐπίμομφον ἄταν. Eur. Hec. 288. ἀποκτείνειν φθόνος γυναῖκας. Thuc. I. 75. 82. Perhaps ἀνεπίφθονος.

εἴρυσον] Qu. εἴρυσαι. Hom. Il. ξ'. 496. ἐρυσσάμενος ξίφος ὀξύ. And so the Schol. seems to have read, who explains by ἐπίσπασαι.

ἔγχος] '*A sword*.' Cf. on Ant. 215. Aj. 658.

1034. παῖσον ἐμᾶς ὑπὸ κληῖδος vulg. Qu. παῖσον ὑπὸ κληῖδι μ' (or κληῖδος). Or παῖε δέ μ' (παῖσον ἔμ') αἶψ' ὑπὸ κληῖδος. Or παῖε δὲ τόνδ' —. Or παῖέ μ' ὑπὸ κληῖδος. The asyndeton here is suitable enough.

ἐμᾶς A. T. ἡμᾶς B. K. L. I suspect ἐμᾶς.

ὑπὸ κληῖδος] Cf. on 540.

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σὰ μάτηρ ἀθέως, ἃν ὧδ' ἐπίδοιμι πεσοῦσαν
αὖτως, ὧδ' αὖτως, ὥς μ' ὤλεσεν. ὦ γλυκὺς Ἅιδας,
ὦ Διὸς αὐθαίμων,
εὔνασον εὔνασόν μ' ὠκυπέτᾳ μόρῳ

1035. κληῖδος vulg. κληΐδος A. Harl. κληῒδος B. K. T. κληϊδος (sic) L. I have little doubt that the solute form is the right one here. Hom. Il. ε'. 578. τὸν μὲν ἄρ' Ἀτρείδης δουρίκλειτος Μενέλαος | ἐσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας. In Latin '*clavis*' (from κλαϝῖς).

ὦ A. T. ὅ B. K. L. (a letter, apparently ε, erased after it in L.)

ἐχόλωσεν] ἐχόλησε Turn. marg. Schol: ἐπίσσωσεν. γρ. ἐχόλησεν, οἷον χολῇ ἔχρισε τὸν χιτῶνα. Translate ἐχόλωσε '*has angered, exasperated, me.*' But I doubt if this is right. Wakefield adopts the reading mentioned by the Schol., ἐχόλησε, i. e. '*has poisoned,*' or '*has maddened.*' Qu. ἐδόλωσεν, or ἐπέδησεν, or ἐνέδησεν, or ἐδάμασσεν, or ἐλόχησεν (Ant. 1075.).

1037. ἃν ὧδ' ἐπίδοιμι —] Cf. Phil. 1113. ἰδοίμαν δέ νιν, τὸν τάδε μησάμενον, τὸν ἴσον χρόνον λαχόντ' ἀνίας. 275. 509. 795. Aj. 840. Œd. C. 460. 870. El. 647. Ant. 643. Arist. Ach. 1156. ὃν ἔτ' ἐπίδοιμι τευθίδος δεόμενον. Æsch. Cho. 261. οὓς ἴδοιμ' ἐγώ ποτε | θανόντας &c. Eur. Med. 163. ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' αὐτοῖς μελάθροις διακναιομένους. 1413. οὓς μήποτ' ἐγὼ — ὄφελον — φθιμένους ἐπιδέσθαι. Lucian. dial. mer. X. 1. ὃν κάκιστα ἐπίδοιμι ἀπολλύμενον &c. Thom. M. p. 335. τὸ ἐπείδον ὡς ἐπὶ πολὺ ἐπὶ συμφορᾶς, τίθεται. Below 822. τὴν δὲ τέρψιν, ἣν | τῷμῷ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι.

ἄθεος, ἃν A. K. L. T. ἄθεος, ἣν B. ἄθεος, τὰν Seidl. Erf. Herm. Dind. &c. Read ἀθέως, ἃν —. Cf. El. 1181. ἀθέως ἐφθαρμένον. 123. ἀθεώτατα ἁλόντα. Œd. R. 254. ἀθέως ἐφθαρμένης.

1038. αὖτως, ὧδ' αὖτως the mss. αὖτως, ὧδ' αὖτως Herm. Hart. Qu. αὖτως ὡσαύτως. Schol: ὁμοίως. Cf. Aj. 1179. αὖτως ὅπωσπερ. Œd. R. 931. Ant. 85. 715.

1039 f. Cf. Eur. Hipp. 1387. εἴθε με κοιμάσειε τὸν δυσδαίμονα | Ἅιδου μέλαινα νύκτερός τ' ἀνάγκα. 1377. λόγχας ἔραμαι διαμοιρᾶσαι διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον.

1040—41. ὦ Διὸς αὐθαίμων, | ὦ γλυκὺς Ἅϊδας the mss. (ὦ διὸς αὐθαίμων in marg. a m. pr. in L.) vulg. Transposed by Seidl. Herm. Dind. Nauck. &c.

1040. ὦ γλυκὺς Ἅιδας] An endearing mode of address. Cf. Œd. C. 106. ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου. Hence the term of endearment γλύκων.

ἀΐδας A. B. K. L. T. Ald. Ἅιδας Seidl. Herm. &c.

1041. ὦ Διὸς αὐθαίμων] Schol: ὦ τοῦ Διὸς ἀδελφὲ Ἀϊδωνεῦ. Gl. T: αὐτάδελφε.

1042. εὔνασον εὔνασον T. Turn. Seidl. Valck. ad Hipp. 1378. Wund. Dind. Herm. Nck. &c. εὔνασόν μ' εὔνασον A. B. K. L. Harl. Ald. εὔνασον εὔνασόν μ' Erf. Bergk. Translate: '*Compose me to rest.*' Cf. Œd. R. 961. σμικρὰ παλαιὰ. σώματ' εὐνάζει ῥοπή. Eur. Hipp. 1377. διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον (ἔραμαι). Seidler divides thus: εὔνασον — | ὠκυπέτᾳ — φθίσας.

ὠκυπέτᾳ] ὠκυπέτη T. Turn. Gl. T: ταχεῖ. Qu. ὠκυτάτῳ μόρῳ. Compare ὠκύμορος ὠκυμορώτατος in Homer. Or ὠκυμόρῳ βέλει

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τὸν μέλεον φθίσας.

ΧΟΡΟΣ.

κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,
ἄνακτος, οἵαις οἷος ὢν ἐλαύνεται. 1045

ΗΡΑΚΛΗΣ.

ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγων πέρα

(or some other noun), as in Homer Il. ο'. 440. ἰοὶ | ὠκύμοροι. Ὠκυπέτης is an epithet of horses (Il. Ψ'. 42. &c.).

1044. κλύουσ' ἔφριξ' —] Cf. El. 1408. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι. Aj. 693.

τάσδε συμφορὰς A. B. T. vulg. τᾶσδε συμφορᾶς K. L.

1045. οἵαις B. T. V. Br. (tacitly) Herm. Dind. Wund. Nck. οἵας A. K. L. Harl. Ald. Schn. The former is certainly preferable: for though they said ἐλαύνειν τινὰ δρόμον (Arist. Nub. 29), the expression συμφορὰν ἐλαύνειν seems hardly defensible.

οἵαις οἷος —] '*That such a person as he should be harassed with such.*' Cf. 994. Ant. 941. οἷα πρὸς οἵων ἀνδρῶν πάσχω. Aj. 923. οἷος ὢν οἵως ἔχεις. 503. οἵας λατρείας ἀνθ' ὅσου ζήλου τρέφει. El. 751. Fr. 587. Monk ad Alc. 145. Blomf. Gl. Pers. 1013.

ἐλαύνεται] '*He is harassed.*' Cf. Aj. 275. λύπῃ πᾶς ἐλήλαται κακῇ. 504. Œd. R. 28. Eur. Ion. 1623. ἐλαύνεται συμφοραῖς. Andr. 31. κακοῖς πρὸς αὐτῆς σχετλίοις ἐλαύνομαι. Eur. Iph. T. 79. διαδοχαῖς Ἐρινύων | ἠλαυνόμεσθα. Alc. 687.

1046—1102. These lines of this speech of Hercules, freely translated into Latin by Cicero, are to be found in his Tusc. Quæst. II. 8., exhibiting not the happiest specimen of a translation, if we may venture to hazard an opinion, nor conveying a very favourable idea of his poetic taste. Cicero in fact, though he must always rank high as an orator and a man of letters, was no poet. Similar μακραὶ ῥήσεις or μονῳδίαι are to be found in Aj. 992—1040. Phil. 343—90. Hom. Il. λ'. 655—803.

1046. ὦ πολλὰ δὴ —] Hart: ὦ πολλὰ κἄργω —. Clark ad Hom. Il. α'. 395. corrects: ὦ πολλὰ δητ' (?) ἔργῳ τε καὶ λόγῳ κακά. Wakefield conj: ἦ πολλὰ — μοχθήσας ἔχω· | οὔπω δὲ τοῖον &c. Cicero renders thus: '*O multa dictu gravia, perpessu aspera,* | *quae corpore exanclata atque animo pertuli! &c.*' In like manner Hercules addresses himself Eur. Alc. 853. ὦ πολλὰ τλᾶσα καρδία ψυχή τ' ἐμή. Compare also Eur. Herc. 1250. ὁ πολλὰ δὴ τλὰς Ἡρακλῆς λέγει τάδε; Ant. 333. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει. Phil. 676 f.

πολλὰ δὴ καὶ θερμά] I. e. '*many daring* (or venturesome) *deeds.*' So Hom. Il. χ'. 44. νίῶν πολλῶν τε καὶ ἐσθλῶν. Qu. ὦ πολλὰ δὴ δύσοιστα ('*perpessu aspera*' in Cic.) —.

θερμά] '*Bold, daring.*' Cf. Ant. 88. Arist. Pl. 415. ὦ θερμὸν ἔργον κἀνόσιον — τολμῶντε δρᾶν. Vesp. 918. θερμὸς γὰρ ἀνήρ. Æsch. Eum. 530. γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ. Sept. 609. ναύταισι θερμοῖς. Amphis ap. Athen. 448 A. δρᾷ τι καὶ νεανικὸν | καὶ θερμόν. Antipho II. 5. θερμὸν καὶ ἀνδρεῖον ἄνθρωπον. II. 7. ὅ τε φόβος — θερμότερον ἐπιχειρεῖν ἐπῆρεν.

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καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ
κοὔπω τοιοῦτον οὔτ' ἄκοιτις ἡ Διὸς
προὔθηκεν οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ,
οἷον τόδ' ἡ δολῶπις Οἰνέως κόρη

καὶ λόγῳ κακὰ the mss. vulg. Hart. Bgk. Nauck. καὶ λόγῳ, κακὰ Schn. κοὐ λόγῳ κακὰ Both. Herm. Dind. II. (Cf. Aj. 813. El. 59. 63. 1453. also on 747 above.) καὶ λόγων πέρα Wund. (v. Emend. p. 154 f.) Dind. Herw. Wecklein. Wunder compares Eur. Iph. T. 900. ἐν τοῖσι θαυμαστοῖσι καὶ μύθων πέρα | τάδ' εἶδον αὐτὴ &c. 839. θαυμάτων πέρα καὶ λόγου πρόσω τάδ' ἀπέβα. Hec. 714. ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα. Arist. Av. 416. ἄπιστα καὶ πέρα κλύειν. 1706. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου. Æsch. Prom. 507. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα. Hesych: πέρα λόγου. ὑπὲρ λόγον. And thus he thinks read Cicero, who translates: '*O multa dictu gravia, perpessu aspera.*' But Cicero's '*dictu gravia*' certainly seems to correspond rather with καὶ λόγῳ κακά. The corruption therefore, if such it be, must have existed even in his day (cf. on Ant. 905 f.). Perhaps Sophocles wrote καὶ ψυχῇ κακὰ, or καὶ φρεσὶν κακὰ, '*both in mind*' (corresponding to the '*atque animo*' of Cicero), or καρδίᾳ κακά. Or καὶ βραχίοσιν (1090). Or καὶ λόγῳ κλύειν. Or ὦ πολλὰ δὴ καὶ θερμὰ μοχθήσας ἐγὼ | καὶ χερσὶ καὶ νώτοισι καὶ στέρνοις (1090) κακά. Schneid. explains καὶ λόγῳ in the sense of καὶ λέγειν '*vel dictu*,' coll. El. 761. Æsch. Prom. 197. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε. And he puts a comma after θερμὰ and λόγῳ.

1047. καὶ χερσὶ καὶ νώτοισι] Cf. 1089. ὦ χέρες χέρες, | ὦ νῶτα καὶ στέρν' &c.

χερσὶ B. K. L. T. V. Turn. Br. (tacitly) Herm. Wund. Dind. Hart. χειρὶ A. Harl. Ald. Schn. Cf. 1089.

καὶ νώτοισι] κἀννοίαισι Hart. καὶ στέρνοισι Weckl., coll. 1090. To answer to Cicero's '*atque animo.*' For Cicero translates, '*corpore exanclata atque animo pertuli.*' A conjecture far more ingenious than probable, καὶ νῷ τοῖσι ('*for them*,' the Greeks) for καὶ νώτοισι, is mentioned by Mitch. This refers more particularly, it would seem, to his bearing Atlas on his shoulders. See Apollod. II. 5. 11. Wund. Introd. II. §. 6. Cf. 1090. ὦ νῶτα καὶ — βραχίονες. The plural νῶτα is often used of '*the back.*'

1048. κοὔπω the mss. οὔπω Wund. (v. Emend. p. 156).

ἄκοιτις ἡ Διός] Cf. 732. παιδὶ τῷ σαυτῆς. Aj. 101. παῖς ὁ τοῦ Λαερτίου. Ant. 1181. δάμαρτα τὴν Κρέοντος. 156. 955. Phil. 1411. αὐδὴν τὴν Ἡρακλέους. Æsch. Cho. 799. παῖς ὁ Μαίας.

ἄκοιτις — Εὐρυσθεύς] See Wund. Introd. I. §. 2. 3. On Juno's hatred of Hercules v. Hom. Il. ξ'. 253. ο'. 27. σ'. 119. τ'. 95 f. Eur. Herc. 1303.

1049. προὔθηκεν] '*Set me, imposed upon me.*' Cf. Ant. 216. νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες.

στυγνός] '*Hateful.*' Wakefield renders it '*durus*,' coll. Virg. G. III. 4. '*Eurysthea durum.*'

1050. δολῶπις] '*Artful-looking, treacherous.*' Qu. δολοποιὸς (832.), or δολοπλάκος, or δολοφόνος (Æsch. Ach. 1129.).

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καθῆψεν ὥμοις τοῖς ἐμοῖς Ἐρινύων
ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
βέβρωκε σάρκας, πλεύμονός τ' ἀρτηρίας
ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου 1055

1051. καθῆψεν] '*Has attached.*' Eur. Rhes. 203. σκευῇ πρεπόντως σῶμ' ἐμὸν καθάψομαι. Eur. Hyps. Fr. I. θύρσοισι καὶ νεβρῶν δοραῖς | καθαπτός. Qu. προσῆψεν or ἐφῆψεν. Cicero: '*quæ, lateri inhærens, morsu lacerat viscera.*' Hor. Epod. III. 17. '*nec munus humeris efficacis Herculis | inarsit æstuosius.*'

ἐμοῖς] ἐμοῖ L. pr.

Ἐρινννύων A. B. K. L. T. vulg. Ἐρινύων Dind. &c.

Ἐρινύων ὑφαντόν] '*Woven by the Furies.*' Cf. on Ant. 1221. So Aj. 1034. ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος, | κἀκεῖνον — Ἅιδης; Æsch. Ag. 1580. ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἐρινύων. 991. θρῆνον Ἐρινύος. Lycophr. 405. Ἐρινύων πικρὰν πάγην.

1052. ἀμφίβληστρον] '*Net.*' From ἀμφιβάλλειν (Ant. 344.), i. q. περιβάλλειν, '*to throw around, enclose, catch.*' The tunic is thus designated, in the folds of which Agamemnon was caught, Æsch. Cho. 492. μέμνησο δ' ἀμφίβληστρον, ᾧ σ' ἐκαίνισαν (perhaps — ὡς ἐκαίνισας). The word occurs also Æsch. Ag. 1382. ἄπειρον ἀμφίβληστρον ὥσπερ ἰχθύων. Prom. 81. Eur. Iph. T. 96. Menand. ap. Poll. X. 132. ἀμφιβλήστρῳ περιβάλλεται. Herod. I. 141. λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύσαι. II. 95. S. Matth. Evang. IV. 18. Compare the similar use of δίκτυον, Æsch. Ag. 1084. δίκτυον — Ἅιδα (also of a garment). 360. ἦ τ' ἐπὶ Τροίας πύργοις ἔβαλες | στεγανὸν δίκτυον —. Prom. 1080. ἀπέραντον δίκτυον ἄτης. Cicero: '*Hac me irretivit veste furiali insecium.*'

1053. προσμαχθέν] Schol: προσκολληθέν. Arist. Eq. 815 καὶ πρὸς τούτοις ἀριστώσῃ (τῇ πόλει) τὸν Πειραιᾶ προσέμαξεν (Themistocles). Theocr. XII. 32. ὅς δέ κε προσμάξῃ γλυκερώτερα χείλεσι χείλη. Cf. 767. προσπτύσσεται | πλευραῖσιν ἀρτίκολλος. 833. προστακέντος ἰοῦ. 836.

ἐκ μὲν — ἐκ δὲ —] Œd. R. 27 f. El. 713. Ant. 427. Herod. III. 36.

ἐσχάτας] I. e. ἐσωτάτας, '*the inmost.*'

1054. βέβρωκε σάρκας] Eur. Med. 1188. πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα, | λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.

πνεύμονος B. T. V. Turn. πλεύμονος (supr. ν a m. pr.) L. Junt. II. Br. Dind. Bgk. πλεύμονας A. Harl. Ald. πλευμόνων Süvern. prob. Herm. Cicero seems to have read πλευμόνων, for he translates *pulmonum spiritum.* Qu. πλεύμονάς τ' ἀρτηρίαις —. Cf. Eur. Fr. Inc. 90. οἶνος περάσας πνευμόνων διαρροάς.

1055. ῥοφεῖ] I. q. ἐκπίνει, '*absorbs, consumes.*' Cf. El. 784. ἥδε γὰρ μείζων βλάβη | ξύνοικος ἦν μοι, τοὐμὸν ἐκπίνουσ' ἀεὶ | ψυχῆς ἄκρατον αἷμα. Arist. Nub. 712. καὶ τὴν ψυχὴν ἐκπίνουσιν (sc. οἱ κόρεις) Cicero: '*urgensque graviter pulmonum haurit spiritum.*' Ovid. Met. IX. 201. '*pulmonibus errat | ignis edax imis perque omnes pascitur artus.*'

ξυνοικοῦν] Œd. C. 1238. Ph. 1153. El. 785.

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πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.
κοὐ ταῦτα λόγχη πεδιὰς, οὐδ' ὁ γηγενὴς

ἐκ δὲ χλωρὸν αἷμά μου πέπωκεν] Cf. El. 785. τοὐμὸν ἐκπίνουσ' ἀεὶ | ψυχῆς ἄκρατον αἷμα. Æsch. Cho. 570. Ἐρινὺς — ἄκρατον αἷμα πίεται. Cicero: '*Jam decolorem sanguinem omnem exsorbuit.*'

χλωρόν] '*Fresh, living.*' I. e. '*my life blood.*' Schol: νέον ἢ νεκρόν. Cicero renders: '*decolorem.*' Cf. 847. ἀδινῶν χλωρὰν — δακρύων ἄχναν. Eur. Hec. 128. τὸν Ἀχίλλειον τύμβον στεφανοῦν | αἵματι χλωρῷ (schol: νεαρῷ, ὑγρῷ, προσφάτῳ). Musgr. ad Cycl. 67.

1056. πέπωκεν B. K. L. πέπτωκεν A. Harl. Ald.

διέφθαρμαι A. K. L. T. vulg. διέφθαρται B. Cf. on Ant. 206. Lucian, as Wakefield remarks, appears to have had this passage in view Dial. D. XIII., where Æsculapius thus jeers Hercules: ὅτε πρώην ἀνῃλθες ἡμίφλεκτος ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος καὶ μετὰ τοῦτο τοῦ πυρός. Cicero: '*ita illigatus peste interimor textili.*'

1057. ἀφράστῳ] '*Unperceived, unexpected, inexplicable, mysterious.*' Schol: ἀπροσδοκήτῳ, ἀνεννοήτῳ, ἢ ἀλέκτῳ ἢ περὶ ἧς οὐκ ἔχει τις φράσασθαι, τίς εἴη τὴν φύσιν. Cf. 694. El. 1262. ἀφράστως ἀέλπτως τ'. Hesiod. ap. Athen. X. 428 C. σύν τε πόδας χεῖράς τε δέει γλῶσσάν τε νόον τε | δεσμοῖς ἀφράστοισι (sc. οἶνος). Æsch. Pers. 170. μέριμν' ἄφραστος. Cho. 180. σταγόνες ἄφραστοι. Eur. Hipp. 820. κηλὶς ἄφραστος. Toup (Em. II. 101.) compares Plutarch. Cæs. p. 155. ὑλώδεις τόπους καὶ προσβολὰς ἀφράστους ἔχοντας — διελθὼν &c. Similarly 1104. τυφλῆς ὑπ' ἄτης. Æsch. Cho. 493. πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ. Eur. Med. 1170. σάρκες δ' — γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον. Senec. Herc. Œt. 1250. '*quid me vulnere occulto petis?*'

1058. κοὐ ταῦτα] κοὔτ' αὐτὰ Elmsl. Præf. Œd. R. p. XXXVI. Otherwise in the following clauses οὐδὲ would be required for οὔτε.

λόγχη πεδιάς (παιδιᾶς K.). '*An army drawn up in battle array on the open plain.*' All engagements made with foes of an ordinary kind, drawn up in battle array, seem meant. Schol: ἡ ἐν τῷ πεδίῳ βαλλομένη· ἢ ἐπεὶ ἐν τῷ Θεσσαλικῷ πεδίῳ ἐμαχέσατο πρὸς Κενταύρους — ἡ ἐν πεζομαχίᾳ. θέλει γὰρ εἰπεῖν ὅτι οὔτε παρατατόμενος, οἷον πρὸς Λαομέδοντα, οὔτε πρὸς Αὐγείαν ἢ Κενταύρους. Cicero freely renders it, '*hostilis dextra.*' Wakefield understands it of an army drawn up in line of battle. Wunder explains it similarly of the spears of an army drawn out in battle array, i. e. an army so equipped. Rightly, I think. Πεδιὰς occurs Eur. Rhes. 283. πεδιὰς ἀμαξιτός. Ant. 420. ὕλης πεδιάδος. Cf. on Œd. C. 1312. οἳ νῦν ξὺν ἑπτὰ τάξεσι ξὺν ἑπτά τε | λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι νῦν. Hor. A. P. 379. '*Ludere qui nescit, campestribus abstinet armis.*' Qu. λόγχη σχέδιος, '*a force fighting in close combat, in hand-to-hand fight.*' Compare σχεδία μάχη, and Æsch. Cho. 157. σχεδιά τ' αὐτόκωπα νωμῶν (Ἄρης) βέλη. Or λόγχη στάδιος (i. q. σταδαῖος, cf. σταδίη ὑσμίνη in Homer, Thuc. IV. 38; and σταδαῖα ἔγχη in Æsch. Pers. 240.). Or πώποτ'. Or thus: κοὐ ταῦτα χεὶρ πολέμιος (Cic: '*hostilis dextra*').

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στρατὸς Γιγάντων, οὐδὲ θήρειος βία,
οὐδ' Ἑλλὰς, οὐδ' ἄγλωσσος, οὐδ' ὅσην ἐγὼ
γαῖαν καθαίρων ἱκόμην, ἔδρασέ πω
γυνὴ δὲ, θῆλυν φῦσα κοὐκ ἀνδρὸς φύσιν.

οὔθ' — οὔτε — οὔθ' — οὔτ' — οὔθ'] Read οὐδ' — οὐδὲ &c. Cf. on Aj. 428. Œd. R. 1422. They usually defend οὔτε after οὐ, on the ground that οὐ is here put for οὔτε. But this is far from satisfactory.

ὁ γηγενὴς στρατὸς Γιγάντων] Apollod. I. 6. 1. Γῆ δὲ περὶ Τιτάνων ἀγανακτοῦσα γεννᾷ Γίγαντας ἐξ Οὐρανοῦ. Eur. Herc. 178. τοῖσι γῆς βλαστήμασιν | Γίγασι. Cicero: '*non terra edita | moles Gigantum, non biformato impetu | Centaurus.*' On the combat of Hercules with the giants see Wund. Introd. II. §. 1.; on that with the Centaurs II. §. 4.

1059. θήρειος βία] I. e. θηρῶν βία (38. Ἰφίτου βίαν, cf. on Aj. 49.), '*the mighty Centaurs.*' Lat. '*Centaurea vis.*' Cf. 1095. διφυῆ τ' ἄμικτον ἱπποβάμονα στρατὸν | θηρῶν, &c. 556. 1162. So Cicero: '*non biformato impetu Centaurus.*' The Schol. with less probability understands it of wild beasts in general, λέοντος, ὕδρας, Κερβέρου καὶ τῶν λοιπῶν. Cf. Eur. Herc. 1271. ποίους ποτ' ἢ λέοντας ἢ τρισωμάτους | Τυφῶνας ἢ Γίγαντας ἢ τετρασκελῆ | κενταυροπληθῆ πόλεμον οὐκ ἐξήνυσα;

θήρειος A. B. T. Ald. θήριος K. L. — βίαι (sic) L.

1060. Ἑλλάς] Some (as Wak. Herm. Dind.) understand ἀνήρ. Bekk. Anecd. I. 97. Ἑλλάς. ὁ ἀνήρ. Σοφοκλῆς Αἴαντι Λοκρῷ. Matth. Gr. §. 112. ann. 2. Buttm. §. 63. ann. 6. Eur. Phœn. 1509. τίς Ἑλλὰς ἢ βάρβαρος ἢ —; Similarly φοιτάσι πτεροῖς Eur. Ph. 1038. Schneidewin supplies γαῖα. Wakefield, thinking ἄγλωσσος would ill accord with γαῖα, understands ἀνὴρ or perhaps βία. Cicero (who translates: '*non Graia vis, non barbara ulla immanitas*') apparently understood βία. Ἑλλὰς is usually feminine. Phil. 323. Ἑλλάδος στολῆς. Eur. Andr. 169. Ἑλλὰς πόλις.

ἄγλωσσος] I. e. '*barbarian* (not Greek).' Schol: κακόγλωσσος, βάρβαρος, ἢ ἀλλόγλωσσος. Pollux I. 109. ἄγλωσσον Σοφοκλῆς τὸν (τὴν Wund.) βάρβαρον εἶπεν. Il. β'. 867. Soph. Aj. 1263. Arist. Av. 199. Cf. Æsch. Pers. 191. ἡ μὲν Ἑλλάδα | κλήρῳ λαχοῦσα γαῖαν, ἡ δὲ βάρβαρον. Pind. Isth. V. 24. οὐδ' ἔστιν οὕτω βάρβαρος οὐδὲ παλίγγλωσσος πόλις, ἅτις οὐκ ἀΐει Πηλέος κλέος. Qu. ἢ ἀλλόγλωσσος for οὔτ' ἄγλωσσος.

ὅσην] Qu. ὅσων, and τις for πω in next line.

1061. γαῖαν καθαίρων] Cf. 1011. Arist. Vesp. 1043. τῆς χώρας τησδε καθαρτήν.

1062. θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν the mss. vulg. Dind. Wund. Schn. Bgk. I. e. θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν (sc. οὖσα, i. e. — καὶ οὐκ ἀνδρεία φῦσα, or φύσιν οὖσα). But such a construction is perplexed and unnatural. Schol: λείπει ἔχουσα. But such an ellipse is impossible. Wunder defends the expression ἀνδρὸς φύσιν οὖσα, referring to his note on Aj. 760. ὅστις ἀνθρώπου φύσιν | βλαστὼν &c. Reiske conj: θῆλυν σχοῦσα κοὐκ ἀνδρὸς φύσιν. Mudge: θῆλυς κοὐκ ἔχουσ' ἀνδρὸς φύσιν. (Adopted by Herm.) Valck. ad Herod. VIII. 38: θῆλυς οὖσα κοὐκ ἀνδρὸς φύσις. (And so Erf. Cf. Œd. R. 869. θνατὰ φύσις ἀνέρων.) Hart: θῆλυς, οὐκ ἔχουσ' ἀνδρὸς φύσιν. Steinhart: θῆλυ φῦσα κοὐκ ἀνδρὸς φύσιν. (Which conjecture had also occurred to myself.) Nauck: θῆλυς

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μόνη με δὴ καθεῖλε φασγάνου δίχα.
ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγὼς,
καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσῃς πλέον. 1065
δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν
ἐς χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα

φυσα κοὐκ ἀνδρὸς (i. e. κοὐκ ἀνδρείαν) φύσιν. (Cf. Aj. 760. ἀνθρώπου φύσιν βλαστών. Il. ζ'. 180. ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων. Æsch. Cho. 495. θῆλυν ἄρσενός θ' ὁμοῦ γόνον. Aj. 1004.) Qu. θῆλυς οὖσα κοὐκ ἀνὴρ φύσιν. Or θῆλύ γ' οὖσα κοὐκ ἀνδρὸς φύσεως. (Cf. on Aj. 1004.) Or θῆλύ γ' (or θῆλυς), οὐδ' ἔχουσ' ἀνδρὸς φύσιν. Or θῆλυν σχοῦσα — φύσιν (with Reiske). Or rather θῆλυν φῦσα — φύσιν. Cf. El. 997. γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς. Phil. 79. ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν. Eur. Med. 917. γυνὴ δὲ θῆλυ κἀπὶ δακρύοις ἔφυ. Or. 1203. τὸ σῶμα δ' ἐν γυναιξὶ θηλείαις πρέπον. Il. Θ'. 520. θηλύτεραι δὲ γυναῖκες. For the fem. θῆλυς cf. Od. ν'. 467. θῆλυς ἐέρση. Eur. Bacch. 836. θῆλυν ἐνδῦναι στολήν. Hec. 659. θῆλυν σπορᾶν. Theocr. XVIII. 24. θῆλυς νεολαία.

1063. μόνη — φασγάνου δίχα] So in Iliad. φ'. 50. γυμνὸν ἄτερ κόρυθός τε καὶ ἔγχεος. Cf. Aj. 464. Ph. 31. (Ed. R. 191. ἄχαλκος ἀσπίδων. Connect μόνη δή: cf. on Ant. 941.

1064. γενοῦ μοι παῖς ἐτήτυμος γεγώς] 'Be to me a son truly begotten of me (i. e. worthy of me).' I. e. τοῦ πατρὸς ὁ παῖς. Lat. 'pullus patre dignus.' Schol: δεῖξον τοῖς ἔργοις ὅτι ἀληθῶς ἐξ Ἡρακλέους ἔχεις τὸ γένος. Cicero: 'O nate, vere hoc nomen usurpa patri.' Cf. 1157. ἐξήκεις δ' ἵνα | φανεῖς ὁποῖος ὢν ἀνὴρ ἐμὸς καλεῖ. 1129. εὐλαβοῦ δὲ μὴ φανῇς κακὸς γεγώς. Aj. 472. μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς. Eur. Iph. A. 406. δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταὐτοῦ γεγώς; Wunder: 'exhibe te talem in me, qui vere sis filius meus.' Wakefield not without reason finds fault with γενοῦ — γεγώς, but his conjecture φανοῦ - γεγὼς is of course inadmissible. Cf. Phil. 470. ἱκέτης (qu. πρόστροπος) ἱκνοῦμαι. 79. ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν. I would however connect γεγώς, not with γενοῦ, but with παῖς ἐτήτυμος. Qu. φάνηθι παῖς ἐτήτυμος γεγώς (cf. 1129. εὐλαβοῦ δὲ μὴ φανῇς κακὸς γεγώς). Or γενοῦ μοι (or φάνηθι) παῖς ἐτητύμως ἐμός. Or γενοῦ μοι παῖς ἐτήτυμος (or ἐτητύμως) φανείς. Or — ἐτήτυμος φύσιν. Or γενοῦ μοι παῖς ἐτητύμως, ἴθι (cf. 1070.). Hercules says this, unconscious that Deianira is already dead.

1065. πρεσβεύσῃς] 'Honour in preference.' Gl: τιμήσῃς. Hesych: πρεσβεύειν . προτιμᾶν, μεγαλύνειν. Eur. Hipp. 5. τοὺς μὲν σέβοντας τἀμὰ πρεσβεύω κράτη. (Monk) Æsch. Ag. 1271. (Blomf. Gl.) Cho. 486. 629. Eum. 1. Eur. Alc. 294. Rhes. 938.

1066. χεροῖν σαῖν αὐτὸς —] Qu. χεροῖν ἄμεμπτος (1033) ἐξ οἴκου λαβών. Cicero: 'Huc arripe ad me, manibus abstractam piis: | jam cernam mene an illam potiorem putes.'

1067. ἐς A. B. K. L. T.

ὡς εἰδῶ —] Schol: ἵνα μάθω πότερον ὑπὲρ ἐμοῦ νοσοῦντος λυπῇ, ὅταν ἴδῃς τὸ σῶμα τῆς Δηϊανείρας παρ' ἐμοῦ βλαπτόμενον καὶ δικαίως καταπονούμενον.

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εἰ τοὐμὸν ἀλγεῖς μᾶλλον ἢ κείνης ὁρῶν
λωβητὸν εἶδος ἐν δίκῃ κακούμενον.
ἴθ', ὦ τέκνον, τόλμησον, οἰκτειρόν τέ με
πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος
βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἷς ποτε
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
ἀλλ' ἀστένακτος αἰὲν εἰπόμην κακοῖς.

εἰδῶ] εἴδω L. pr. ἴθω Nauck. (Cf. on 1276.) But cf. 678. ὡς εἰδῆς ἅπαν. Ph. 238. ὅπως εἰδῶ τίς εἶ. 989.

1068. τοὐμὸν ἢ κείνης] So 485. κείνου τε καὶ σὴν — χάριν. Eur. El. 303. ἄγγελλ' Ὀρέστῃ τἀμὰ κἀκείνου κακά. Phœn. 484. τοὐμόν τε καὶ τοῦδ'.

ἢ κείνης] I. e. ἢ τὸ κείνης. Cf. on 356. El. 991. καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος. 1498. Œd. C. 808.

κείνης (not 'κείνης) also L.

1069. ἐν δίκῃ of course applies only to Deianira, κακούμενον to both. Dindorf explains ἐν δίκῃ as put for ὡς ἐν δίκῃ. Nauck suspects that this line is an interpolation, and Dind. is disposed to think the same.

1070. ἴθ', ὦ τέκνον, τόλμησον —] Cf. Arist. Ach. 489. τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας. Phil. 481. τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων.

τόλμησον] '*Make up your mind to, deign, venture* (to comply with my request).' Œd. C. 184. τόλμα — τὸ φίλον σέβεσθαι. El. 1051. οὔτε γὰρ σὺ τἄμ' ἔπῃ | τολμᾷς ἐπαινεῖν &c.

οἰκτειρόν τέ με vulg. οἰκτειρον δέ με Brub. Bened. Qu. οἰκτειρόν τί με. Or τόλμησον οἰκτείρειν (or οἰκτεῖραί) τί με. Or οἰκτείρειν ἐμέ. Cf. Arist. Vesp. 327. τόλμησον, ἄναξ, χαρίσασθαί μοι. Nub. 550. But the common reading is supported by Phil. 481. Herod. VIII. 57. ἀλλ' — ἴθι καὶ πειρῶ.

1071. πολλοῖσιν οἰκτρόν] Schneid. explains πολλοῖσιν '*in the eyes of many.*' So Œd. R. 8. ὃ πᾶσι κλεινὸς Οἰδίπους καλούμενος. Cicero. '*Miserere: gentes nostras flebunt miserias.*' Perhaps it may mean '*in many respects.*' Qu. τὸν πᾶσιν οἰκτρὸν, or πόνοισιν οἰκτρὸν, or τὸν πλεῖστον οἰκτρὸν, or πόλλ' ὄντα γ' οἰκτρόν.

1071 f. ὅστις — κακοῖς] Compare what Teemessa says of Aj. 317—22.

1071. ὥστε] ὥστις L. in text and lemm. schol. Cf. Il. π'. 7. ἠΰτε κούρη | νηπίη &c. Eur. Tro. 744 f.

1072. βέβρυχα] Schol: ἀναβοῶ. Alciphr. I. 35. κλαίοντά με καὶ βρυχώμενον. In Homer (Il. ν'. 393. π'. 486) we have βεβρυχὼς to denote the cry of one lying mortally wounded. Cf. Trach. 904. 1072. Œd. R. 1265. Hence the Latin *rugio*. Βέβρυχα is formed from βρυχάομαι, just as μέμυκα from μυκάομαι, μέμηκα from μηκάομαι. V. Buttm. Lexil. § 36. The verb is used of any loud sound or cry.

κλαίων the mss. vulg. κλάων Dind.

καὶ τόδ'] Qu. οἷον, '*a thing such as.*'

1074. ἀστένακτος] Cf. 1200. Eur. Hec. 690. and on Œd. R. 969. Similar intransitive verbal adjectives are ἀδάκρυτος (1200), ἄκλαυτος, ἄδερκτος, ἀνέλπιστος, ἄφυκτος, ἀστράτευτος, ἀφύλακτος, ἄπρακτος, ἀγέλαστος, ἄπνευστος, ἄδραστος.

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νῦν δ' ἐκ τοιούτου θῆλυς ηὕρημαι τάλας.
καὶ νῦν προσελθὼν στῆθι πλησίον πατρὸς,
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὕπο
πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.
ἰδοὺ, θεᾶσθε πάντες ἄθλιον δέμας,
ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω.
αἰαῖ, ὦ τάλας,
ἔ ἔ,

ἐσπόμην the mss. vulg. εἰπόμην Schol. on Aj. 317. (and no doubt here also) Elmsl. ad. Heracl. 634. Wund. Dind. Schn. Hart. Nck. So ἠνεσχόμην and ἠνειχόμην are confounded (v. Blomf. ad Æsch. Cho. 735.). Schol: ὑπέφερον πᾶν κακόν. The expression ἕπεσθαι κακοῖς is a strange one. Evils do not usually require to be followed after. I should therefore prefer εἰχόμην, which Meineke, I find, also proposes. Cf. Phil. 1097. ἔχει τύχᾳ τᾷδ'. Ant. 1141. Herod. I. 35. συμφορῇ ἐχόμενος. Aj. 272. οἷσιν εἶχετ' ἐν κακοῖς. 1145. ἐν κακῷ χειμῶνος εἴχετο. Or ἱπούμην (Arist. Eq. 924).

1075. Cf. Aj. 650 f.

ἐκ τοιούτου] '*From being such.*' Cf. 284. ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον. Schol: ἐξ ἰσχυροῦ γέγονα ἀσθενής.

θῆλυς] '*Womanish, weak.*' Fr. 144. θῆλυς μὲν αὐτὸς, ἄρρενας δ' ἐχθροὺς ἔχων. Aj. 651. Æsch. Prom. 1039. φοβηθεὶς θηλύνους γενήσομαι.

εὕρημαι the mss. vulg. ηὕρημαι Dind. '*I have been found to be, I have become.*' Cf. 452. Hor. Ep. II. 1. 112. '*invenior Parthis mendacior.*'

1076. πλησίον] Perhaps πλησίος. Cf. on Aj. 1168.

1077. σκέψαι δ' the mss. vulg. Read σκέψαι θ', '*and behold.*' And so read Nauck. Dind.

1078. τάδ' A. K. L. T. τόδ' B.

ἐκ καλυμμάτων] I. e. ἔξω καλυμμάτων, '*without covering.*' (Compare the similar force of ἀπὸ Œd. C. 900. ἀπὸ ῥυτῆρος.) Thom. M. p. 318. ἡ ἐξ ἔστιν ὅτε καὶ ἀντὶ τοῦ ἔξω τίθεται. Il. ξ'. 130. ἐκ βελέων. Od. τ'. 7. ἐκ καπνοῦ. Æsch. Ag. 672. ἐκ τῶν ἁβροπήνων προκαλυμμάτων ἔπλευσε. Also Aj. 245. κάρα καλύμμασι κρυψάμενον. El. 1468. Ἐκ καλυμμάτων occurs in its usual sense Æsch. Ag. 1178. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων | ἔσται δεδορκὼς νεογάμου νύμφης δίκην. Qu. ἀπὸ καλυμμάτων (ἀπὸ and ἐκ being constantly interchanged).

1079. ἰδοὺ, θεᾶσθε] Arist. Ach. 366. ἰδοὺ, θέασαι —. Eq. 997. Eur. Herc. 1131. Addressed to those around.

1080. δύστανον K. L. pr. (supr. η a m. ant.)

1081. αἲ αἲ ὦ τάλας ἔ ἔ A. B. K. Ald. αἲ αἲ — ἔ ἔ T. αἲ αἲ ὦ τάλας αἰ αἰ (supr. ε ε a m. rec.) L. αἰαῖ τάλας (in preference to a dochmius αἰαῖ ὦ τάλας) Dind. αἰαῖ, ὦ τάλας, αἰαῖ Nauck.

1082. ἔθαλψεν ἅτης σπασμός] ἔθαλψ' ἔμ' — Wakef. ἔθαλψέ μ' — Herm. Rightly: cf. on 710. Qu. ἔθαλψέ μ' αὖ τις (or αὖθις) —. Schol: πάλιν ἐξεπύρωσέ με ὁ τῆς νόσου σπασμός. Nauck conjectures ἔμαρψεν.

ἔθαλψεν] '*Has burnt me.*' Schol: ἐξεπύρωσέ με. Cf. El. 885. θάλπει τῷδ' ἀνηκέστῳ πυρί. Æsch. Prom. 879. ἐλελεῦ, ὑπό μ' αὖ σφάκελος | καὶ φρενοπληγεῖς μανίαι θάλπουσ' (schol: ὑπεκκαίουσι), | οἴστρου

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ἔθαλψέ μ' ἄτης σπασμὸς ἀρτίως ὅδ' αὖ,
διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἐὰν
ἔοικεν ἡ τάλαινα διαβόρος νόσος.
ὦναξ Ἄϊδη, δέξαι μ'. 1085
ὦ Διὸς ἀκτὶς, παῖσόν μ'·

δ' ἄρδις χρίει μ' ἄπυρος. 653. Ζεὺς γὰρ ἡμέρου βέλει | πρὸς οὐ τέ θαλπται. 592. Ant. 1086. θάλπος (τοξευμάτων). Accius ap. Cic. Tusc. II. 7. '*Jam jam absumor; conficit animum | vis vulneris, ulceris æstus.*'

ἄτης] '*Of my dire affliction.*' Cf. 1104. τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας. 851. 1002. 1274. Schol: τῆς νόσου.

ἀρτίως . ὅδ' αὖ | διῆξε πλευρῶν the mss. Ald. vulg. — . ὁ δ' αὖ — Turn. Br. Dind. ἀρτίως ὅδ' αὖ, | διῆξε πλευρὼν |Herm.] Apitz. Matth. Wund. Dind. II. Schn. Bergk. Nauck. ἀρτίως μ' ὅδ' αὖ, | — Hart. ἀρτίως . ὃ δ' αὖ — Herm. Ὅδ' αὖ ought, I think, to begin a new clause. Cf. 987. ἦδ' αὖ μιαρὰ βρύκει. 1009. ἦδ' αὖ 'φέρπει. Wunder thinks we may supply πλευρὰς from the following πλευρῶν. Qu. ἔθαλψέ μ' αὖ τις (or αὖθις) σπασμὸς ἀρτίως, ὅδ' αὖ | διῆξε πλευρῶν. Or — ἀρτίως ὅδ' αὖ, | διῆξε πλευρῶν. (Phil. 783. στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ | κηκῖδ αἷμα. 787. προσέρπει, προσέρχεται τόδ' ἐγγύς. Æsch. Prom. 582. χρίει τις αὖ με τὰν τάλαιναν οἴστρος.) Or ἔθαλψέ μ' ἄτη. σπασμὸς ἀρτίως ὅδ' αὖ —.

1083. διῆξε] A medical term. Wakefield quotes Aretæ. de morb. chron. II. 4. διαΐσσει δὲ ἡ ὀδύνη μέσφι ἄκρων. Hippocr. morb. I. 5. ὅταν δὲ ταῦτα διαθερμανθῇ, ὑφ' ἑωυτῶν ὀδύναι διαΐσσουσιν ἄλλοτε ἄλλῃ τοῦ σώματος. Cf. Phil. 743. ἀτταταῖ, διέρχεται, | διέρχεται (τὸ κακόν). Æsch. Prom. 134. κτύπου γὰρ ἀχὼ χάλυβος διῆξεν ἄντρων μυχόν (μυχοῦ?). Above 566. στέρνων διερροίζησεν.

οὐδ' ἀγύμναστόν μ' ἐᾶν | ἔοικεν ἡ τάλαινα] The present ἐᾶν seems objectionable; for the sense requires the future. Qu. οὐδ' ἀγύμναστόν μ' ἔτι | ἔοικ' ἐάσειν τάλανα —.

1084. διάβορος the mss. vulg. Dind. Wund. Nck. διαβόρος Dind. (olim) Herm. Bgk.

διαβόρος νόσος] '*Gnawing disease.*' Phil. 7. νόσῳ καταστάζοντα διαβόρῳ πόδα.

1085—6. One line in T. Turn. The metre as El. 1161.

1085. ὦναξ Ἄιδη, δέξαι μ' vulg. ὦ νὺξ ἄϊδι δέξαι με Valck. ad Hipp. 1378. (coll. Aj. 660. ἀλλ' αὐτὸ νὺξ Ἄιδης τε σωζόντων κάτω), which I find Musgrave also proposes. Qu. ὦ νὺξ Ἄϊδον, δέξαι μ'. It is not unlikely that the reading ὦναξ crept in here from 1087. The repetition of it is certainly awkward. Cf. Phil. 819. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

ὦ 'ναξ A. B. T. ὤναξ K. L.

μ' B. T. με A. K. L. Harl. Ald.

1086. παῖσον] παῖσόν μ' Herm. Erf. Hart. prob. Wund. πέσον Valck. ad Hipp. 1378. ὦ παῖσον (or παῖσόν με) conj. Mein. Schol: ὦ κεραυνέ, εἶθε με βάλοις. Virg. Æn. IV. 25. '*Pater omnipotens adigat me fulmine ad umbras.*'

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ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,
πάτερ, κεραυνοῦ· δαίνυται γὰρ αὖ πάλιν,
ἤνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες,
ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἵ ποτε
Νεμέας ἔνοικον, βουκόλων ἀλάστορα,

1087. *παῖσον, ἔνσεισον*] Ant. 1273. *θεοὶ — μέγα βάρος μ' ἔχων | ἔπαισεν, ἐν δ' (ἔν τ'?) ἔσεισεν ἀγρίαις ὁδοῖς.*

ἔνσεισον] '*Hurl upon me.*' Lat. '*incute, vibra.*' El. 737. *ὀξὺν δι' ὤτων κέλαδον ἐνσείσας θοαῖς | πώλοις.* Lucian. de m. c. 29. *εἰς οἷον βάραθρον φέρων ἐμαυτὸν ἐνσέσεικα.* Possibly *ἔνσεισον* may be intransitive here, as *ἐνσείειν τινὶ* '*to rush violently upon a person*' Diodor. Sic. XIII. 40. and *εἴς τινα* XIV. 60.

ὦναξ A. B. K. *ὄναξ* L.

ἐγκατάσκηψον] '*Hurl down upon me.*' Æsch. Pers. 514. *κακῶν, ἃ Πέρσαις ἐγκατέσκηψεν θεός.* Pind. P. III. 104. *αἴθων δὲ κεραυνὸς ἐνέσκηψε μόρον.* Herod. VII. 10. *τὰ τοιαῦτ' ἀποσκήπτει βέλεα.* Pind. N. X. 8. *κεραυνωθεῖσα Διὸς βέλεσιν.* *Ἐγκατασκήπτειν* (used of the plague) is intransitive Thuc. II. 47.

1088. *κεραυνοῦ*] '*Of thy thunderbolt.*' Æsch. Sept. 453. *κεραυνοῦ δέ μιν βέλος ἐπισχέθοι.* Wakefield thinks the passage will be more forcible, if we read *κεραύνου* as a verb, '*fulmine me feri.*' But *κεραύνου* would ill agree with the aorists *ἔνσεισον* and *ἐγκατάσκηψον.*

δαίνυται] '*It is devouring, is preying upon me.*' Cf. 771. *ἰὸς ὡς ἐδαίνυτο.* Schol: *ἐσθίει με ἡ νόσος.*

1089. *ἤνθηκεν*] '*It has burst forth, has put forth.*' Sc. *ἡ νόσος, ὁ σπασμός* (1082—4). Cf. 1000. *μανίας ἄνθος.* And on Ant. 960. *Ἀνθεῖν* is a medical word, for which Wakefield refers to Hippocr. Ind. Foes. He quotes Aretæus p. 2. *ἐντεῦθεν πῆμα ἀνθεῖν* (so Wakef. *πημανθὲν* vulg.) *ἄρχεται.* Cf. Plut. Syll. 36. *τοσοῦτον ἐξήνθει* (*ἡ νόσος*). Mar. 17. *πυρετὸς ἐξήνθησεν αὐτῷ.* Thuc. II. 49. *φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκὸς* (*σῶμα*). Eur. Iph. T. 300. *ὡς αἱματηρὸν πέλανον ἐξανθεῖν ἁλός.* Æsch. Ag. 668. Pers. 46. Lucian. D. mort. XX. 4. *φλυκταίναις ὅλος ἐξηνθηκώς.* Compare too our medical terms '*exanthem, exanthematous.*' Similarly Phil. 259. *ἡ δ' ἐμὴ νόσος | ἀεὶ τέθηλε κἀπὶ μεῖζον ἔρχεται.* Schol: *ἤνθηκεν, ἐξώρμηκεν: ἤκμασεν, ἀνεκάχλασεν καὶ ἐγήγερται.* But, as the usual expression is *ἐξανθεῖν*, not the simple *ἀνθεῖν*, we should probably correct *ὥρμηκεν* (or *τέθηλεν*), *ἐξήνθηκεν.* Or *ἦδ' αὖθις ἐξήνθηκεν.* Or *δαίνυται γὰρ αὖ πάλιν | ἦδ'* (or *τόδ'*) *αὖθις, ἐξήνθηκεν.* Wakefield proposes *ἤνθηκεν, ἐξῴδηκεν.* Cicero: '*nunc serpit ardor.*' For the asyndeton cf. 787. 1087. Aj. 60. El. 719.

1090 f. Ajax speaks in a similarly high strain of himself in Aj. 423 f.

1091. *ὑμεῖς ἐκεῖνοι* A. B. K. lemm. Schol. *ὑμεῖς δὲ κεῖνοι* L. Junt. II. Nauck.

καθέσταθ'] '*Are.*' Œd. R. 703. *φονέα με φησὶ Λαΐου καθεστάναι.* Ant. 1113. *τοὺς καθεστῶτας νόμους.* Aj. 1074. *ἔνθα μὴ καθεστήκοι δέος.* Eur. Suppl. 341. Perhaps corrupt. Qu. *ὑμεῖς ἐκεῖνοι δὴ πέλεσθ', οἵ καί* (or *οἵπερ*) *ποτε —.*

1092. *Νεμέας ἔνοικον*] Œd. R. 1524. *ὦ πάτρας Θήβης ἔνοικοι.*

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λέοντ᾽, ἄπλατον θρέμμα κἀπροσήγορον,
βίᾳ κατειργάσασθε, Λερναίαν θ᾽ ὕδραν,
διφυᾶ τ᾽ ἄμικτον ἱπποβάμονα στρατὸν 1095

ἀλάστορα] '*The bane* or *scourge*.' Cf. on Œd. C. 788. Blomf. Gl. Pers. 360. I would read *λῃΐστορα*, '*ravager*'. Hom. Od. *o*'. 427. *Τάφιοι, λῃΐστορες ἄνδρες*. Nic. Ther. 347. Anth. P. IX. 649. *λῃΐστορι χαλκῷ*.

1093. ἄπλατον θρέμμα] El. 622. *ὦ θρέμμ᾽ ἀναιδές*.

ἄπλατον A. K. L. ἄπλαστον B. T. ἄπλειστον Ven. '*Unapproachable*.' Schol: *ἀπρόσιτον*. Cf. Fr. 350. ἄπλαστον (sic), *ἀξύμβλητον ἐξεθρεψάμην*. Hesiod. Op. 148. *ἀδάμαντος ἔχον κρατερόφρονα θυμὸν, | ἄπλαστοι*. Scut. 247. *δεινῶν, ἀπλήτων*. 230. *Γοργόνες ἄπλητοι τε καὶ οὐ φατοί*. Æsch. Prom. 379. *θερμοῖς ἀπλήστου* (ἀπλάτου conj. Blomf.) *βέλεσι πυρπνόου ζάλης*. Eum. 53. *ῥέγκουσι δ᾽ οὐ πλατοῖσι* (πλαστοῖσι vulg.) *φυσιάμασιν*. Eur. Herc. 399. Pind. P. I. 40. *ἀπλάτου πυρὸς — παγαί*. XII. 9. *ἀπλάτοις ὀφίων κεφαλαῖς*. Fr. 93. *ἄπλατον — Τυφῶνα*. Diod. Sic. IV. 21. *λόφου — ἄπλατον πῦρ ἐκφυσῶντος*. Elmsl. ad Med. 149.

ἀπροσήγορον] '*Unaffable, savage*.' Œd. C. 1277. *πατρὸς τὸ δυσπρόσοιστον κἀπροσήγορον στόμα*. Herod. I. 65. *ξείνοισι ἀπρόσμικτοι*. Attius Philoct. 4. '*quem neque tueri contra nec fari queas*.' Virg. Æn. III. 621. '*nec visu facilis, nec dictu affabilis ulli*.' Stat. Theb. I. 190. '*mitis et affatu bonus*.'

1094. κατειργάσασθε] '*Subdued*.' Cf. El. 1022. Plut. Sert. 16. *πᾶσαν ἐπιὼν ὁ χρόνος αἱρεῖ καὶ κατεργάζεται δύναμιν*. Epist. Ephes. VI. 13. *ἅπαντα κατεργασάμενοι στῆναι*, '*having subdued all* (not '*having done all*') *to stand*.'

1095. διφυῆ — θηρῶν] '*And the unapproachable host of Centaurs of double nature, mounted as it were on horses* (or, walking like horses).' Cicero's '*biformato impetu Centaurus*' (cf. on 1059) seems to refer in part to this passage. Diodor. IV. 69. *τοὺς δὲ Κενταύρους — μιγέντας ἵπποις θηλείαις γεννῆσαι τοὺς ὀνομαζομένους διφυεῖς Ἱπποκενταύρους*. Herod. IV. 9. *μιξοπάρθενόν τινα ἔχιδναν διφυέα*. Isocr. p. 213. *στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς*. Eur. Ion. 1161. *μιξοθῆρας φῶτας*. Cicero: '*hæc bicorporem afflixit manum*.' Ovid. Met. IX. 121. '*Nesse biformis*.' On the rout of the Centaurs by Hercules see Apollod. II. 5. 4. with Heyne's note. Ovid. Met. IX. 191. '*nec mihi Centauri potuere resistere, nec mi | Arcadiæ vastator aper?*' We should write, if I mistake not, *διφυᾶ*. Cf. Phil. 1011. *ἀφυῆ* (*ἀφυᾶ*?). 1422. *εὐκλεᾶ*. Arist. Th. 968. *εὐφυᾶ* (*εὐφυῆ* the mss.) *στῆσαι βάσιν*. Pac. 228. *ὑπερφυᾶ*. (Eq. 141.) Eur. Ph. 820. *ὀδοντοφυῆ* (*φυᾶ*?) *δράκοντος γένναν*. Iph. A. 1516. *εὐφυῆ* (*εὐφυᾶ*?) — *δέρην*. Bacch. 1194. *λεοντοφυῆ*. Antiop. Fr. 36, 1. *εὐφυᾶ — φῶτα*. Pir. Fr. 2, 1. *αὐτοφυῆ*. Xen. Mem. I. 6. 13. *εὐφυᾶ* (al. *εὐφυῆ*). III. 1. 11. *ἐνδεᾶ*. IV. 2. 17. *ὑγιᾶ* (al. *ὑγιῆ*). Id. de R. Eq. VII. 11. *αὐτοφυῆ*.

ἄμικτον] '*Unapproachable, unassailable*.' I. q. *ἀπρόσμικτον* (Phil. 106). Eur. Herc. 393. *Ἀμφαναίας οἰκήτορ᾽ ἄμικτον*. Cycl. 429. Valck. ad Herod. III. 108. Schol: *ἀπροσπέλαστον, ᾧ οὐκ ἦν συμμῖξαι καὶ συμβαλεῖν*.

ἱπποβάμονα] '*Mounted (as it were) on horses*,' or '*moving like horses*.' Æsch. Prom. 804. *τόν τε μουνῶπα στρατὸν | Ἀριμασπὸν ἱπποβάμον᾽*.

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θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
Ἐρυμάνθιόν τε θῆρα, τόν θ' ὑπὸ χθονὸς
Ἅιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσέων

Suppl. 284. *ἱπποβάμοσιν — καμήλοις.* Arist. Ran. 821. *ῥήμαθ' ἱπποβάμονα.* Eur. Or. 989. *τεθριππόβαμονι στόλῳ.*

στρατόν] '*Host.*' Pindar also (Pyth. II. 47.) thus designates the offspring of the Centaur: *ἐκ δ' ἐγένοντο στρατὸς θαυμαστὸς, ἀμφοτέροις ὁμοῖοι τοκεῦσι, τὰ μητρόθεν μὲν κάτω, τὰ δ' ὕπερθε πατρός.*

1096. *θηρῶν*] I. e. the Centaurs. Cf. 556. 568. 662. 707. 935. 1162. Il. *α'*. 268. *β'*. 743. Pind. P. III. 8.

θηρῶν, ὑβριστήν] Bergk would prefer *θηρῶν ὑβριστῶν.* Cf. Eur. Herc. 181. *τετρασκελὲς θ' ὕβρισμα Κενταύρων γένος.* Hesiod calls Typhon *δεινόν θ' ὑβριστήν τ' ἄνομόν τε* (Th. 307).

ὑπείροχον the mss. *ὑπέροχον* Bentl. Reisk. Br. Herm. Dind. &c. Cf. Æsch. Prom. 436. *ὑπέροχον* (*ὑπείροχον* all the mss.) *σθένος.* Schol: *ὑπερέχοντα κατὰ τὴν δύναμιν.* Qu. *ὑπέροπλον* (Pind. P. IX. 14. *Λαπιθᾶν ὑπερόπλων*), or *ὑπέρογκον*, or *ἀγέρωχον.*

βίαν A. K. L. *βίᾳ* B. T. Wak. *βία* Ven. Cf. 1059. *θήρειος — βία.*

1097. *Ἐρυμάνθιόν τε θῆρα —*] See Odyss. *λ'*. 623—6. coll. Il. *θ'*. 367 f. Wund. Introd. II. §. 4. — §. 6.

τόν θ' A. B. K. L. V. Steph. *τόνδ'* or *τὸν δ'* Ald. and Turn. Qu. *τὸν κατὰ χθονός θ'.*

1098. *Ἅιδου τρίκρανον σκύλακ'*] Cicero: '*Tricipitem eduxit Hydra generatum canem.*' Cf. Œd. C. 1574. Eur. Herc. 1277. *Ἅιδου πυλωρὸν κύνα τρίκρανον.* 612. *καὶ θῆρά γ' εἰς φῶς τὸν τρίκρανον ἤγαγον.* 24. *τρισώματον κύνα.* Alciphr. III. 72. 3. *τοῦ τρικαρήνου κυνὸς, ὃν φασιν ἐφεστάναι ταῖς ταρταρίαις πύλαις.* Hesiod Theog. 310. *ἀμήχανον, οὔτι φατειὸν, | Κέρβερον ὠμηστὴν, Ἀΐδεω κύνα χαλκεόφωνον, | πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε.* Compare also Eur. Herc. 419. *τάν τε μυριόκρανον — κύνα.* Hor. Od. II. 13. '*bellua centiceps.*'

ἀπρόσμαχον] *ἀμαίμακον* Nauck. Qu. *ἀπρόσμικτον.*

1099. *Ἐχίδνης θρέμμα*] Cf. Phil. 243. *ὦ τοῦ γέροντος θρέμμα Λυκομήδους.* S. Matth. III. 7. *ὦ γεννήματα ἐχιδνῶν.* Theocr. XXIII. 19. Blomf. Gl. Sept. 166. Valck. Diatr. p. 241.

τόν τε — φύλακ'] The Poet here follows Hesiod, who represents Cerberus as the offspring of Typhon and Echidna (Theog. 310.). But in Œd. C. 1574. Cerberus is addressed as offspring of Tartarus and Earth. This dragon is mentioned by Hesiod. Theog. 333 f. *δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης | πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει.* Pherecydes ap. Schol. Apoll. Rh. IV. 1396. represents it as the offspring of Typhon and Echidna, and as having *κεφαλὰς ἑκατὸν καὶ φωνὰς παντοίας.* It was called *Λάδων* (Apoll. Rh. IV. 1396).

χρυσέων — μήλων] The golden apples of the Hesperides (supposed to have been oranges, introduced from these islands of the Western ocean into Spain and other southern countries) are meant. Hesiod. Th. 216. *Ἑσπερίδας θ', αἳς μῆλα πέρην κλυτοῦ Ὠκεανοῖο | χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.*

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δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις
ἄλλων τε μόχθων μυρίων ἐγευσάμην,
κοὐδεὶς τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
νῦν δ' ὧδ' ἄναρθρος καὶ κατερρακωμένος

1100. ἐπ' ἐσχάτοις τόποις] Schol: τοῖς τῆς Λιβύης. But Apollodorus II. 5. 11. says: ταῦτα δὲ (τὰ μῆλα) ἦν οὐχ, ὥς τινες εἶπον, ἐν Λιβύῃ, ἀλλ' ἐπὶ τοῦ Ἄτλαντος ἐν Ὑπερβορέοις. These western Hyperboreans are supposed to have been the inhabitants of Spain (Diod. Sic. V. 17. Müll. Dor. I. 273 f.). For the expression ἐπ' ἐσχάτοις τόποις cf. Eur. ap. Strab. p. 616. ναίειν Κελαίνας ἐσχάτοις Ἴδης τόποις. Hipp. 1056. τόπων Ἀτλαντικῶν. Æsch. Prom. 356. Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους | ἕστηκε. 425. οἳ γᾶς ἔσχατον τόπον — ἔχουσι. Pers. 447. πρόσθε Σαλαμῖνος τόπων. Ag. 184. παλιρρόθοις ἐν Αὐλίδος τόποις. Valck. ad Hipp. 1053. Blomf. ad Prom. 426. Nauck conjectures, ἐπ' ἐσχάτοις χθονὸς, coll. Fr. 658. Eur. Cycl. 27. κλιτύων ἐν ἐσχάτοις &c. I would rather read ἐφ' ἑσπέροις τόποις. Cf. Æsch. Prom. 348. Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους (-οις -οις?) | ἕστηκε &c. At the end of this line a note of interrogation is wrongly, I think, marked by Br. Herm. Wund. &c.

1101. μόχθων — ἐγευσάμην] Schol: ἐπειράθην. Cicero: '*multa alia victrix nostra gustavit* (so Wak. '*lustravit*' vulg.) *manus.*' A metaphor common to most languages. Ant. 1005. ἐμπύρων ἐγευόμην. Aj. 844. γεύεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ. Ant. 582. κακῶν ἄγευστος αἰών. Eur. Herc. 1325. ἀτὰρ πόνων δὴ μυρίων ἐγευσάμην. (A passage remarkably similar to this.) Alc. 1088. ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ. Hipp. 659. τῆς σῆς δὲ τόλμης εἴσομαι γεγευμένος. Hec. 375. ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν. Arist. Ran. 462. οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας; Pind. Isth. I. 21. γευόμενοι στεφάνων νικαφόρων. N. VI. 40. οἵ τε πόνων ἐγεύσαντο. III. 67. μυριᾶν δ' ἀρετᾶν ἀτελεῖ νόῳ γεύεται. P. IX. 61. Herod. IV. 147. ἐπεί τε ἐγεύσατο ἀρχῆς. Plat. Men. p. 114. οὐκέτ' ἂν ἡδέως τοῦ αὐτοῦ γεύσαιο λόγου. Rep. VII. 539 B. ὅταν τὸ πρῶτον λόγων γεύωνται III. 411 D. οὔτε μαθήματος γευόμενον οὐδενός. Plut. Syll. 3. τοῦ τιμᾶσθαι γευόμενος. Mar. 3. τῶν ἐν πόλει διατριβῶν ἐγεύσατο. S. Matth. Ev. XVII. 28. οὐ μὴ γεύσωνται θανάτου. Epist. to Hebr. II. 9. ὅπως — γεύσηται θανάτου. Plaut. Most. V. 1. 15. '*Gustare ejus sermonem volo.*' Lucret. V. 180. '*qui nunquam vero vitæ gustavit amorem.*'

1102. τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν] '*Erected a trophy in triumph over my might.*' Eur. Andr. 764. τροπαῖον αὐτοῦ στήσομαι. 694. ὅταν τροπαῖα πολεμίων στήσῃ στρατός. Suppl. 647. Hel. 1380. Or. 712. Phœn. 572. Isocr. p. 136. τρόπαιον στῆσαι πολλῶν μυριάδων. p. 72 A. τρόπαιον ἱστάναι (sic G. and Bekk. ἵστασθαι vulg.) των πολεμίων. Plat. Crit. 108. ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν.

τροπαῖ' K. L. Dind. τρόπαι' A. B. T. vulg.

χερῶν A. B. L. T. χειρῶν (supr. ε) K.

1103. ἄναρθρος] '*Disjointed.*' Schol: οὐκ ἔχων τὰ ἄρθρα τῶν μελῶν, διὰ τὸ σεσῆφθαι αὐτά. Eur. Or. 218. ἄναρθρός εἰμι κἀσθενὼ μέλη.

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τυφλῆς ὑπ᾽ ἄτης ἐκπεπόρθημαι τάλας,
ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105
ὁ τοῦ κατ᾽ ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
ἀλλ᾽ εὖ γέ τοι τόδ᾽ ἴστε, κἢν τὸ μηδὲν ὦ
κἢν μηκέθ᾽ ἕρπω, τήν γε δράσασαν τάδε
χειρώσομαι κἀκ τῶνδε. προσμόλοι μόνον,

κατερρακωμένος] '*Mangled, lacerated*,' lit. reduced to rags or pieces. Schol: τὰς σάρκας σαπεὶς καὶ ἔχων αὐτὰς κρεμαμένας ὡς ῥάκη. Wakefield quotes Plut. Symp. II. 9. τοὶς δέρμασι φλιδᾶν καὶ ῥακοῦσθαι. Bergk conjectures κατηνθρακωμένος or rather κατερρικνωμένος.

1104. τυφλῆς ὑπ᾽ ἄτης] τυφλῆς ἀπάτης K. '*By an unseen.*' Schol: ὑπὸ νόσου ἀφανοῦς καὶ ἀκαταλήπτου, ἣν οὐκ ἔστιν ἰδεῖν. Cf. 1057. ἀφράστῳ τῇδε χειρωθεὶς πέδῃ. Eur. Herc. 186. τυφλοῖς ὁρῶντας οὐτάσας τοξεύμασιν. Ovid. Met. IX. 175. '*coecaque medullis | tabe liquefactis.*' We in like manner sometimes use '*blind*' of a thing that cannot be seen. Qu. τυφλῆς ὑπ᾽ ἀπάτης, or τυφλαῖσιν ἀπάταις. But cf. on 1082. Similarly Eur. Med. 1197. σάρκες δ᾽ ἀπ᾽ ὀστέων, ὥστε πεύκινον δάκρυ, | γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον.

ἐκπεπόρθημαι] Cf. Aj. 896. οἴχωκ᾽, ὄλωλα, διαπεπόρθημαι, φίλοι. Arist. Ach. 164.

1105. μητρὸς ὠνομασμένος] Instead of ὠνομασμένος the more usual expression would be κεκλημένος. Perhaps ἐκτεθραμμένος. Cf. on Œd. C. 107.

1106. κατ᾽ ἄστρα] '*In heaven.*' Cf. on El. 19. Eur. Phœn. 1020. μα τὸν μετ᾽ ἄστρων Ζῆν᾽. Tro. 1001.

1106. Ζηνὸς αὐδηθεὶς γόνος] Cf. 1158. ἐμὸς καλεῖ. Phil. 240. αὐδῶμαι δὲ παῖς Ἀχιλλέως.

αὐδηθεὶς (after αὐ two letters erased) L.

1107. ἀλλ᾽ εὖ γέ τοι τόδ᾽ ἴστε] Cf. Ant. 1064. ἀλλ᾽ εὖ γέ τοι κάτισθι —. Aj. 1370. ἀλλ᾽ εὖ γε μέντοι τοῦτ᾽ ἐπίστασ᾽. Perhaps we should read here ἀλλ᾽ εὖ γέ τοι κάτιστε.

κἄν the mss. and vulg. here and in next v. I read κἢν (καὶ ἤν). Κἄν would be for καὶ ἄν.

κἢν τὸ μηδὲν ὦ] Schol: ἀντὶ τοῦ, καὶ οὕτως ἔχων καὶ οὕτω διακείμενος. Cf. Aj. 1275. ἤδη τὸ μηδὲν ὄντας. Œd. C. 918. Œd. R. 1187. Eur. Herc. 213. νῦν δ᾽ οὐδέν ἐσμεν. Ion. 594. ὁ μηδὲν ὢν κἀξ οὐδένων (κἀκ μηδένων?) κεκλήσομαι. Andr. 642. Rhes. 819. Iph. A. 945. Arist. Av. 577. ἢν δ᾽ οὖν ὑμᾶς — νομίσωσι τὸ μηδέν. Herod. VIII. 106. ὅτι με ἀντ᾽ ἀνδρὸς ἐποίησας τὸ μηδὲν εἶναι. Elmsl. ad Heracl. 168. Hartung reads: καὶ τὸ μηδὲν ὢν | καὶ μηδὲν ἕρπων —.

1108. κἢν μηδὲν ἕρπω] I. e. κἢν μηδὲν ὢν ἕρπω. '*Even though I walk a nonentity* (powerless).' As in Virg. Æn. I. 146. '*ego, quæ divûm incedo regina.*' V. 68. But this is a mere repetition of κἢν μηδὲν ὦ. I think therefore we should read, with a slight change, κἢν μηκέθ᾽ ἕρπω, '*even though I be no longer able to walk.*' Cf. 875.

τἠν δρῶσαν (om. κἄν — ἕρπω) conj. Nauck. Weckl.

1109. κἀκ τῶνδε] '*Even in the state I am, even in this plight.*' Cf. on Aj. 537. τί δῆτ᾽ ἂν ὡς ἐκ τῶνδ᾽ ἂν ὠφελοῖμί σε; Phil. 91. οὐ γὰρ ἐξ ἑνὸς ποδὸς | ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται. Eur. Med. 460.

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ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι
καὶ ζῶν κακούργους καὶ θανὼν ἐτισάμην.

ΧΟΡΟΣ.

ὦ τλῆμον Ἑλλὰς, πένθος οἷον εἰσορῶ
ἕξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλήσεται.

ΥΛΛΟΣ.

ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,

ὅμως δὲ κἀκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις | ἥκω. Hipp. 705. ἀλλ ἔστι κἀκ τῶνδ' ὥστε σωθῆναι, τέκνον. El. 31. ἐκ τῶνδε δὴ τοιόνδ' ἐμηχανήσατο. Andr. 1184. οὗτός τ' ἂν ὡς ἐκ τῶνδ' ἐτιμᾶτ' ἄν. So ἐκ (and ὡς ἐκ) τῶν παρόντων (Thuc. VII. 77. VI. 70. 93. IV. 17.). Schol: καὶ οὕτως ἔχων καὶ οὕτω διακείμενος.

προσμόλοι μόνον] Cf. 596. Phil. 528. μόνον — σώζοιεν. Eur. Hipp. 522. μόνον σύ μοι — ξύνεργος εἴης. Arist. Av. 1315. τύχη μόνον προσείη. Before Brunck a stop was put after χειρώσομαι.

μόνον A. B. K. L. T. Vat. μόνων Harl. Ald.

1110. ἐκδιδαχθῇ] Cf. 1245.

1111. κακούς γε] κακούργους Cobet. N. L. p. 211. κακοῦργα conj. Bergk.

καὶ θανών] We should have expected καὶ θνήσκων, as Meineke well observes, who adds: "Sed dandum hoc commoto loquentis animo." Perhaps we should read καὶ φθίνων or κἀκπνέων. But Hercules may speak of himself in a loose way as '*dead*,' because he is as good as dead.

1112. πένθος οἷον εἰσορῶ | ἕξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλήσεται the mss. Wakefield justly remarks that we should have expected something like this: ὦ τλῆμον Ἑλλὰς, πένθος οἷόν σ' εἰσορῶ | ἕξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλεῖσ' ἕσει. Meineke too objects to the sudden and unusual change from the second to the third person. It is evident that some objective pronoun is required. I would correct πένθος οἷον εἰσορῶ | ἕξον νιν (or οἷόν σφ' εἰσορῶ ἕξουσαν), — εἰ σφαλήσεται. Or οἷον εἰσορῶ | ἕξον σφε, τοῦδέ γ' ἀνδρὸς —. Or οἷον αὖ σ' ὁρῶ (or οἷον δή σ' ὁρῶ, or οἷόν σ' εἰσορῶ) | ἕξουσαν, — εἰ σφαλεῖ ποτε (or σφαλεῖσ' ἕσει). Or οἷον εἰσορῶ | ἕξον σε, τοῦδέ γ' ἀνδρὸς —. If σφαλήσεται be right, after Ἑλλὰς I would put a note of exclamation rather than a comma. Cf. Eur. Hipp. 1459. ὦ κλεὶν' Ἀθηνῶν Παλλάδος θ' ὁρίσματα, | οἷον στερήσεσθ' ἀνδρός.

1113. ἕξουσαν] Qu. ἕξον νιν (or σφε, or σε). Cf. on 1112.

τοῦδέ γ' εἰ σφαλήσεται] '*If she shall lose this man at least.*' Schol: εἰ ἀποτεύξεται τούτου. Σφάλλεσθαί τινος often occurs, e. g. Eur. Hipp. 1414. Med. 1010. Ph. 765. Or. 1151. &c. Meineke conj: — σφαλεῖσ' ἕσει, coll. Ant. 1067. ἀντιδοὺς ἕσει. Œd. C. 816. λυπηθεὶς ἕσει. Œd. R. 1146. οὐ σιωπήσας ἕσει; Should we not read στερήσεται? Cf. Eur. Hipp. l. l.

1114. ἐπεὶ παρέσχες the mss. Wakefield suspects παρέσχες, with παρασχὼν following so closely (cf. on 834.), and proposes ἐπεί περ ἔστι σ' —. Wunder (see his Emend. p. 156.) reads: εἴπερ πάρεστιν. Qu. ἐπεὶ παρίης (or παρῆκας). Or ἐπεὶ πάρεστί σ' —. Or εἴπερ —.

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σιγὴν παρασχὼν κλῦθί μου νοσῶν ὅμως. 1115
αἰτήσομαι γάρ σ' ὧν δίκαια τυγχάνειν.
δός μοι σεαυτὸν μὴ τοιοῦτον ὡς δάκνει
θυμῷ δύσοργος· οὐ γὰρ ἂν γνοίης ἐν οἷς
χαίρειν προθυμεῖ κἀν ὅτοις ἀλγεῖς μάτην.

1115. *νοσῶν ὅμως*] '*In pain though you be.*' Œd. C. 1529. *στέργων ὅμως*. Elmsl. ad Bacch. 787. Med. 1216. Matth. Gr. §. 566.

1116. *αἰτήσομαι*] Aj. 825. *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.* *δίκαια*] Cf. 409.

1117. Om. A. Harl.

δός μοι σεαυτόν] Cf. Phil. 84. *νῦν δ' εἰς ἀναιδὲς — δός μοι σεαυτόν.* 972. *νῦν δ' ἄλλοισι δοὺς, | οἷς εἰκὸς, ἔκπλει.* Terent. Adelph. V. 3. 52. '*da te hodie mihi.*'

τοσοῦτον] *τοιοῦτον* Mudg. Wak. Br. Erf. Sch. Wunder also inclines to *τοιοῦτον*. Musgr: '*Præbe mihi te mitiorem quam pro ira qua nunc ardes.*' Hermann construes: *μὴ τοσοῦτον δύσοργος, ὡς θυμῷ δάκνει.* Schneid: *μὴ τοσοῦτον δύσοργος θυμῷ, ὡς δάκνει (θυμῷ).* Neue: *ὡς μὴ τοσοῦτον δάκνῃ.* And Dindorf, strange to say, seems to approve of this. Wunder suspects the common reading, and thinks the poet wrote in this sense: '*da te mihi, neque vero talem, qui ira abripiare: iracundus enim non intelligas &c.*' Wakefield quotes Epist. to Philem. 9. *διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. Τοιοῦτον* is perhaps right, but it may be that some other adjective lies concealed. *Τοιοῦτος* and *τοσοῦτος* are confused Aj. 1063. For the position of *μὴ* cf. Phil. 961. *ὄλοιο μή πω πρὶν μάθοιμ' —.*

δάκνει θυμῷ] Compare *δακέθυμος* Ph. 705. Eur. Phœn. 383. *μή τι σὴν δάκω φρένα | δέδοιχ'.*

1118. *δύσοργος*] '*In bad humour*,' the opposite of *εὔοργος*. Ph. 377. Aj. 1017.

οὐ γὰρ ἂν γνοίης —] '*For otherwise* (unless you cease from your anger) *you cannot learn wherein you are unreasonably anxious to rejoice, and wherein you are* (*unreasonably*) *grieved.*' Schol: *ἐὰν μὴ τοῦ θυμοῦ παύσῃ πρότερον, οὐ δυνήσῃ γνῶναι ὑπὸ τῆς ὀργῆς σκοτούμενος ὅτι ἀδίκως αὐτὴν ἀνελεῖν βούλει* &c. Cf. Virg. Æn. II. 244. '*cæcique furore.*' For this force of *οὐ γὰρ ἄν* cf. on Œd. R. 221. Eur. Iph. A. 1266. *φιλῶν ἐμαυτοῦ τέκνα· μαινοίμην γὰρ ἄν.*

ἐν οἷς —] '*Wherein you are unreasonably anxious to rejoice* (viz. the destruction of Deianira by your hands), *and wherein you are* (no less unreasonably) *grieved* (the suffering unintentionally brought upon you by her).' I. e. the unreasonable revenge you are seeking, and the unreasonable indignation you feel. The Schol. rightly connects *μάτην* with *χαίρειν προθυμεῖ* as well as with *ἀλγεῖς*. *Ἐν οἷς* perhaps came from 1124. Qu. *ὅτοις*. The phrase *χαίρειν ἔν τινι* (for *τινὶ*, or *ἐπί τινι*) is unusual.

1119. *κἀν ὅτοις*] Qu. *κἀφ' ὅτοις*. El. 333. *ἀλγῶ 'πὶ τοῖς παροῦσιν.* Aj. 377. Cf. on Œd. C. 764.

ὅτοις] Cf. Ant. 1335. *ὅτοισι*. Herod. II. 82. *ὁτέοισι*. IV. 180. So *τοῖσι* (*τίσι*) 982. *ὅτων* Œd. R. 414.

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ΗΡΑΚΛΗΣ.

εἰπὼν ὃ χρῄζεις λῆξον· ὡς ἐγὼ νοσῶν
οὐδὲν ξυνίημ' ὧν σὺ ποικίλλεις πάλαι.

ΥΛΛΟΣ.

τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων ἐν οἷς
νῦν ἔστ', ἐν οἷς θ' ἥμαρτεν οὐχ ἑκουσία.

ΗΡΑΚΛΗΣ.

ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ;

1120. εἰπὼν — λῆξον] I. e. '*Say what you wish and have done.*' A reluctant permission to speak is given by Hercules, who is impatient of Hyllus' attempt to excuse his mother's act. Cf. Ant. 244. Œd. C. 574. Qu. σὺ δ' οὖν (1157) ὃ χρῄζεις λέξον, or σύ νυν —. Erfurdt had proposed λέξον for λῆξον.

νοσῶν] Qu. νόσῳ, '*owing to my affliction*,' dative of cause.

1121. ξυνείημ' (supr. ῑ a m. rec.) L. Cf. on 696.

ποικίλλεις] κωτίλλεις Nauck. Schol: σοφίζεις (-ζει?), καλλωπίζεις τῷ λόγῳ. Cf. 412. Hom. Il. λ'. 482. Ὀδυσῆα δαΐφρονα, ποικιλόμητιν.

1122. τῆς μητρὸς — φράσων &c.] '*I am come to tell you concerning my mother, in what a state she now is, and wherein she has erred unwillingly.*' For the construction τῆς μητρὸς φράζων cf. 928. τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε. and on Phil. 439. El. 317. Œd. C. 307. 355. Aj. 1236. Hom. Od. λ'. 173. εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον. 494.

1123. ἔστιν vulg. Dind. Bgk. ἐστὶν Herm. ἔστιν Nauck. I read ἔστ' (ἔστ', ἐν οἷς θ' for vulg. ἐστιν, οἷς θ').

οἷς θ'] ἐν οἷς θ' Harl. Qu. ὅσα θ', or οἵ', or ὥς θ' (as Nauck also conjectures). Or ἀξήμαρτέ θ' (as in Ph. 378. ἀξήκουσεν). Or νῦν ἔσθ', ἃ θ' ἐξήμαρτεν —. Cf. Phil. 1011. ἀλγεινῶς φέρων | οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ πάθον.

1124. ὦ παγκάκιστε] Cf. Ant. 742. Eur. Hipp. 682. ὦ παγκακίστη. Med. 465. ὦ παγκάκιστε. Suppl. 513. Herc. 731. Cycl. 685. Alex. Fr. IX. Beller. Fr. XII.

καὶ παρεμνήσω γὰρ] '*For hast thou even made passing mention of* (alluded to) *the &c.?*' Wakef: '*mentionem insinuasti, interposuisti.*'

1125. τῆς πατροφόντου μητρός] '*Your mother, murderess of (your) father.*' Cf. on El. 779. ἐγκαλῶν δέ μοι | φόνους πατρῴους (*'the murder of his father'*). This passage is cited as from Euripides by Eust. p. 1428, 21., who compares Herod. I. 5. ἐθελοντὴν αὐτὴν τοῖσι Φοίνιξι συνεκπλῶσαι. Schæfer adds Long. III. p. 91. μιμητὴν φωνήν. Eustathius perhaps had his eye on Eur. Orest. 190. πατροφόνου ματρός. With πατροφόντης (Œd. R. 1441.) compare μητροφόντης (Eur. Or. 1140.), ἀνδροφόντης (Æsch. Sept. 569.), Ἀργειφόντης. Homer has πατροφονεύς, Od. γ'. 309. Deianira could scarcely be called πατροφόντης. Qu. τῆς ἀνδροφόντου. Cf. incert. ap. Plut. Mor. p. 35 and 88. ἀνδροκτόνου γυναικός (Eriphyle).

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ΥΛΛΟΣ.

ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.

ΗΡΑΚΛΗΣ.

οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.

ΥΛΛΟΣ.

ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.

ΗΡΑΚΛΗΣ.

λέγ', εὐλαβοῦ δὲ μὴ φανῇς κακὸς γεγώς.

ΥΛΛΟΣ.

λέγω. τέθνηκεν ἀρτίως νεοσφαγής. 1130

ΗΡΑΚΛΗΣ.

πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

ὡς κλύειν ἐμέ] '*So as for me to hear, in my hearing.*' Cf. Œd. R. 84. ξύμμετρος γὰρ ὡς κλύειν. 1045. ὡς ἰδεῖν ἐμέ. Ant. 292. ὡς στέργειν ἐμέ. 303. ὡς δοῦναι δίκην.

1127. οὐ δῆτα] Se. πρέπει σιγᾶν. Cf. Œd. C. 810. οὐ δῆθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

τοῖς γε —] '*By reason at least of her former ill deeds.*' For this use of the dative v. Matth. Gr. §. 399. n. 2.

1128. ἀλλ' οὐδὲ μὲν δὴ —] ἀλλ' οὐχὶ μὲν δὴ conj. Nauck. Cf. Aj. 877. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν. El. 913. Translate: '*No nor yet because of what has been done wrong to day will you say so* (that it is proper to observe silence).' With τοῖς ἐφ' ἡμέραν supply ἡμαρτημένοις; with ἐρεῖς, πρέπειν σιγᾶν.

τοῖς γ' ἐφ' ἡμέραν] Se. ἡμαρτημένοις. Wunder: '*propter ea quæ hodie fecit.*' But this sense of ἐφ' ἡμέραν '*to day*' is by no means usual. (Œd. C. 1455. Fr. 239. τῇδε βακχεῖος βότρυς | ἐπ' ἦμαρ ἕρπει. Herod. I. 32. τοῦ ἐπ' ἡμέρην ἔχοντος. Thuc. IV. 69.) Cp. τοῖς γε τῇδε θ' ἡμέρᾳ, or τοῖσι σήμερόν γ' ἐρεῖς.

1129. '*Speak: only take care not to show yourself a base son* (lit. born base),' by speaking unjustly of me in support of your mother. Cf. 1064.

1130. ἀρτίως νεοσφαγής] The same words Aj. 898. Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς | κεῖται. Wakefield, thinking the received reading "*plane prodigiosum loquendi genus*," corrects both here and in Aj. 898. ἀθλίως νεοσφαγής.

1131. πρὸς τοῦ;] Se. τέθνηκε. Cf. 1160.

τέρας τοι διὰ κακῶν ἐθέσπισας the mss. διακυκῶν ἐθέσπισας Musgr. (coll. Dem. de Cor. p. 263. ἄνω καὶ κάτω διακυκῶν. Plat. p. 258. ταράττει ἐν τοῖς λόγοις). Schol: πρὸς τίνος; ἄπιστον γὰρ διὰ δυσφήμων

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ΤΑΛΟΣ.

αὐτὴ πρὸς αὑτῆς, οὐδενὸς πρὸς ἐκτόπου.

ΗΡΑΚΛΗΣ.

οἴμοι· πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερός;

ΤΑΛΟΣ.

κἂν σοῦ στραφείη θυμὸς, εἰ τὸ πᾶν μάθοις.

ΗΡΑΚΛΗΣ.

δεινοῦ λόγου κατῆρξας· εἰπὲ δ' ᾗ νοεῖς. 1135

ΤΑΛΟΣ.

ἅπαν τὸ χρῆμ', ἥμαρτε χρηστὰ μωμένη.

ὥσπερ ἐμαντεύσω. — ἐπειδὴ πολλάκις τὰ μὴ προσδοκώμενα μαντεύονται οἱ θεοί. Erfurdt compares Eur. Hel. 316. πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη. Qu. τεράστιον κακόν γ' (or τεράστιόν γε χρῆμ', τεράστιόν γε τοῦτ') ἐθέσπισας. Or τέρας τοι δι' ἀσαφῶν (or διὰ μυχῶν) —. Or τέρας τοι δεινὸν ἐξεθέσπισας. Or τέρας γ' ἄπιστον —. Or — θαυμάσιον ἐθέσπισας. Τεράστιος '*portentosus*' occurs Theophr. Char. 21. Lucian. Alex. 16. &c. Cf. Plat. Men. p. 91. τέρας λέγεις, εἰ &c. Hipp. maj. 283. τέρας λέγεις καὶ θαυμαστὸν, ὦ Ἱππία. Nauck suspects the reading here.

διὰ κακῶν] Sc. ἐπῶν, '*in ill-omened words*.' Cf. on Phil. 374.

1132. αὐτῆς A. T. αὐτῆς B. K. L. Bgk.

ἐκτόπου] I. e. '*besides, else, foreign to herself*.' Schol: ὑπ' ἄλλου. Therefore αὐτόχειρ, as in Ant. 1175 Αἵμων ὄλωλεν· αὐτόχειρ δ' αἱμάσσεται. Meineke (on Ant. p. 46.) and Dindorf conj: ἐντόπου, coll. 676. τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει. Nauck also suspects ἐκτόπου.

1133. πρὶν, ὡς χρῆν, σφ' —] The position of the enclitic, as in Ant. 544. κασιγνήτη, μ' —. Œd. C. 979. οὔσης ὁμαίμου σῆς, μ' —.

1134. κἂν σου A. B. K. L. T. vulg. κἂν σοῦ Schæf. Herm. Dind. &c. στραφείη] στραφοίη A. (supr. η) Ald. Cf. on Aj. 313.

1135. δεινοῦ] '*Strange*,' that you think me likely to relent. Schol: θαυμαστον· ἄπιστον γὰρ, εἰ παύσομαι τῆς ὀργῆς· ὅμως εἰπέ.

λόγου κατῆρξας] Cf. Œd. C. 1019. ὁδοῦ κατάρχειν τῆς ἐκεῖ. Æsch. Pers. 343. τίνες κατῆρξαν — μάχης; Arist. Lys. 638. λόγων κατάρχομεν τῇ πόλει χρησίμων. But Plat. Euthyd. p. 28. θαυμαστόν τινα κατῆρχε λόγον.

ᾗ νοεῖς] εἰ νοεῖς Ven. Cf. Arist. Ach. 364. ἀλλ' ἥπερ αὐτὸς τὴν δίκην διωρίσω &c. Qu. ἀννοεῖς.

1136. ἅπαν τὸ χρῆμ' ἥμαρτε — vulg. ἅπαν τὸ χρῆμ', ἥμαρτε Herm. Erf. Wund. Dind. Schn. Bgk. ἁπλοῦν τὸ χρῆμ' · ἥμαρτε — Nauck. Cf. on Aj. 1366. El. 1115. Translate: '*She has erred with a good intention, that is the whole matter* (the long and the short of the matter).' Ἅπαν τὸ χρῆμ' is the accus., put in apposition with the clause ἥμαρτε —. Schol:

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ΗΡΑΚΛΗΣ.

χρήστ᾽, ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾷς;

ΥΛΛΟΣ.

στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν
ἀπήμπλαχ᾽, ὡς προσεῖδε τοὺς ἔνδον γάμους.

ΗΡΑΚΛΗΣ.

καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων; 1140

ΥΛΛΟΣ.

Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
τοιῷδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.

ζητοῦσα, φησὶ, χρηστόν τι διαπράξασθαι, τοῦ ὅλου πράγματος ἥμαρτεν. Qu. ἔχεις τὸ χρῆμ᾽. (Phil. 789. ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.) Or κακὸν τὸ χρῆμ᾽ (cf. Ph. 1265.). Or ἁπλοῦν (ἄπορον) τὸ χρῆμ᾽.

μνωμένη the mss. μωμένη Heath. &c. Gl. A: ζητοῦσα. Hesych: μώμεθα· ζητοῦμεν. Helladius ap. Phot. Bibl. p. 1582. καὶ μώμεναι (μωμένη?) ἡ μετοχὴ παρὰ Σοφοκλεῖ. Æsch. Cho. 43. μωμένα (schol: ζητοῦσα). 439. Œd. C. 836. σοῦ μὲν οὖ, τάδε γε μωμένου. Epicharm. ap. Xen. Mem. II. 1. 20. ὦ πονηρὲ, μὴ τὰ μαλακὰ μώεο (f. μᾶο, for μάεο), μὴ τὰ σκληρ᾽ ἔχῃς. Wakefield suggests νωμένη '*cogitans.*' Cf. on El. 882.

1137. χρήστ᾽] χρῆστ᾽ L. For κτείνασα δρᾷ qu. κτείνασ᾽ ἔδρα.

1138. στέργημα — προσβαλεῖν σέθεν] We should have expected σοι for σέθεν (cf. 42. 255. El. 974.). Qu. στέργημα — τί σοι, or στέργηθρα γάρ σοι προσδοκῶσα προσβαλεῖν. For σέθεν Hermann reads ἔθεν (Æsch. Suppl. 66).

στέργημα] '*A love charm.*' I suspect we should read στέργηθρα. Cf. Æsch. Prom. 492. Eum. 192. στέργηθρ᾽ ἔχουσαι. Eur. Hipp. 258. εὔλυτα δ᾽ εἶναι στέργηθρα φρενῶν. The singular στέργηθρον occurs Æsch. Cho. 241. τὸ μητρὸς ἐς σέ μοι ῥέπει στέργηθρον. So φίλτρον and φίλτρα. Hesych: στέργηθρον· φίλτρον. Cf. 575. ἔσται φρενός σοι τοῦτο κηλητήριον | τῆς Ἡρακλείας. And so reads Nck.

1139. ὡς προσεῖδε —] This clause is to be closely connected with the one in prec. v. στέργημα &c. Wakefield well compares Ælian. V. H. I. 21. περιελόμενος τὸν δακτύλιον ἔρριπτεν ἀδήλως παρὰ τοὺς πόδας, ὃν ἔτυχε φέρων.

τοὺς ἔνδον γάμους] Qu. τοὺς νέους γάμους. Cf. 843. νέων — γάμων. Wecklein proposes the same correction. The allusion of course is to Iole.

1140. τοσοῦτος] '*So great, thus potent.*' Plat. Conv. 177 A. τῷ — Ἔρωτι, τηλικούτῳ ὄντι καὶ τοσούτῳ θεῷ.

1141. Νέσσος A. B. K. νέσος L. T.

1142. φίλτρῳ] Ovid. Met. IX. 13. '*velut irritamen amoris.*'

τὸν σὸν ἐκμῆναι πόθον] '*To inflame* (lit. to madden) *thy desire* (for her).' Plato Epigr: ὦ ἐμὸν ἐκμήνας θυμὸν ἔρωτι Δίων. Theogn. 1350.

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ΗΡΑΚΛΗΣ.

ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.
ὄλωλ' ὄλωλα, φέγγος οὐκέτ' ἔστι μοι.
οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν.
ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκέτ' ἔστι σοι·
κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ.

ΥΛΛΟΣ.

ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐν πατρίᾳ

ἐξεμάνην (vulg. ἐξεδάμην) καλοῦ παιδὸς ἔρωτι δαμείς. Eur. Hipp. 1229. φόβῳ τέτρωρον ἐκμαίνων ὄχον. Bacch. 36. Iph. A. 1264. ἔμηνε δ' Ἀφροδίτη τις Ἑλλήνων στρατόν. Arist. Th. 568. ὡς φαρμάκοις ἑτέρα τὸν ἄνδρ' ἔμηνεν.

1143. ἰοὺ ἰού] Hercules here calls to mind the oracle formerly given to him at Dodona; and from a calculation of the time therein specified he gathers that his end is at hand.

οἴχομαι τάλας, ὄλωλα] Aj. 896. οἴχωκ', ὄλωλα.

1144—5. From the second edition of the play, as Bergk suspects.

1144. ὄλωλ', ὄλωλα] Qu. οἴχωκ', ὄλωλα, as in Aj. 896. οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ἐστί μοι vulg. Wund. Schn. ἔστι μοι Herm. Dind. Bergk. &c. εἰσορῶ Nauck, coll. Eur. Hel. 531. Ion. 853. Or. 1025. Perhaps ἔστι μοι came from ἔστι σοι 1146.

1145. ξυμφορᾶς ἵν' ἔσταμεν] '*How we are situated.*' Cf. Œd. R. 367. οὐδ' ὁρᾷς ἵν' εἶ κακοῦ. 413. κοὐ βλέπεις ἵν' εἶ κακοῦ. 1442. ἵν' ἔσταμεν χρείας. Aj. 386. οὐχ ὁρᾷς ἵν' εἶ κακοῦ; El. 936. ἵν' ἦμεν ἄτης. Ph. 1181. Ant. 1229. Matth. §. 324. Cf. Hom. Od. α'. 507. ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει.

ἔσταμεν] ἐστάμεν L. pr.

1146. ἐστί μοι vulg. ἔστι μοι Herm. &c.

1148. τὴν — Διὸς μάτην ἄκοιτιν] The comma usually placed after Ἀλκμήνην should be removed, for τὴν governs the entire clause. Schol: τοῦτο δέ φησιν, ὡς ἀνάξια πάσχων. Wakefield well compares the language of Amphitryo Eur. Herc. 336. ὦ Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτησάμην. Ovid. Amor. III. 9. 21. '*Quid pater Ismario, quid mater profuit, Orpheo?*' Cf. 1048. ἄκοιτις ἡ Διός.

1149. ὡς τελευταίαν —] Schol: ἵνα τὴν περὶ τῆς τελευτῆς μου φήμην μάθητε. But such a sense of τελευταίαν is very doubtful. Should we read ὡς τελεσφόρων ἐμοῦ —, or ὡς ἐμοῦ τελεσφόρον —? The gen. ἐμοῦ depends, I think, on πύθησθε.

1150. φήμην] I. q. κληδόνα. '*Oracular voice.*' Œd. R. 43. 86. 158. 475. 723. Hom. Od. β'. 35. ν'. 105.

ὅσ'] ὅσσ' L.

1151. ἀλλ' οὔτε] Qu. ἀλλ' οὔτι. Or else we should expect παίδων τε for παίδων δὲ 1153. Nauck too suspects ἀλλ' οὔτε.

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Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἕδραν·
παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
τοὺς δ' ἂν τὸ Θήβης ἄστυ ναίοντας μάθοις.
ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1155
πράσσειν, κλύοντες ἐξυπηρετήσομεν.

ἐπακτίᾳ] Schol: *παραθαλαττίᾳ*. But Tiryns was situated not on the sea, but inland. Should we read therefore *ἀλλ' ἐν πατρίᾳ Τίρυνθι* —, or *ἀλλ' ἐν κλιτύϊ | Τιρυνθίᾳ βέβηκεν ὥστ' ἔχειν ἕδραν* ('*she is gone to reside on the slope of Tiryns*')? Cf. 270. *Τιρυνθίαν πρὸς κλιτύν*. See also *Add.*

1152. *Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἕδραν* the mss. Construe with Musgrave, *συμβέβηκεν ὥστ' ἔχειν ἕδραν Τίρυνθι*. I. e. '*she has come to an arrangement so as to live at Tiryns.*' Herm: '*iniit pactum.*' Porson: '*agreed with, acquiesced in.*' Alcmena, having been banished by Eurystheus (Diod. S. IV. 33.), could not return thither without his permission. (So Herod. I. 82. *συνέβησαν ἐς λόγους συνελθόντες.*) Schaefer ad Dionys. de C. V. p. 297. explains thus: '*sed nunc forte Tirynthe habitat*' (*ἐν Τίρυνθι τυγχάνει κατοικοῦσα*). Which Wunder and Dindorf approve of. For *συμβέβηκεν* Wunder compares El. 262. *ἦ — τὰ μητρὸς — ἔχθιστα συμβέβηκεν*. But, if this were the meaning of the passage, the addition of some pronoun signifying '*her*' would be necessary, as *ὡς σφ' ἔχειν ἕδραν*, or *ὥστ' ἔχειν σφ' ἕδραν*. The comma usually placed after *συμβέβηκεν* was properly removed by Schæfer. For the pleonastic addition of *ὥστε* cf. Herod. I. 74. *συνήνεικε ὥστε — νύκτα γενέσθαι*. III. 14. *συνήνεικε ὥστε τῶν συμποτέων οἱ ἄνδρα — παριέναι* &c. III. 71. *ἐπεί τε δὲ συνήνεικε ὥστε καὶ ὑμέας εἰδέναι*, &c. Plat. Alc. II. c. 12. *ξυνέβαινεν αἰεὶ τῇ πόλει ἡμῶν ὥστε καὶ κατὰ γῆν καὶ κατὰ θάλασσαν — δυστυχεῖν*. Œd. C. 386. 1350. Ph. 656. Schaef. ad Bos Ellips. p. 784. 924. For the dative *Τίρυνθι* cf. 172. Hyllus of course only fabricates this story, in order that he may not add to his father's sufferings by revealing to him the suicide of his mother.

ἕδραν] '*Fixed abode.*' Gl. T: *διατριβήν*. *Ἔχειν ἕδραν* is equivalent to *ἕζεσθαι, ἱδρῦσθαι, ναίειν, εἶναι*. So *παρουσίαν ἔχειν*, i. q. *παρεῖναι*, Aj. 540. Cf. Fr. 759. *ἔχει γὰρ ἕδραν Ζεὺς ἐν ἐσχάτῳ θεῶν* (so Br.).

1153. *παίδων δὲ*] As if *μήτηρ μὲν* had preceded, not *οὔτε μήτηρ*. But probably we should read with Reiske ("ob præcedens *οὔτε*") *παίδων τε*. Cf. on 143. Œd. C. 421. Perhaps also *παῖδας δὲ* (or *τε*) —.

ξυλλαβοῦσ'] '*Having taken them with her.*' Arist. Pl. 1080. *νῦν δ' ἄπιθι χαίρων συλλαβὼν τὴν μείρακα*. Eccl. 1137. *ἐκέλευε συλλαβοῦσάν μ' ἡ γυνὴ | ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μείρακας*. Eur. Med. 275.

1154. *τοὺς δ' ἂν — μάθοις*] '*And others you would learn* (if you enquired) *&c.*' Cf. on Œd. R. 561. Œd. C. 41.

1156. *πράττειν* the mss. Cf. on 1267. *πράσσειν* Br. &c.

ἐξυπηρετήσομεν] Perhaps *αὖθ'* (or *εἶθ'*) *ὑπηρετήσομεν*. But cf. Eur. Ant. Fr. 3, 7. *ἐξυπηρετεῖν τύχαις*. We find a similar compound *ἐξυφηγοῦ* Œd. C. 1025.

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ΗΡΑΚΛΗΣ.

σὺ δ' οὖν ἄκουε τοὔργον· ἐξήκεις δ' ἵνα
φανεῖς ὁποῖος ὢν ἀνὴρ ἐμὸς καλεῖ.
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι
τῶν ἐμπνεόντων μηδενὸς θανεῖν ὕπο, 1160

1157. σὺ δ' οὖν A. K. L. and (γρ. νυν) T. σὺ νὺν V. Ven. σὺ δὲ νῦν marg. Turn. σὺ δ' (om. οὖν) B. σύ γ' οὖν Br. Wakef. Gl: γράφεται, σὺ νῦν. The true reading is perhaps σύ νυν. The same confusion is found in Œd. R. 310.

σὺ δ' οὖν ἄκουε τοὔργον] '*Well then, do you hear the truth of the matter.*' Wunder compares Aj. 114. σὺ δ' οὖν — χρὼ χειρί. El. 891. σὺ δ' οὖν λέγε. Œd. R. 310. σὺ δ' οὖν — ῥῦσαι. 971. Add Arist. Nub. 39. σὺ δ' οὖν κάθευδε. Œd. C. 1205. ἔστω δ' οὖν ὅπως ὑμὶν φίλον. τοὔργον] '*The fact, the true state of the case.*'

ἐξήκεις δ' ἵνα —] Sub. ἐκεῖσε. Cf. El. 21. ὡς ἐσμέν γ' ἵνα | οὐκ ἔστ' ἔτ' οἰκεῖν καιρὸς, ἀλλ' ἔργων ἀκμή. Ph. 199. πρὶν ὅδ' ἐξήκοι χρόνος. Schol: εἰς ἡλικίαν ἥκεις, ἵνα φανεῖς ἄξια πράττων παῖς ἐμὸς εἶναι. I would rather explain thus: '*And* (or *for*) *you have come to a state of things, in which you must show what sort of man you are for my son* (lit. being what sort of man you are called mine).'

1158. φανεῖς Harl. Br. (tacitly). φανῆς A. B. K. T. φανὴις L. φανῇς vulg. Cf. Aj. 556. δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.

ἀνὴρ ἐμὸς καλεῖ] ἐμὸς καλεῖ γόνος conj. Mein. We might also correct, ἐμὸν τέκνον καλεῖ. Or ἀνὴρ ἐμοῦ καλεῖ. Or ἐμοῦ πατρὸς καλεῖ. Cf. Fr. 107. καταρκεῖ τοῦδε κεκλῆσθαι πατρός. El. 366. νῦν δ' ἐξὸν πατρὸς | πάντων ἀρίστου παῖδα κεκλῆσθαι, καλοῦ | τῆς μητρός. As the passage now stands, ἐμὸς seems to belong to ἀνήρ. And ἐμὸς placed thus alone is not quite free from suspicion.

1159. ἐμοὶ γὰρ —] The γὰρ is here explanatory (cf. 900.). Cf. Œd. R. 711. χρησμὸς γὰρ ἦλθε Λαΐῳ — ὡς αὐτὸν ἕξοι μοῖρα πρὸς παιδὸς θανεῖν, | ὅστις γένοιτ' &c.

πρόφαντον] πρόσφατον K. pr. L. in text (πρόσφαντον in lemm. schol.). '*Foreshown, predicted.*' Cf. 1163.

1160. πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο the mss. Herm. Schn. τῶν ἐμπνεόντων — ὕπο Erf. Dind. Nauck. conj. Bergk. πρὸς τῶν — ποτὲ Musgr. Schæfer. Hart. Wund. (see his Emend. p. 29.) πρὸς τῶν — ποτ' ἂν Dobr. ἀνδρῶν πνεόντων — ὕπο Dind. (Βροτῶν πνεόντων — would, I think, be a more probable correction.) τῶν μὲν πνεόντων — ὕπο others. Schol: πρὸς τῶν πνεόντων . τῶν ζώντων. πνεῦμα γὰρ ἡ ψυχή. Apitz defends πρὸς — ὕπο from Œd. R. 949. πρὸς τῆς τύχης ὤλωλεν, οὐδὲ τοῦδ' ὕπο. 395 f. Wunder and other suppose ὑπὸ to be a gloss on πρὸς, as in v. 1133. οὐδενὸς πρὸς ἐκτόπου (schol: ὑπ' ἄλλου ξένου). Cf. on Ant. 636. and Eur. Hec. 774. τίνος γ' (γ' om. in several mss.) ὑπ' ἄλλου; Where Porson rightly, I think, corrects τίνος πρὸς ἄλλου; Qu. τῶν ἐμπνεόντων (or τῶν ἔτι πνεόντων) — ὕπο. Cf. Ph. 883. ἐμπνέοντ' ἔτι. Æsch. Ag. 673. ἐκείνων εἴ τις ἐστὶν ἐμπνέων. Or τῶν μὲν πνεόντων — ὕπο. Πρὸς is perhaps a gloss on ὕπο, as in Ant. 727. ὑπ' (πρὸς A.) ἀνδρὸς, and its insertion perhaps caused ἐμπνεόντων to be changed to πνεόντων. Cf. Phil. 334. τέθνηκεν ἀνδρὸς οὐδενὸς θεοῦ δ'

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ἀλλ᾽ ὅστις Ἅιδου φθίμενος οἰκήτωρ πέλοι.
ὅδ᾽ οὖν ὁ θὴρ Κένταυρος, ὡς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζῶντά μ᾽ ἔκτεινεν θανών.
φανῶ δ᾽ ἐγὼ τούτοισι συμβαίνοντ᾽ ἴσα
μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα,

ὕπο. Also on Phil. 330. And for πρὸς cf. 1131. πρὸς τοῦ (τέθνηκε); 677. Œd. C. 970. πρὸς παίδων θανεῖν. Œd. R. 949. καὶ νῦν ὅδε | πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ᾽ ὕπο. 714. πρὸς παιδὸς θανεῖν. El. 376. οὐ γάρ σε μοῖρα πρός γ᾽ ἐμοῦ πεσεῖν. Eur. Suppl. 404. οὐ γὰρ ἄρχεται | ἑνὸς πρὸς ἀνδρὸς — πόλις. Nauck considers corrupt Eur. Or. 407. ἐκ φασμάτων δὲ τάδε νοσεῖς ποίων ὕπο; For the fact see Wunder Introd. IV. §. 4.

θανεῖν] '*That I should die.*' The aorist is often thus put, where we should expect a future. Cf. Œd. R. 714. χρησμὸς γὰρ ἦλθε Λαΐῳ — πρὸς παιδὸς θανεῖν, | ὅστις γένοιτ᾽ ἐμοῦ τε κἀκείνου πάρα. Arist. Vesp. 160. ὁ γὰρ θεὸς | μαντευομένῳ μοὔχρησεν ἐν Δελφοῖς ποτε, | ὅταν τις ἐκφύγῃ μ᾽, ἀποσκλῆναι τότε. Cf. also on Œd. C. 91.

1161. Construe: ἀλλ᾽ ὅστις φθίμενος πέλοι οἰκήτωρ Ἅιδου. Φθίμενος '*dead*' often occurs in Æschylus. Cf. Ant. 595. 836. Aj. 141. Eur. Suppl. 53.

Ἅιδου between the lines (a m. pr.) in L.

Ἅιδου — οἰκήτωρ] Cf. 282. αὐτοὶ μὲν Ἅιδου πάντες εἰσ᾽ οἰκήτορες. Aj. 517. Ἅιδου θανασίμους οἰκήτορας.

πέλοι B. K. πέλει A. T. πέλει (supr. οι a m. pr.) L. Cf. 1235. Œd. R. 714. πρὸς παιδὸς θανεῖν, | ὅστις γένοιτ᾽ ἐμοῦ τε κἀκείνου πάρα. And on Ant. 375.

1162. ὅδ᾽ οὖν] ὧδ᾽ οὖν Reisk.

1163. πρόφατον K.

ζῶντά μ᾽ ἔκτεινεν θανών] A similar antithesis occurs Ant. 871. θανὼν ἔτ᾽ οὖσαν κατήναρές με. Aj. 1027. ἔμελλέ σ᾽ Ἕκτωρ καὶ θανὼν ἀποφθιεῖν. El. 808. ὡς μ᾽ ἀπώλεσας θανών. 1478. Ζῶντα is added merely for rhetorical embellishment. El. 1420.

ἔκτεινεν A. L. Harl. ἔκτεινε B. K. ἔκτανε T. ἔκτανεν Turn. and (supr. ει) Ven.

1164. φανῶ δ᾽ ἐγὼ —] Qu. φανῶ δέ σοι —. Cf. Œd. R. 710. φανῶ δέ σοι σημεῖα τῶνδε σύντομα. Schol: ἐρῶ σοι ἄλλην μαντείαν νεωτέραν, συμφωνοῦσαν τῇ προτέρᾳ.

συμβαίνοντ᾽ ἴσα the mss. Herm. Schn. Nauck. συμβαίνοντά σοι Wunder (v. Emend. p. 157.) Hart. Dind. I. e. συμφωνοῦντα. Cf. 1174. 173. Arist. Equit. 220. χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν. Æsch. Cho. 208. εἰς ταὐτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις. Herod. II. 3. ἐθέλων εἰδέναι εἰ συμβήσονται τοῖσι ἐν Μέμφι. Dobree suspects the genuineness of this line. Ξυμβαίνειν ἴσα, he remarks, can hardly signify συνήγορα εἶναι. Wunder suspects ἴσα to be a gloss, and corrects συμβαίνοντά σοι, coll. Œd. R. 710. Qu. συμβαίνοντ᾽ ἐγώ.

ἴσα] '*To the same effect.*' Or perhaps it is put adverbially.

1165. Dobree considers this line spurious, because of the disagreement of καινὰ '*recentia*' with παλαιὰ δέλτος 157. Cf. Œd. R. 916. Moreover this oracle is not συνήγορον with the other. Bergk also brackets the line, as being evidently corrupt.

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ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυός,

ξυνήγορα] Gl. T: *σύμφωνα.*

1166—8. See Wund. Introd. IV. §. 4.

1166. *τῶν — Σελλῶν*] Cf. Hom. Il. π′. 234. *Ζεῦ ἄνα Δωδωναῖε, Πελασγικέ, τηλόθι ναίων, | Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ | σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.* Callimachus H. Del. 284. calls them, *γηλεχέες θεράποντες ἀσιγήτοιο λέβητος.* Where see the interpreters. V. Valck. Diatr. p. 171. Cf. on 172.

1167. *Σελλῶν*] *Ἑλλῶν* v. l. ap. Schol. and Turn. marg. Already Strabo VII. 10. doubted which of these two forms were the more correct. The form *Ἕλλοι* is used by Pindar. Cf. Arist. Meteor. I. 14. Strab. VII. p. 505. Schol. ad Hom. l. c. On this oracle cf. Herod. II. 52—8.

ἐσελθὼν A. *εἰσελθὼν* B. K. L. *προσελθὼν* T. V. Ven. Turn. marg. Perhaps *ἐπελθών.* Cf. on Aj. 296.

εἰσεγραψάμην] Sc. *εἰς τὴν δέλτον.* '*I entered, noted down, committed to writing.*' Cf. 157. *παλαιὰν δέλτον ἐγγεγραμμένην | ξυνθήμαθ'.* Arist. Vesp. 537. *καὶ μὴν ὅσ' ἂν λέξῃ γ' ἁπλῶς μνημόσυνα γράψομαι 'γώ.* Elmsley (ad Eur. Iph. T. 559. in Mus. Crit. II. p. 290.) and Dobree correct *ἐξεγραψάμην*, which Dindorf calls a very probable conjecture, and is adopted by Hartung. Perhaps rightly, for *εἰσ-* and *ἐξ-* are often confounded (v. Elmsl. ad Iph. T. 559.), and this correction derives support from the *ἀπογραψομένους* of Herodotus (see below); yet I think *εἰσεγραψάμην* may be defended. It was usual for those who consulted an oracle to enter into tablets or rolls the exact answers delivered. Schol: *ἀκούσας ἔγραψα· ἔθος γὰρ τοὺς χρησμὸν δεχομένους παραχρῆμα γράφειν, ἵνα μὴ ἐπιλάθωνται.* So Herod. VIII. 135. *ἐς τοῦτο τὸ ἱρὸν ἐπεί τε παρελθεῖν — ἔπεσθαί οἱ τῶν ἀστῶν αἱρετοὺς ἄνδρας τρεῖς ἀπὸ τοῦ κοινοῦ, ὡς ἀπογραψομένους τὰ θεσπιέειν ἔμελλε.* I. 47. *ἅσσα δ' ἂν ἕκαστα τῶν χρηστηρίων θεσπίσῃ, συγγραψαμένους.* Arist. Av. 923: *οὐδὲν ἄρ' ὅμοιός ἐσθ' ὁ χρησμὸς τουτῳΐ, | ὃν ἐγὼ παρὰ τἀπόλλωνος ἐξεγραψάμην* (qu. *εἰσεγραψάμην*?). Dem. p. 1180. *ἐγγραψαμένους* (al. *ἐγγρ.*) *ἡμᾶς τὰς συνθήκας πάλιν σημήνασθαι.* p. 1197. *ἔδωκα ζητεῖν τὰ γράμματα καὶ ἐγγράφεσθαι ὅσα οὗτος ὤφειλεν.* Meineke also defends *εἰσεγραψάμην.*

1168. *πατρῴας*] Perhaps *παλαιᾶς.* Cf. 171. *τὴν παλαιὰν φηγόν.*

πολυγλώσσου δρυός] Schol: *ἤτοι πολλὰ μαντευομένης καὶ διὰ τοῦτο πολλὰ μαντευομένης· ἢ τῆς διαφόροις διαλέκτοις χρησμωδούσης πρὸς τὴν ἑκάστου τῶν μαντευομένων γλῶσσαν.* It is called *φηγὸς* above 171. *ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε | Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.* Cf. Hom. Od. ξ′. 237. *τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο | ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι.* τ′. 295. Æsch. Prom. 829. *ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα, | τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα | μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διός, | τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες.* Valck. ad Herod. VIII. 135. For *πολύγλωσσος* cf. El. 641. 798. Musgrave conjectures *κοὐ παλιγγλώσσου* (Pind. N. I. 58. *παλίγγλωσσον ἀγγέλων ῥῆσιν*), '*nor false.*'

δρυός] It is called *φηγὸς* above 171. The *φηγὸς (quercus esculus)* is a species of oak (*δρῦς*): v. Theophr. H. Pl. III. 9. 16.

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ἦ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ
λύσιν τελεῖσθαι. κἀδόκουν πράξειν καλῶς.
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ·
τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.
ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
δεῖ σ' αὖ γενέσθαι τῷδε τἀνδρὶ σύμμαχον,

1169. τῷ ζῶντι] Schol: τῷ ἐφεστῶτι · ὁ γὰρ παρελθὼν οἱονεὶ διέφθαρται. Cf. 173. χρόνου | τοῦ νῦν παρόντος. Œd. C. 580. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. El. 1293. ἃ δ' ἁρμόσει μοι τῷ παρόντι νῦν χρόνῳ. Similarly Aj. 141. τῆς νῦν φθιμένης νυκτός. "*Leave the wither'd past, and turn ye to the time that liveth now.*" (Arnold.) Wunder (v. Emend. p. 157 f.), offended with the unusual expression τῷ ζῶντι χρόνῳ, proposes: ἦ μοι χρόνῳ μέλλοντι, τῷ παρόντι νῦν.

1170. μόχθων τῶν ἐφεστώτων] Fr. 163. τίς γάρ με μόχθος οὐκ ἐπεστάτει; Œd. R. 777.

1171. λύσιν] Pind. N. X. 76. τίς δὴ λύσις ἔσσεται πενθέων; Ant. 597. οὐδ' ἔχει λύσιν (τὰ πήματα). Œd. R. 921.

τελεῖσθαι] Future middle, in a passive sense, '*would be accomplished.*' Cf. 827.

1172. τόδ' vulg. τὸ δ' Wyttenb. Sch. Dobr. ad Œd. R. 108. &c. Cf. on El. 275.

τὸ δ' ἦν ἄρ' —] '*But that meant, it would seem, nothing else than that I should die.*' Eur. Dict. Fr. 13. τὸ δ' ἦν ἄρ' οὐκ ἀκουστὸν οὐδ' ἀνασχετόν. Plat. Rep. II. 357 A. τὸ δ' ἦν ἄρα, ὡς ἔοικε, προοίμιον. IV. 443 C. τὸ δέ γε ἦν ἄρα — εἰδωλόν τι τῆς δικαιοσύνης. Conv. p. 198 D. τὸ δὲ ἄρα, ὡς ἔοικεν, οὐ τοῦτο ἦν τὸ καλῶς ἐπαινεῖν. Plut. Mar. 30. τὸ δ' οὐκ ἦν ἄρα τοιοῦτον. Lucian. pro Imag. 3. τὸ δὲ οὐχ οὕτως ἔχει. Arist. Av. 19. τὼ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν. For ἄρα cf. Phil. 978. 996.

1173. Cf. El. 1170. τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους. Œd. C. 955. θανόντων δ' οὐδὲν ἄλγος ἅπτεται. Of this line Dobree observes: "A poeta quidem, sed languidus." It is suspected by Axt (Phil. IV. 574.).

γὰρ om. A.

προσγίνεται A. B. K. L. T. vulg. Cf. El. 771. προσγίγνεται Br. (tacitly) &c.

1174. λαμπρὰ συμβαίνει] '*Agree* (or *correspond*) *clearly* (with the other oracle).' Cf. 1164. Or *are clearly being fulfilled.* Schol: φανερὰ, σαφῆ, πρόδηλα. ἐπεὶ οὖν, φησὶν, ὁ χρησμὸς ἀπέβη, δεῖ σε γενέσθαι σύμμαχον ἐμοί. Wakefield: '*hæc clare congruunt*' (i. e. hæ prædictiones in unum atque eundem eventum amicissime conspirant). Æsch. Eum. 744. λαμπρὰ μαρτύρια παρῆν.

1175. δεῖ σ' αὖ —] Herwerden objects to αὖ here, and proposes σε (σὲ?) δεῖ —. I had hit upon the same conjecture myself.

τῷδε τἀνδρί] τῶιδέ τ' ἀνδρὶ L. τῷ δέ γ' ἀνδρὶ Schol. Vict. ad Il. σ'. 100. The correct mode of writing this is perhaps τῷδε τἀνδρί.

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καὶ μὴ 'πιμεῖναι τοὐμὸν ὀξῦναι στόμα,
ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἐξαίροντα, πειθαρχεῖν πατρί.

ΥΛΛΟΣ.

ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν
τοιάνδ' ἐπελθὼν, πείσομαι δ' ἃ σοι δοκεῖ. 1180

ΗΡΑΚΛΗΣ.

ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.

σύμμαχον A. B. K. L. T. and Schol. Hom. ξύμμαχον the edd. before Br.

1176. μὴ 'πιμεῖναι] μὴ παμῆναι (supr. αν before π.) L. Whence Meineke conj: μὴ ἀναμεῖναι, or καὶ μὴ ἀναμείναντ' ('tergiversando') ἀμὸν &c. I rather suspect myself 'πιμεῖναι, '*to endure*.' Qu. καὶ μὴ 'θελῆσαι —. Or perhaps some participle should be restored. Qu. καὶ μὴ ἀπιθοῦντα ('*by disobeying me*,' 1183.). Or καὶ μὴ ἀντιτείνοντ' ἀμὸν ὀξῦναι στόμα. Or καὶ μή τι (or μηδὲ) τλῆναι —. Or καὶ μὴ κατοκνοῦντ' ἀμὸν —.

τοὐμὸν ὀξῦναι στόμα] '*To exasperate my speech*,' i. e. to compell me to use angry words. Cf. Aj. 651. κἀγὼ γὰρ, ὅς τἀ δεῖν' ἐκαρτέρουν τότε, | βαφῇ σίδηρος ὥς, ἐθηλύνθην στόμα. Psalm. 66, 6. καὶ ἡ γλῶσσα αὐτῶν μάχαιρα ὀξεῖα. Some with Musgrave wrongly take ὀξῦναι for an intransitive.

ὀξῦναι A. B. T. Dind. Ald. Turn. ὀξύναι K. L. Br.

1177. αὐτόν] '*Of thy own accord, willingly*.' Œd. R. 341.

εἰκάθοντα the mss. vulg. εἰκάθόντα (ό pr. m. I think) A. εἰκαθόντα Elmsl. ad Œd. C. 1015. Dind. Nck. &c. Cf. Œd. C. 1334.

1178. ἐξευρόντα] '*Having discovered, having recourse to*.' Wunder: '*legem reperientem (intelligentem) esse optimam, ut patri obtemperem*.' This hardly seems right. Qu. εὖ σέβοντα, '*rightly respecting or observing*,' or ὡς τόνδ' ὄντα —, or ὄντ' ἀσκοῦντα, or ἐξασκοῦντα. Wakefield conjectures ἐξαίροντα, '*extollentem, honorantem*,' or '*præferentem*.' Hyllus, he observes, was not to discover a law, but to ratify one already recognized. Wecklein offers the same correction, which had also occurred to myself. Meineke proposes ἐκφέροντα. And εὖ τηροῦντα is the excellent emendation of Herwerden Anal. Trag. p. 202., coll. El. 278. εὑροῦσα (τηροῦσα Reisk.). Nauck also suspects ἐξευρόντα.

πειθαρχεῖν πατρί] Put in apposition with, and in explanation of, κάλλιστον νόμον.

1179. εἰς the mss. vulg. ἐς Dind.

λόγου στάσιν] '*Contest of words*.' Œd. R. 634. τί τὴν ἄβουλον — στάσιν γλώσσης ἐπήρασθε; Eur. Ph. 1474. ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων. Dobree: '*In hujusmodi colloquium delatus*.'

1180. τοιάνδ' ἐπελθών] Qu. τοιάνδε γ' ἐλθών, or τοιάνδ' ἐσελθών.

1181. ἔμβαλλε] ἔμβαλε L.

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ΥΛΛΟΣ.

ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡΑΚΛΗΣ.

οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί;

ΥΛΛΟΣ.

ἰδοὺ προτείνω, κοὐδὲν ἀντειρήσεται.

ΗΡΑΚΛΗΣ.

ὄμνυ Διός νυν τοῦ με φύσαντος κάρα. 1185

ἔμβαλλε χεῖρα — μοι] Arist. Ran. 754. ἔμβαλέ μοι τὴν δεξιάν. Vesp. 554. ἐμβάλλει μοι τὴν χεῖρ'. Nub. 81. κύσον με, καὶ τὴν χεῖρα δὸς τὴν δεξιάν. Diphil. Athen. 292 B. τὴν δεξιὰν ἐνέβαλον. Dem. p. 554. τὴν δεξιὰν — ἐμβεβληκότα. p. 553. τὴν δεξιὰν ἐμβαλών. Æsch. c. Ctes. 224. τὴν δεξιὰν ἐνέβαλες, ἄνδρα φίλον καὶ ξένον ποιούμενος. Phil. 813. ἔμβαλλε χειρὸς πίστιν. Œd. C. 1632. δός μοι χερὸς σῆς πίστιν ἀρχαῖαν τέκνοις.

1182. ὡς πρὸς τί —;] '*With a view to what, wherefore?*' Cf. 532. Œd. R. 1174. ὡς πρὸς τί χρείας; 766. 1144. Aj. 40.Œd. C. 71. Lob. ad Aj. 77.

πίστιν τήνδ' ἄγαν ἐπιστρέφεις the mss. Schol: ἐπιστρέφεις . ζητεῖς, ἐπάγεις μοι ἀκριβῆ πίστιν. This is not intelligible to me. Musgrave explains ἐπιστρέφεις in the sense of φροντίζεις '*curas*,' but would gladly read ἐπιστρέφει, in the middle, if there were any authority. Qu. πίστεως τῆσδ' ἄγαν ἐπιστρέφει, or rather πίστεως τῆσδ' ἄγαν οὕτω στρέφει, i. e. '*why dost thou so much regard this pledge?*' For στρέφεσθαί τινος cf. Aj. 1117. τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην. The corruption perhaps arose from the copyists' ignorance of the synizesis in πίστεως. Or πίστιν τήνδ' ἐμὴν ἔχειν (λαβεῖν) θέλεις. Or πίστιν τήνδ' ἄγαν οὕτω ποθεῖς. Or πίστιν τήνδ' ἀπαιτήσας (or τήνδε γ' αἰτήσας) ἔχεις. Reiske: πίστιν τήνδ' ἀπαιτεῖς; τί στρέφεις;

ἄγαν A. B. K. L. ἄγαν γ' T.

1183. οἴσεις] Sc. τὴν χεῖρα. Perhaps ἀρεῖς.

ἀπιστήσεις A. K. ἀπιστήσης B. pr. T. ἀπιστήσης (supr. ει a m. pr.) L. προσστήσεις Wakef. (from Schol.). Schol: γρ. προστήσῃς (προστήσεις ed. Rom.) ἐμοὶ, ἐναντιωθήσῃ &c. The reading therefore mentioned by Schol. was μηδὲ προστήσῃς (or προστήσεις?) ἐμοί. Ἀπιστήσεις is right, for the particle οὐ is common to both clauses. So Aj. 75. οὐ σὶγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; Œd. R. 638. Arist. Nub. 296. οὐ μὴ σκώψει (σκώψῃς the mss.) μηδὲ ποιήσεις (ποιήσῃς the mss.) ἅπερ —; Eurip. Bacch. 343. οὐ μὴ προσοίσεις χεῖρα — μηδ' ἐξομόρξει &c.;

ἀπιστήσεις] I. q. ἀπιθήσεις, '*disobey.*' Cf. 1224. 1229. 1240. Ant. 219. 381. 656. Æsch. Prom. 661. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή. Eur. Iph. A. 634.

1185. ὄμνυ] ὄμνυμι A.

ὄμνυ Διός νυν —] The position of νυν is very inelegant. Qu. Διός νυν ὄμνυ —, or κάρα νυν ὄμνυ — Διός. Cf. Eur. Med. 744. ὄμνυ πέ-

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ΥΛΛΟΣ.

ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται.

ΗΡΑΚΛΗΣ.

ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΥΛΛΟΣ.

ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡΑΚΛΗΣ.

εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὔχου λαβεῖν.

ΥΛΛΟΣ.

οὐ μὴ λάβω· δράσω γάρ· εὔχομαι δ' ὅμως. 1190

ΗΡΑΚΛΗΣ.

οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψίστου πάγον;

δον γῆς. Virg. Æn. VI. 351. '*maria aspera juro.*' The transposition, I suspect, was due to some one whom the shortening of *νυν* offended.

νυν B. L. Dind. Wund. *νῦν* K. T. Herm. vulg.

1186. *ἦ μήν*] Cf. 256. Phil. 593. Herod. III. 133. *ἐξορκοῖ μιν, ἦ μήν* (al. *μέν*) *οἱ ἀντυπουργήσειν* &c. '*That verily I will do what?*'

καὶ τόδ' A. T. K. *καὶ τότ'* B. marg. Turn. Wak. Qu. *καὶ τάχ'*, or *καὐτίκ'*, or *κεὐθύς*, '*and immediately it will be pronounced (agreed to by me).*' At the end of the line a note of interrogation is put by Wund. Dind. Schn. Bgk., and also after *δράσειν* by Herm. Dind. Schn. The interrogation should be marked only after *δράσειν*, as in the older edd. and Br. In next verse *ἐκτελεῖν* is of course future.

1188. *Ζῆν' ἔχων ἐπώμοτον*] '*Having Zeus invoked (sworn),*' i. e. swearing by Zeus.

ἐπώμοτον] *ἀπώμοτον* Ven. Schol: *ὅρκιον.*

1189. *εἰ δ' ἐκτὸς ἔλθοις*] Sc. *τῶν ὅρκων.* Schol: *εἰ παραβαίης τοὺς ὅρκους.* Cf. Arist. Lys. 234. *ταῦτ' ἐμπεδοῦσα μὲν πίοιμ' ἐντευθενί· | — εἰ δὲ παραβαίην, ὕδατος ἐμπλῆθ' ἡ κύλιξ.* Eur. Suppl. 1201. *ὅρκον ἐκλιπόντες.* Iph. T. 733. *εἰ δ' ἐκλιπὼν τὸν ὅρκον ἀδικοίης ἐμέ.* For the opt. *ἔλθοις* cf. Œd. R. 250.

1190. *οὐ μὴ λάβω*] Sc. *πημονάς.* '*I shall not get any.*' Cf. 621. Phil. 103. *οὐ μὴ πίθηται.* 418. *οὐ μὴ θάνωσι.* 381. Œd. C. 450. 649. El. 42. 1029. Aj. 421. Literally: '*there need be no fear* (*δέος*) *lest I should get them.*'

1191. *τὸν Οἴτης Ζηνὸς — πάγον*] I. e. *τὸν Οἰταῖον Ζηνὸς πάγον.* So Phil. 489. *τὰ Χαλκώδοντος Εὐβοίας* (*Εὐβοίᾳ* Musgr. &c.) *σταθμά.* Aj. 53. *λείας — βουκόλων φρουρήματα.* Ant. 1204. *λιθόστρωτον κόρης νυμφεῖον Ἄιδου.* Œd. C. 922. *καὶ τὰ τῶν θεῶν βίᾳ | ἄγοντα φωτῶν ἀθλίων ἱκτήρια.* Above 573. *μελαγχόλου — ἰοῦ θρέμμα Λερναίας ὕδρας.*

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ΥΛΛΟΣ.

οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

ΗΡΑΚΛΗΣ.

ἐνταῦθά νυν χρὴ τοὐμὸν ἐξάραντά σε
σῶμ' αὐτόχειρα καὶ ξὺν οἷς χρῄζεις φίλων,
πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ

Eur. Ion. init. *Παλλάδος ὑπ' ὄχθῳ τῆς Ἀθηναίων χθονός.* Æsch. Ag. 1213. *τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν | ξυννῆκα.* Ag. 276. *Ἀθῷον αἶπος Ζηνός.* Compare above 200. *ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις.* 436. *τοῦ κατ' ἄκρον Οἰταῖον νάπος | Διὸς καταστράπτοντος.*

Οἴτης] *Οἴτῃ* Musgr. prob. Elmsl. ad Œd. C. 220. Cf. El. 180. *ὁ τὰν Κρῖσαν (Κρίσᾳ?) βούνομον ἔχων ἀκτάν.* Eur. Her. 361. *ὅ τ' Ἄργει Σθενέλου τύραννος.* Above 172. *Δωδῶνι.* But the gen. is supported by 200. *τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις.* Cf. Fr. 229. *Θρῇσσαν σκοπιὰν Ζηνὸς Ἀθῴου.* Æsch. Fr. 146. *ἐν Ἰδαίῳ πάγῳ.*

ὕψιστον the mss. *ὑψίστου* Wak. Erf. ad Phil. 1265. Bened. Rightly, I think. Cf. Phil. 1289. *ἀπώμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.* Pind. N. XI. 2. *Ζηνὸς ὑψίστου κασιγνήτα.* Cf. on Phil. 1289. There was at Thebes a temple *Διὸς ὑψίστου.*

1192. *πολλὰ δή*] *'Ofttimes.'* Cf. Fr. 1238. Herod. II. 173. *μέρος ἑκατέρῳ νέμω.* Arist. Eq. 411. *πολλὰ δὴ 'πὶ πολλοῖς.* Vesp. 1046. *πόλλ' ἐπὶ πολλοῖς.* Pl. 253. *ὦ πολλὰ δὴ — θύμον φαγόντες.*

σταθείς] Cf. 340. 608. Aj. 1171. Æsch. Suppl. 484. *σταθεὶς πρὸ τειχέων.* It was customary for the sacrificer to stand.

1193. *ἐνταῦθα* connect with *πρῆσαι* 1199.

νῦν A. L. V. vulg. *δὴ* B. K. T. supr. *νυν* Br. &c.

χρὴ om. K.

ἐξάραντά] *ἐξᾱιρέντά* L. *ἐξαρέντα* lemm. schol. *ἐξάρεντα* K.

1194. *αὐτόχειρα —*] *'With your own hands, and with those of your friends that you desire.'*

ξὺν οἷς χρῄζεις φίλων] Œd. C. 334. *ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.*

1195—8. These four lines are with much probability bracketed as spurious by Wunder (v. Emend. p. 199 f.). Cf. Eur. Herc. 240. *ἄγ', οἳ μὲν Ἑλικῶν', οἳ δὲ Παρνασσοῦ πτύχας | τέμνειν ἄνωχθ' ἑλθόντας ὑλουργοὺς δρυὸς | κορμούς· ἐπειδὰν δ' ἐσκομισθῶσιν πόλει, | βωμὸν πέριξ νήσαντες ἀμφήρη ξύλα | ἐμπίπρατ' αὐτῶν καὶ πυροῦτε σώματα | πάντων.* Ant. 1108 f. Dr. Clarke (Travels VII. 294) noticed the existence on the summit of mount Œta at this day of the particular trees here mentioned.

1195. *τῆς*] *τὴν* Harl.

τῆς βαθυρρίζου δρυός] Wakefield quotes Theophr. H. Pl. I. 9. *ἔστι δὲ καὶ τὰ μὲν βαθύρριζα, καθάπερ δρῦς*: but still he would prefer here *βαθυσκίου* or *βαθυτρίχου*. Why I know not.

1196. *κείραντα*] *'Having hewn.'* Hence *κορμός*. Cycl. 384. *ὑψηλῆς δρυὸς | κορμοὺς πλατείας ἐσχάρας βαλὼν ἔπι.* Herc. 241. *δρυὸς κορμούς.*

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ἄγριον ἔλαιον, σῶμα τοὐμὸν ἐμβαλεῖν,
καὶ πευκίνης λαβόντα λαμπάδος σέλας
πρῆσαι. γόου δὲ μηδὲν εἰσίτω δάκρυ,
ἀλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ
τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μή, μενᾶ σ' ἐγὼ

Hec. 574. οἱ δὲ πληροῦσιν πυρὰν | κορμοὺς φέροντες πευκίνους. Hom. Od. ψ'. 196. Arist. Lys. 255. κορμοῦ — χλωρᾶς — ἐλάας.

πολλὸν] On this form cf. on Ant. 86. πολλὸν ἐχθίων. Qu. πολλὴν — ἀγρίαν ἐλαίαν, as Elmsley (ad Bacch. 527) tacitly corrects. ("Non opus." Dind.) Or at least πυκνὸν (or συχνὸν, or πλεῖστον) — ἄγριον ἔλαιον.

ἄρσεν'] '*Male.*' I. e. strong, hard. Cf. Phil. 1455. κτύπος ἄρσην (i. e. ἰσχυρός). Arist. Th. 125. Theophr. H. Pl. IV. 13. τὰ ἄγρια τῶν ἡμέρων μακροβιώτερα, οἷον κότινος ἐλαίας καὶ ἀχρὰς ἀπίου, ἐρινεὸς συκῆς· ἰσχυρότερα γὰρ καὶ πυκνότερα. The wood of the wild olive (κότινος, '*oleaster*') is meant. Schol: ἄκαρπον ἀγριέλαιον. Ovid. Fast. IV. 741. '*Ure mares oleas* (al. *maris rorem*).' Ἄρσην is feminine also in Eur. Bacch. 526. ἐμὰν ἄρσενα τάνδε βᾶθι νηδύν. The masculine θῆλυς, as Elmsley observes l. l., is far more common.

1197. ἄγριον ἔλαιον] Pind. Fr. 21. ἔλαιος ἄγριος. Ἀγριελαία '*a wild-olive*' (lat. '*oleaster*') occurs Diosc. I. 125. Ἀγριέλαιος (ἡ) in the same sense Theocr. VII. 18. Theophr. H. Pl. II. 3. 5. So ἀγριάμπελος, ἀγριοκύμινον, ἀγριοκρόμμυον, ἀγριοκάρδαμον, ἀγριοκοκκύμηλα, ἀγριόμηλα, &c. Bekk. Anecd. p. 339, 28. ἄγριος ἔλαιος. ἣν οἱ πολλοὶ ἀγριέλαιον καλοῦσιν . ἔστι παρὰ Πινδάρῳ ἐν ὕμνοις. Eust. p. 1944, 7. ἔνθα σημειωτέον καὶ ὅτι ἡ μὲν τοιαύτη (ἡ ἥμερος) θηλυκῶς ἐλαία ἐλέγετο, ἡ μέντοι ἀγρία ἔλαιος, κατὰ Αἴλιον Διονύσιον, καὶ οὐκ ἀγριέλαιος. Quoted by Dind.

σῶμα τοὐμὸν repeated (1193 f.). Cf. Phil. 273.

1199. γόου δὲ μηδὲν εἰσίτω δάκρυ vulg. '*And let no tear of lamentation be introduced (allowed).*' Put by a poetic license in the sense of οἴκτος δὲ μηδεὶς εἰσίτω (cf. 298). Wakef: '*Let no tear gush forth.*' Æsch Sept. 962. ἴτω δάκρυα. Cho. 150. ἴετε δάκρυ καναχές. Cf. Aj. 579. μηδ' ἐπισκήνους γόους | δάκρυε. Hor. Od. II. 20. 21. '*Absint inani funere naeniæ | luctusque turpes; et querimoniæ | compesce clamorem, et sepulcri | mitte supervacuos honores.*' Ennius: '*Nemo me lacrymis decoret, neque funera fletu | faxit. Cur? volito vivu' per ora virùm.*' But εἰσίτω is probably faulty. Qu. ἑρπέτω (El. 1231. ἕρπει δάκρυον ὀμμάτων ἄπο), or ἐξίτω (εἰς and ἐξ being often confounded), or ἐκρείτω, or ἐκπέσῃ, or ἐκβάλῃς, or ἐκχέῃς. Hart: γόου δὲ μήτι μηδ' ἴτω δάκρυ.

γόου — δάκρυ] So in Aj. 579. μηδ' ἐπισκήνους γόους | δάκρυε. Δάκρυα and γόοι are found coupled, as Wunder remarks, in Eur. Iph. T. 860. δάκρυα καὶ γόοι. Tro. 315. ἐπὶ δάκρυσι καὶ γόοισι. Or 320. ἐν δάκρυσι καὶ γόοις.

1200. ἀστένακτος κἀδάκρυτος] Cf. 1074. ἀστένακτος. Eur. Hec. 960. ἀδάκρυτον, ἀστένακτον. Alc. 173. ἄκλαυτος, ἀστένακτος. Œd. C. 1663. οὐ στενακτός. Ἀδάκρυτος '*not weeping*' occurs Hom. Il. 1, 415. Od. 24, 61. 4, 186. Cf. on Œd. R. 969.

εἴπερ (εἴπερ L.) εἶ τοῦδ' ἀνδρός] Cf. 1064. 1205.

1201. μενῶ σ' ἐγὼ —] '*I will await thee &c.*' But this does not agree with the interpretation of the Schol: διατελέσω ταῖς κατάραις καὶ καθ' Ἅιδου βαρῶν σε. Wunder explains thus: μενεῖ σε ἡ ἐμὴ βαρεῖα ἀρά.

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καὶ νέρθεν ὢν ἀραῖος εἰσαεὶ βαρύς.

ΥΛΛΟΣ.

οἴμοι, πάτερ, τί εἶπας; οἷά μ' εἴργασαι.

ΗΡΑΚΛΗΣ.

ὁποῖα δραστέ' ἐστίν· εἰ δὲ μὴ, πατρὸς
ἄλλου γενοῦ του μηδ' ἐμὸς κληθῇς ἔτι.

ΥΛΛΟΣ.

οἴμοι μάλ' αὖθις, οἷά μ' ἐκκαλεῖ, πάτερ,
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡΑΚΛΗΣ.

οὐ δῆτ' ἔγωγ', ἀλλ' ὧν ἔχω παιώνιον

Cf. 1239. ἀλλά τοι θεῶν ἀρὰ | μεισεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. Qu. γενήσομαι (gl. σοι) —. Or μενῶ γέ σοι —.

1202. ἀραῖος] '*Bringing a curse, avenging.*' Schol: ἐπάρατος, τιμωρὸς δαίμων. Œd. R. 1291. Æsch. Ag. 228. φθόγγον ἀραῖον οἴκοις. Eur. Med. 608. καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις. Iph T. 778. ἢ σοῖς ἀραία δώμασιν γενήσομαι. Soph. Fr. 467. ὁ πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νέκυς. Elmsl. ad Med. 595.

βαρύς] '*Causing trouble, a source of trouble.*' Œd. C. 402. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς. 409.

1203. τί K. L. Wund. Dind. Schn. τίν' A. Harl. Ald. Br. Nauck. τί μ' B. T. Turn. Erf. Herm. Hart. τοί' V. Ven. For the hiatus cf. on Phil. 917. οἴμοι, τί εἶπας; 100.

οἷά μ' εἴργασαι.] '*What hast thou done to me!*' in thus obliging me to put an end to thee. Hermann and Wunder wrongly mark an interrogation after this; not so Dind. Schn. Bgk.

εἴργασαι A. K. ἔργασαι B. L. Perhaps ἐργάσει.

1205. του| τοῦ L. For γενοῦ perhaps καλοῦ.

1206. οἴμοι μάλ' αὖθις| Cf. El. 1416. ὤμοι μάλ' αὖθις. Œd. C. 1477. 1732. Ph. 793. Eur. Tro. 625. αἰαὶ μάλ' αὖθις. Arist. Pl. 935.

οἷά μ' ἐκκαλεῖ] '*To what things dost thou invite me!*' Schol: ἀναγκάζεις. We may understand δρᾶν: cf. on 734. Perhaps οἷά με κελεύεις.

ἐκκαλεῖ] ἐκκαλεῖς Harl. corr.

1207. παλαμναῖον] '*The destroyer with my own hands, the actual murderer.*' Schol: ἀλάστορα, μιαιφόνον, αὐτόχειρα. From παλάμη '*the hand*', Lat. '*palma*', Engl. '*palm*', whence παλαμᾶσθαι '*to do a thing with one's own hands.*' Hence παλαμναῖος comes to mean the same as αὐτόχειρ, '*one who perpetrates a deed (murders) with his own hand.*' El. 587. Æsch. Eum. 416. Wunder and others wrongly interrogate at the end of this line: cf. on 1203. It is an exclamation, not an interrogation.

1208. ὧν ἔχω] ὡς ἔχω (cf. 1234) Herm. Hart. We must, I think, correct either here ὡς ἔχω, or in next line δυστήνων δυσφόρων, or δυσ-

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καὶ μοῦνον ἰατῆρα τῶν ἐμῶν κακῶν.

ΥΛΛΟΣ.

καὶ πῶς ὑπαίθων σῶμ' ἂν ἰῴμην τὸ σόν; 1210

ΗΡΑΚΛΗΣ.

ἀλλ', εἰ φοβεῖ πρὸς τοῦτο, τἄλλα γ' ἔργασαι.

ΥΛΛΟΣ.

φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡΑΚΛΗΣ.

ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

τλήτων) for τῶν ἐμῶν. Wakefield also notices the awkwardness of the common reading. Herwerden (An. Tr. p. 202) would eject τῶν ἐμῶν in next verse. Wunder thinks the otherwise intolerable tautology, τῶν ἐμῶν κακῶν, ὧν ἔχω, is excusable owning to the intervention of other words. But the actual position of the words, ὧν ἔχω, τῶν ἐμῶν κακῶν, is much worse still. Cf. on Ant. 404. For the sentiment cf. Eur. Her. 559. τὸ γὰρ θανεῖν | κακῶν μέγιστον φάρμακον νομίζεται. Hipp. 1372.

παιώνιον] Ph. 1345. παιωνίας ἐς χεῖρας ἐλθεῖν. Æsch. Ag. 821. φαρμάκων παιωνίων. Id. ap. Phot. p. 344. εὐχαῖς δὲ σώζοις δεσπότας παιωνίαις. Arist. Ach. 1150. παιωνίαισι χερσίν. Qu. παιῶνά τε. Phil. 168. οὐδέ τιν' αὐτῷ παιῶνα κακῶν ἐπινωμᾶν.

1209. τῶν ἐμῶν κακῶν] Phil. 251. τῶν ἐμῶν κακῶν κλέος. If ὧν ἔχω be correct in prec. v., I think τῶν ἐμῶν must be wrong here. Qu. δυστήνων (or λυπηρῶν, or δυσφόρων) κακῶν. El. 873. φέρω — ἀνάπαυλαν ὧν | πάροιθεν εἶχες — κακῶν (not τῶν σῶν κακῶν). Cf. on 1208. and on Œd. C. 907. Ἰατήρ occurs in Homer and Pindar.

1210. ὑπαίθων (corr. ὑπαΐθον a m. ant.) L. Fr. 312. μηροῖς ὑπαίθων τὴν Διὸς τυραννίδα.

1211. ἀλλ' om. Harl.

φοβεῖ πρὸς τοῦτο] '*Fearest in respect of (because of) this.*' Cf. 1243. Œd. C. 1119. μὴ θαύμαζε πρὸς τὸ λιπαρές. Œd. R. 980. σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. Herod. III. 30. πρὸς ὧν ταῦτα δείσας περὶ ἑωυτοῦ μὴ —. Arist. Poet. 11. ἀπαλλάξων τοῦ πρὸς τὴν μητέρα φόβου. Matth. Gr. §. 591. §. 578. c. Cf. on Œd. R. 980. Perhaps φοβεῖ πρὸς τοῦδε (cf. 150.), or φοβεῖ δρᾶν τοῦτο.

τοῦτο] του B.

γ' A. Harl. Ald. μ' B. K. L. T. Turn.

1212. φορᾶς] Schol: τοῦ φέρειν σε.

φθόνησις] '*Refusal, begrudging.*' Eur. Med. 62. μὴ φθόνει φράσαι. Hom. Od. τ'. 348. Æsch. Pr. 603. Œd. R. 310. Qu. φορᾶς γέ τοι σῆς οὐ γενήσεται φθόνος. Φθόνησις probably occurs nowhere else.

γενήσεται] φθονήσεται Ven.

1213. πλήρωμα] The word here seems to mean '*completion.*' Schol: ὄντως οὖν πληρώσεις τὴν πυρὰν τῆς ὕλης; Supply ἐργάσει (from 1211)

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ΥΛΛΟΣ.

ὅσον γ' ἂν αὐτὸς μή τι προσψαύων χεροῖν·
τὰ δ' ἄλλα πράξω κοὐ καμεῖ τοὐμὸν μέρος.

ΗΡΑΚΛΗΣ.

ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.

or πράξεις (1215), rather than γενήσεται, to suit the construction in next verse.

1214. ὅσον — χεροῖν] 'Yes I will, only taking care not to touch it myself with my own hands.' We may easily supply πληρώσω from πλήρωμα in prec. v. Cf. Œd. R. 347. καὶ ξυμφυτεῦσαι τοὔργον εἰργάσθαι Θ', ὅσον | μὴ χερσὶ καίνων. Thuc. I. 111. τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων. IV. 16. φυλάσσειν δὲ τὴν νῆσον — ὅσα μὴ ἀποβαίνοντας. Valck. ad Phœn. 11.

μὴ ποτιψαύων A. B. Harl. Ald. vulg. μὴ ποτιψαύω K. μή ποτε ψαύω (supr. ων) T. Ven. μή ποτε ψαύων Hart. μή τι προσψαύων Wund. Which emendation, doubtless right, though as yet adopted by no other editor, had long since occurred also to myself. Ποτιψαύων is extremely suspicious in a pure Iambic trimeter, at least in Sophocles. Only one instance, I believe, occurs in the Tragedians of ποτὶ used for πρὸς in an Iambic trimeter, and that is in Æschylus, Eum. 79. μολὼν δὲ Παλλάδος ποτὶ πτόλιν | ἵζου — (perhaps itself a corrupt passage). Ποτιμάστιον (Fr. 230) occurs in an hexameter. Cf. Phil. 1054. ἄφετε γὰρ αὐτὸν μηδὲ προσψαύσητ' ἔτι (qu. προσψαύσητέ τι). Œd. C. 330. πρόσψαυσον. Pind. Fr. 86. ποτιψαύει. So προσθιγγάνειν, Eur. Her. 652 &c. Perhaps ὅσον γε μὴ αὐτὸς ταὶνδε προσψαύων χεροῖν.

1215. κοὐ καμεῖ τοὐμὸν μέρος] 'And my part of the business (what depends on me) shall not fail.' Eur. Med. 751. ᾗ μάλιστ' ἐκάμνομεν. Ion. 363. ὃ κάμνει τοῦ λόγου μάλιστά σοι.

καμεῖ B. καμῆι L. καμῆ K. (in ras.) καμῇ T. κοὐκ ἀμῇ A.

τοὐμὸν μέρος] Ant. 1062. τὸ σὸν μέρος. Eur. Her. 678. τοὐμὸν μέρος. Rhes. 405. τὸ σὸν μέρος. Hec. 989. τοὐκείνου — μέρος.

1216. ἀλλ' ἀρκέσει καὶ ταῦτα] 'Well then even this will suffice.' Καὶ is often thus used with ἀρκεῖν, ἱκανὸς, ἄλις, &c. Cf. Phil. 339. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ' — ἀλγήμαΘ'. Arist. Lys. 1046. ἱκανὰ γὰρ τὰ κακὰ καὶ τὰ παρακείμενα. Plat. Soph. 220. ἀρκεῖ γὰρ καὶ τοῦτο. Apol. 28 A. ἀλλ' ἱκανὰ καὶ ταῦτα. Rep. VI. 506 D. ἀρκέσει γὰρ ἡμῖν κἂν — οὕτω — διέλθῃς. VIII. 548 D. ἐξαρκεῖν μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς. Cf. on Œd. C. 6.

πρόσνειμαι A. K. Ald. προσνεῖμαι B. πρόνεῖμαι (supr. σ, and accent over ο a m. ant.) L. Qu. πρόσνειμον. There is no more reason why the middle should be used here than in 996. ἠνύσω. But cf. Œd. C. 767.

1217. χάριν βραχεῖαν —] Aj. 130.

πρὸς μακροῖς ἄλλοις] Qu. πρὸς μακραῖς ἄλλαις (χάρισι).

μακροῖς] I. q. μεγάλοις. Aj. 130. μακροῦ πλούτου. 825. Ant. 393. El. 47.

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ΥΛΛΟΣ.

εἰ καὶ μακρὰ κάρτ' ἐστὶν, ἐργασθήσεται.

ΗΡΑΚΛΗΣ.

τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;

ΥΛΛΟΣ.

Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ. 1220

ΗΡΑΚΛΗΣ.

ἔγνωσ. τοσοῦτον δή σ' ἐπισκήπτω, τέκνον·
ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν

διδοὺς A. K. L. δίδου B. T. supr.

1218. μακρά] Sc. ἡ χάρις.

1219. τὴν Εὐρυτείαν — παρθένον] 'The virgin daughter of Eurytus.' So I. Cor. 7, 37. τηρεῖν τὴν ἑαυτοῦ παρθένον. Cf. 260. πόλιν τὴν Εὐρυτείαν. Œd. R. 267. τῷ Λαβδακείῳ παιδί. Aj. 801. τοῦ Θεστορείου μάντεως. Fr. 153. τὸν Ἀστάκειον παῖδα. Æsch. Prom. 730. Ἰνάχειον σπέρμα. 596. ὦ Κρόνιε παῖ. 609. κόρης τῆς Ἰναχείας. Suppl. 58. τᾶς Τηρείας — ἀλόχου. Fr. 159. Λητῴας κόρης. Sept. 148. ὦ Λατογένεια κούρα. Eur. Her. 228. τοὺς Ἡρακλείους παῖδας. Tryphiod. v. 177. δύω Θησήϊα τέκνα. The law respecting the final cretic will not, I fear, allow us for δῆτα to read δήπου, or δή που, as I should otherwise have felt inclined to do: consequently a note of interrogation is properly put at the end of the line in Ald. Br. Dind. Wund. Schn. &c. Hermann and Wunder wrongly mark a full stop.

1220. ὥστ' ἐπεικάζειν A. K. L. T. ὥστ' ἀπεικάζειν B. Ven. ὥστε γ' εἰκάζειν Reisk. ὥς γ' ἐπεικάζειν Sch. Herm. &c. ὡς ἐπ. — Weckl. I. e. *As far as I can conjecture.*' Cf. on 141. Œd. C. 16. 152. Eur. Alc. 810. ὥς γ' ἐμοὶ χρῆσθαι κριτῇ. Arist. Pl. 736. ὥς γ' ἐμοὶ δοκεῖν. Plat. Rep. IV. p. 352. ὥς γε οὑτωσὶ δόξαι. Phædr. p. 199. Heind. ὥς γε τῷ ποδὶ τεκμήρασθαι. Herod. II. 125. ὡς ἐμὲ εὖ μεμνῆσθαι. VII. 24. ὡς μὲν ἐμὲ συμβαλλόμενον εὑρίσκειν. IX. 32. ὡς δὲ ἐπεικάσαι ἔστι. Hesychius explains ἐπεικάζω by στοχάζομαι. Εἰκάζω and ἀπεικάζω mean 'to liken.'

1221. τοσοῦτον δή σ' ἐπισκήπτω] Schol: ἐντέλλομαί σοι, παρεγγυῶ. Cf. Eur. Iph. T. 702. πρὸς δεξιᾶς σε τῆσδ' ἐπισκήπτω τάδε· | τύμβον τε χῶσον κἀπίθες μνημεῖά μοι. (Where, as in this passage, instead of the infinitive, there follows the imperative, προσθοῦ.) Ib. 1077. Alc. 365. ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις | σοι τούσδε θεῖναι. Cf. Brunck ad Phil. 782. Qu. τοσοῦτόν νυν (or δῆτ' with Hart.) ἐπισκήπτω. I suspect that δὴ, the usual interpretation of νυν, crept into the text, and that then σ' was inserted to fill up the hiatus. By far the more usual construction of ἐπισκήπτειν is with the dative. Œd. R. 252. ὑμῖν ταῦτα πάντ' ἐπισκήπτω τελεῖν. 1446. καὶ σοί γ' ἐπισκήπτω. Aj. 566. ὑμῖν κοινὴν τήνδ' ἐπισκήπτω χάριν. Cf. on Œd. R 1446.

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βούλει, πατρῴων ὁρκίων μεμνημένος,
προσθοῦ δάμαρτα, μηδ' ἀπιστήσῃς πατρί·
μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβῃ ποτὲ,
ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
πιθοῦ· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
σμικρόν σ' ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.

τέκνον] Perhaps — *τελεῖν*. Cf. Œd. R. 252. *ὑμὶν ταῦτα πάντ' ἐπισκήπτω τελεῖν.*

1223. *ὁρκίων*] The plural *ὅρκια* of an '*oath, covenant*' occurs Hom. Il. *δ'*. 158. Translate: '*the oath imposed on you by your father.*'

1224. *πρόσθου* the mss. vulg. Herm. Wund. Schn. &c. *προσθοῦ* Dind. Nauck. Cf. Œd. C. 404. *προσθέσθαι (σε) πέλας χώρας θέλουσι.* Arist. Av. 361. *ὀξύβαφον — προσθοῦ* (*πρόσθου* the mss.). Ran. 483. *προσθοῦ* (*πρόσθου* the mss.). Eq. 51. *ἔνθοῦ* (*ἔνθου* the mss.). Translate: '*Take to thyself.*' Cf. Œd. R. 1460. Œd. C. 404. Ant. 40. Hesiod. Th. 954. *Ἥβην — αἰδοίην θέτ' ἄκοιτιν.* Herod. III. 74. *τοῖσι Μάγοισι ἔδοξε — Πρηξάσπεα φίλον προσθέσθαι.*

1225. Construe *μηδ' ἄλλος ἀνδρῶν ἀντὶ σοῦ λάβῃ ποτὲ αὐτὴν κλιθεῖσαν ὁμοῦ τοῖς ἐμοῖς πλευροῖς.*

ἄλλος — ἀντὶ σοῦ] So Œd. C. 488. *αὐτὸς κεἴ τις ἄλλος ἀντὶ σοῦ.*

1226. *λάβοι* the mss. vulg. Wund. Bergk. *λάβῃ* Elmsl. (Add. ad Œd. R. 903.) Herm. Dind. Schn. Hart. Nauck. Rightly. Cf. on 331. 596. Œd. R. 49. 904. Phil. 789. Above 802. *μηδ' αὐτοῦ θάνω.* Arist. Ach. 221. *μὴ γὰρ ἐγχάνῃ ποτὲ* &c. The sense: '*Nor let another take her as wife*' (an injunction). *Μηδὲ λάβοι* would mean, '*nor may another &c.*' (a wish). "Neque enim optat Hercules, sed graviter vetat." *(Dind.)* Cf. Xen. Cyr. VIII. 4. 16. *ἢν τὴν θυγατέρα μου γυναῖκα λαμβάνῃς.* Hell. IV. 1. 2. S. Luke Ev. XX. 29. *λαβὼν γυναῖκα.* 31. *ἔλαβεν αὐτήν.* S. Mark XII. 21.

1227. *τοῦτο κήδευσον λέχος*] '*Court this alliance* or *marriage.*' I. q. *ταύτην προσθοῦ δάμαρτα* 1224.

λέχος] Cf. on 361. *κρύφιον — λέχος.* Aj. 211. *λέχος δουριάλωτον.* Eur. Andr. Fr. 17. *τῶν γὰρ πλούτων ὅδ' ἄριστος | γενναῖον λέχος εὑρεῖν.*

1228. *πείθου* the mss. Wund. Herm. Schn. Kvič. *πιθοῦ* Br. Erf. Sch. Dind. Hart. Nauck. Cf. on 470. El. 1015.

τὸ γάρ τοι —] I. e. '*for if, after having obeyed me in great things, you disobey me in small, you hereby undo (waste, destroy, forfeit) the former favour* or *obligation.*'

πιστεύσαντ' ἐμοὶ] *πιστεύσαντά μοι* Weckl. '*Having obeyed me.*' Cf. 1251. Œd. C. 175. Œd. R. 625. Ph. 1374. and on Ant. 219.

1229. *σμικροῖς ἀπιστεῖν* the mss. '*To obey in little matters.*' But surely, as *μεγάλα* is put after *πιστεύσαντα*, we should expect to find *σμικρὰ* or *σμικρὸν*, not the dative *σμικροῖς*, joined with *ἀπιστεῖν*. Qu. *σμικρόν σ' ἀπιστεῖν*, or *σμίκρ' ὀλίγ' ἀπιστεῖν*, or *ἐς σμίκρ' ἀπιστεῖν*, or *σμίκρ' εἶτ' ἀπιστεῖν*. Or *τὸ γὰρ τὰ μεγάλα — τὰ σμίκρ' ἀπιστεῖν.*

ἀπιστεῖν] Cf. 1183. 1224. 1240. Ant. 219. *τοῖς ἀπιστοῦσιν τάδε.* 381. 656. Phil. 1350. Plat. Theaet. 11. &c.

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ΥΛΛΟΣ.

οἴμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, 1230
τὸ δ' ὧδ' ὁρᾶν φρονοῦντα τίς ποτ' ἂν φέροι;

ΗΡΑΚΛΗΣ.

ὡς ἐργασείων οὐδὲν ὧν λέγω θροεῖς.

ΥΛΛΟΣ.

τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνη
μεταίτιος, σοὶ δ' αὖθις ὡς ἔχεις ἔχειν,

τὴν πάρος (πάλαι Harl.) ξυγχεῖ χάριν the mss. Qu. τὴν πάροιθ' ἐκχεῖ χάριν. Cf. Phil. 13. μὴ — κἀκχέω | τὸ πᾶν σόφισμα.

συγχεῖ] 'Destroys.' Œd. C. 609. τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.

1230 f. Wunder thinks these lines faulty. Schol: τὸ θυμοῦσθαι, εἰ μὴ πεισθείην αὐτῷ, καὶ τὸ πείθεσθαι ὧδε φρονοῦντι δυσχερές. Translate: '*Ah me! to be angry with an afflicted (insane) person is bad, but to see him* (or *a person*) *thus minded who ever can endure?*'

1230. τὸ A. T. τῷ B. K. τῶι L. Suid. v. οἴμοι. Cf. 710. τὸ μανθάνειν | πόλλ' αἰσχρὸν οὐδέν.

νοσοῦντι θυμοῦσθαι] Cf. 444. θυμοῦσθαι — κείνῳ. For νοσοῦντι Wakefield and Wunder propose to read νοσοῦντα, which reading is adopted by Hart. Perhaps rightly. Cf. on next v. For κακὸν qu. κενόν.

1231. τὸ δ' ὧδ' ὁρᾶν] τὸ δ' ὧδε δρᾶν, Groddeck's conjecture, is approved of by Wunder, and adopted by Hart. Wunder supposes the sense of the passage to be this: '*Heu, mentis non compotem irasci* (Herculem mihi) *malum est*; *sed mentis compotem talia mandata exsequi* (semet ipsum dicit) *quis ferat?*' Νοσεῖν and φρονεῖν being opposed to one another, as in Aj. [271—3.] 337. 444. Ant. 1052. Cf. 1141.

φέροι A. K. L. T. Ald. φέρῃ B.

1232. ὡς ἐργασείων —] Cf. Œd. R. 625. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις. El. 1025. ὡς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

ἐργασείων] Cf. Aj. 326. 585. Phil. 1001. Eur. Phœn. 1214. (Valck.) Compare ὀψείω (from ὄψομαι), φευξείω (from φεύξομαι), ἀκουσείω (from ἀκούσομαι).

Schol: ἀντὶ τοῦ, πῶς ἂν ἐγὼ ἑλοίμην γῆμαι αὐτὴν, τὴν τῶν κακῶν αἰτίαν οὖσαν;

1233. ἥ μοι μητρί] For the dative Dind. with Nauck compares 650. ἃ δέ οἱ φίλα δάμαρ. Odyss. β'. 50. μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ. Perhaps ἥ μου μητρὶ would be preferable, or ἥτις μητρί μου. Or μοι may mean, '*to my grief* or *loss.*'

θανεῖν μόνη μεταίτιος] Cf. on 260. μεταίτιον μόνον. Ant. 1173. τεθνᾶσιν· οἳ δὲ ζῶντες αἴτιοι θανεῖν.

1234. μεταίτιος] Qu. μεταιτία. Cf. 447. τῇ μεταιτίᾳ. Æsch. Cho. 100.

σοί τ' the mss. vulg. Herm. Wund. Schn. σοὶ δ' Sch. Hart. Dind. Bened. Nauck. V. Schæf. Melet. p. 23. "Nempe μὲν et δὲ copulant diversa; τε adjungit similia." Pflugk. ad Andr. 466. (who refers to Andr. 653.

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τίς ταῦτ' ἂν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ, 1235
ἕλοιτο; κρεῖσσον κἀμέ γ', ὦ πάτερ, θανεῖν
ἢ τοῖσιν ἐχθίστοισι συννναίειν ὁμοῦ.

HRACLES.

ἀνὴρ ὅδ', ὡς ἔοικεν, οὐ νεμεῖ πατρὶ

Suppl. 1036. Tro. 134. El. 146. Her. 239. Matth. ad Orest. 24.). He adds however: "Rariores tamen sunt loci, qui δὲ omnino non recipiant."

1235. *ταῦτ'*] I would read *τήνδ'*, to correspond with *ἥ* in 1233. I am surprised that no editor should have proposed this simple correction. Schol: *τίς ἂν ταῦτα πράττειν ἕλοιτο, ἐκτὸς ὢν μανίας καὶ θεηλασίας; ἀντὶ τοῦ, οὐκ ἂν ἑλοίμην, εἰ μὴ μαινοίμην.* Wunder: '*quis hæc sumat, accipiat?*' (i. e. who would take to himself? cf. 1224.) Who thinks that Hyllus says *ταῦτ'* instead of *τήνδ'*, to express his contempt for Iole. But this is a very improbable supposition.

ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ] '*Who was not troubled by the avenging deities*', i. e. who was not insane. Schol: *ἐκτὸς ὢν μανίας καὶ θεηλασίας.*

ἀλαστόρων] Cf. on Œd. C. 784. Schol. ad Eur. Phœn. 1550. *ἀλάστορες λέγονταί τινος ἢ οἱ κακοποιοῦντες αὐτὸν, ἢ οἱ δι' ἐκδίκησιν αὐτοῦ ἑτέρους κακοποιοῦντες.*

1235. *νοσοῖ* A. K. L. Ald. *νοσεῖ* B. T. Ven. The opt. *νοσοῖ* is put, because of the adjoining one *ἕλοιτο*, as in Æsch. Suppl. 903. *κλάοις ἄν, εἰ ψαύσειας.* Cf. on 1161. Ant. 375.

1236. *ἕλοιτο*] *αἵροιτο* (supr. *ἕλ.*) T. *αἱροῖτο* Ven.

κρεῖσσον κἀμέ γ'] Qu. *κἀμὲ κρεῖσσον.* Or *κρεῖσσον κἀμὲ συνθανεῖν, πάτερ.*

1237. *τοῖσιν ἐχθίστοισι*] '*With those who are most hateful.*' The plural, though only Iole is meant. Cf. on 1266. and Œd. R. 366. 414. 1095.

συννναίειν] Œd. R. 414. *ὅτων οἰκεῖς μέτα.*

1238. *ἀνὴρ* the mss. *ἀνὴρ* Herm. Dind. &c.

οὐ νέμειν ἐμοὶ A. B. K. L. T. Harl. Ven. Ald. Sch. Herm. Bergk. *οὐ νέμει γ' ἐμοὶ* Turn. *οὐκ ἐμοῖ νεμεῖ* Wakef. *οὐ νεμεῖ πατρὶ* Erf. *οὐ νεμεῖν ἐμοὶ* Br. Sch. Dind. Wund. Schn. Nck. *οὐ νεμεῖ τί μοι* Hart. *οὐ νέμει* (or conj. *νεμεῖ*) *πατρὶ* Dind. Schol: *μέρος εὐποιΐας προσνέμειν ἐμοί.* Qu. *ἀνὴρ ὅδ', ὡς ἔοικεν, οὕτι μοι νεμοῖ* (or *οὐ νεμεῖ τί μοι*) —. Or — *οὐκ ἐμοῦ γ' ἔχει | φθίνοντες ὥραν* (cf. 57). Or — *οὐ νέμειν θέλει* (or *οὐ μέλλει νεμεῖν*) | *φθίνοντι μοι τάδ'*. Or — *νέμειν θέλει | φθίνοντί μοι τάδ'* (*τόδ'*). Or *ἀνὴρ ὅδ' οὐκ ἔοικε προσνεμεῖν ἐμοὶ | φθίνοντι μοῖραν.* Or *ἀνὴρ ὅδ' οὐκ ἔοικέ μοι νεμεῖν τινα* (or *θέλειν νέμειν*) —. Or *ἀνὴρ ὅδ' οὐ νεμεῖν ἔοικε τῷ πατρὶ* (gl. *ἐμοί*). Cf. Œd. R. 1160. *ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἑλᾷ.* Ant. 740. *ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ* (*συμμαχεῖν* E.). Ph. 910. *ἀνὴρ ὅδ' — προδούς μ' ἔοικε κἀκλιπὼν τὸν πλοῦν στελεῖν.* Arist. Ach. 1037. *ἀνὴρ — οὐκ ἔοικεν οὐδενὶ μεταδώσειν.* I do not think the common reading *νέμειν* (or *νεμεῖν*) can be right; but, if it is, we may compare such passages as the following, Æsch. Pers. 187. *τούτω στάσιν τιν', ὡς ἐγὼ 'δόκουν ὁρᾶν, | τεύχειν ἐν ἀλλήλαισιν* (here however *τεύχειν* does not at all depend on *ὁρᾶν*, but means '*they began to make*'). Herod. I. 58. *ὡς δὴ ὢν ἔμοιγε δοκέει, οὐδὲ τὸ Πελασγικὸν ἔθνος, ἐὸν βάρβαρον, οὐδαμὰ μεγάλως αὐξηθῆναι.*

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φθίνοντι μοῖραν· ἀλλά τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240

ΥΛΛΟΣ.

οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φάνεις.

I. 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον — ἐκ Κρήτης ἀγαγέσθαι ταῦτα. IV. 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἁπάντων ἐθνέων εἶναι τὸ σφέτερον. IV. 76. ὡς δ' ἐγὼ ἤκουσα Τίμνεω — εἶναι αὐτὸν &c. IV. 85. ὡς δὲ ἐγὼ πυνθάνομαι — τὸν Ζάμολξιν τοῦτον — δουλεῦσαι ἐν Σάμῳ. V. 44. VII. 171. IX. 85. Plato Phileb. p. 20 D. τὸ δέ γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν. Phædr. p. 128 D. παντάπασι γὰρ, ὃ καὶ κατ' ἀρχὰς εἴπομεν τοῦδε τοῦ λόγου, ὅτι οὐδὲν ἀληθείας μετέχειν δέοι. Heind. ad Plat. Soph. 105. Cic. de Rep. I. 37. N. D. II. 37. Off. I. 7. Cf. on Ant. 740. Herm. ad Vig. p. 894. Matth. Gr. §. 539. n. 2. Benedict supplies ἔοικε. A similar ellipse is found in such passages as Eur. Ph. 206. φιλόψογον γὰρ χρῆμα θηλειῶν ἔφυ. For the expression νέμειν τινὶ μέρος or μοῖραν cf. Æsch. Prom. 291. οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ἢ σοί. Eur. Hel. 917. οὔκουν χρὴ σε συγγόνῳ πλέον | νέμειν ματαίῳ μᾶλλον ἢ χρηστῷ πατρί. Hec. 868. ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλέον νέμεις. Suppl. 251. νέμοντες τῷ φθόνῳ πλέον μέρος. Erechth. Fr. 20, 7. τῷ πλουσίῳ τε μὴ διδοὺς μεῖζον μέρος. Herod. II. 173. μέρος ἑκατέρῳ νέμω. Thuc. III. 3. μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. 48. μήτε οἴκτῳ πλέον νείμαντες μήτε ἐπιεικείᾳ. Plat. Gorg. 492 C. μηδὲν πλέον νέμοντες τοῖς φίλοις αὐτῶν ἢ τοῖς ἐχθροῖς. Gorg. 484 E. νέμων τὸ πλεῖστον — μέρος (Eurip.). Blomf. Gl. Prom. 299. The phrase νέμειν τινὶ μοῖραν, thus absolutely expressed, seldom occurs. So νέμειν τινὶ χάριν Aj. 1371.

1239. ἀλλά τοι θεῶν ἀρὰ the mss. vulg. But this cannot be right. Ἀλλὰ — τοι indeed often occurs (Ant. 473. 834. Aj. 743. Ph. 1252. 1255 &c.), not so ἀλλά τοι. Qu. ἀλλ' ἀρὰ μέντοι θεῶν (Ph. 524. Aj. 567.). Or ἀλλ' ἀρά γέ τοι θεῶν (Tr. 1107. Ant. 1064.). Or ἀλλὰ μὴν ἀρὰ θεῶν. Or ἀλλὰ θεῶν, εὖ ἴσθ', ἀρὰ (the corruption having arisen in this case from the synizesis in θεῶν being misunderstood, as usual, by the copyists). Or ἀλλὰ δαιμόνων ἀρά.

θεῶν ἀρά] *'The curse of the gods,'* i. e. their vengeance invoked. Cf. 1201. εἰ δὲ μὴ, μενῶ σ' ἐγὼ | καὶ νέρθεν ὢν ἀραῖος εἰσαεὶ βαρύς.

1240. ἀπιστήσαντα] *'Having disobeyed.'* Cf. on 1229.

1241. οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φράσεις the mss. vulg. *'Alas! you will soon, it seems, show (give proof) how ill you are (how disturbed you are in your mind),'* when you thus insist upon my doing such unnatural things, threatening me with the curse of the gods, if I refuse. Vauv: *'Brevi, ut videris affectus, dices, quereris, te in morbi dolores recidisse.'* Qu. οἴμοι κακῶς ἔοικας, ὡς φράζεις, νοσεῖν. Cf. Schol: ὡς φανερὸς εἶ νοσῶν χαλεπῶς, οὕτω καὶ χαλεπῶς διαλεγόμενος.

οἴμοι A. K. ὤμοι B. L. T.

ὡς ἔοικας] El. 516. Arist. Pl. 826. δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.

φράσεις] φανεῖς (Axt's conj.) Schn. Nck. φανεῖν Herm., coll. 1238. Translate: *'Thou wilt show.'* Cf. Ant. 682. λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

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ΗΡΑΚΛΗΣ.

σὺ γὰρ κατευνασθὲν τόδ' ἐκκινεῖς κακόν.

ΥΛΛΟΣ.

δείλαιος, ὡς ἐς πολλὰ τἀπορεῖν ἔχω.

ΗΡΑΚΛΗΣ.

οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

ΥΛΛΟΣ.

ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245

ΗΡΑΚΛΗΣ.

οὐ δυσσέβεια, τοὐμὸν εἰ τέρψεις κέαρ.

ΥΛΛΟΣ.

πράσσειν ἄνωγας οὖν με πανδίκως τάδε;

1242. σὺ γάρ μ' ἀπευνασθέντος ἐκκινεῖς κακοῦ the mss. I suspect the true reading is σὺ γὰρ κατευνασθὲν τόδ' ἐκκινεῖς (or ἀνακινεῖς, or αὖ κινεῖς) κακόν. Or — κατευνασθεῖσαν ἐκκινεῖς νόσον. Cf. 979. οὐ μὴ 'ξεγερεῖς τὸν ὕπνῳ κάτοχον | κἀκκινήσεις κἀναστήσεις | φοιτάδα δεινὴν νόσον, ὦ τέκνον; 1259. πρὶν τήνδ' ἀνακινῆσαι | νόσον. 1008. ἀνατέτροφας ὅ τι καὶ μύσῃ. Œd. C. 510. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν — ἐπεγείρειν. Eur. El. 41. εὕδοντ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος | φόνον. Suppl. 1147. οὔπω κακὸν τόδ' εὕδει. Hec. 662. Æsch. Ag. 346. ἐγρηγορὸς τὸ πῆμα. Phil. 679. ἠπίοισι φύλλοις κατευνάσειεν. As Wakefield observes, ἀπευνάζειν probably occurs no where else.

ἀπευνασθέντος A. B. K. T. Ald. vulg. ἀπ' εὐνασθέντος L. (?) Herm. (from Schol.) Apitz. Bened. Dind. Wund. Schn. Hart. Cf. Schol: σὺ, φησὶν, ἀναταράττεις ἀπὸ τοῦ καταπραϋνθέντος κακοῦ, μὴ πειθόμενος.

1243. ἐς πολλά] Qu. ἐς πάντα, '*in all respects, in all points.* And so, I find, reads Hart.

τἀπορεῖν A. B. τ' ἀπορεῖν K. L. τὠπορεῖν Harl. γ' ἐπαπορεῖν T. I. e. τὴν ἀπορίαν, as τὸ φιλεῖν for φιλία Œd. C. 1617. Qu. τἀποροῦν, '*that which perplexes, perplexity*', as τὸ νοσοῦν Phil. 675. For to yield obedience and to withhold it are both equally difficult. Schol: ἄτοπον γὰρ καὶ ἐναντιοῦσθαι καὶ πείθεσθαι. Cf. Œd. R. 486. ὅ τι λέξω δ' ἀπορῶ.

1244. δικαιοῖς] '*Thinkest proper.*' I. q. ἀξιοῖς. Schol: ἄξιον νομίζεις.

1246. οὐ δυσσέβεια] Qu. οὐ δυσσεβήσεις, or οὐ δυσσεβὴς εἶ.

1247. πράσσειν ἄνωγας οὖν με πανδίκως τάδε vulg. The position of οὖν is by no means elegant or usual. I would transpose ἄνωγας οὖν με πανδίκως πράσσειν τάδε; So Aj. 1365. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν; But cf. Œd. C. 1424. ὁρᾷς τὰ τοῦδ' οὖν —; Cf. on Phil. 959.

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ΗΡΑΚΛΗΣ.

ἔγωγε· τούτων μάρτυρας καλῶ θεούς.

ΥΛΛΟΣ.

τοιγὰρ ποιήσω κοὐκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον· οὐ γὰρ ἄν ποτε
κακὸς φανείην σοί γε πιστεύσας, πάτερ.

ΗΡΑΚΛΗΣ.

καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν
ταχεῖαν, ὦ παῖ, πρόσθες, ὡς, πρὶν ἐμπεσεῖν

οὖν] δὴ K. Qu. *νυν* (of which δὴ is often a gloss).

παν δίκως] '*Rightly, with a clear conscience.*' Cf. on 611. Œd. C. 1306.

1249. κοὐκ ἀπώσομαι] '*And I will not thrust it from me, I will not recoil from it.*' Cf. El. 644. οὐκ ἀπώσομαι. Phil. 527. χὴ ναῦς γὰρ ἄξει, κοὐκ ἀπαρνηθήσεται.

τὸ σὸν θεοῖσι δεικνὺς ἔργον vulg. This can only mean '*showing to the gods thy act*', whereas the sense required is '*showing to the gods that the act is thine.*' Heath: '*Deos testatus tuum esse hoc facinus* (i. e. *tuo jussu factum*).' I would therefore correct σὸν ὂν | θεοῖσι δεικνὺς ἔργον (or τοὔργον). Cf. 775. τὸ σὸν (σὸν ὂν?) μόνης | δώρημ' ἔλεξεν. Or τόδε | σὸν θεοῖσι δεικνὺς ἔργον (the corruption having arisen, as usual, from ignorance of the synizesis in θεοῖσι). Or κοὐκ ἀπώσομαι τὸ δρᾶν, | σὸν θεοῖσι δεικνὺς τοὔργον. Dobree conj: τὸ σὸν — τοὔργον, i. e. δείξας τοὔργον (ὂν) τὸ σόν.

1250. Schol: θεοῖσι δεικνὺς ἔργον. διαμαρτυράμενος τοὺς θεοὺς γαμήσω τὴν Ἰόλην.

οὐ γὰρ ἄν ποτε κακὸς φανείην —] '*For never can I appear to act wrongly in obeying at least you, my father.*' Perhaps οὐ γὰρ οὖν ποτε | κακὸς φανοῦμαι —. Cf. Aj. 1241. φανούμεθ' — κακοί. 1369.

1251. πιστεύσας] '*Having obeyed.*' Cf. 1228. 1240.

1252. καλῶς τελευτᾷς] '*You end well, you speak at last rightly.*' Schol: καλῶς τὸν λόγον ἐπεραίωσας. Cf. Eur. Beller. Fr. 3. ὀργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ· πλεῖστα γὰρ σφάλλει βροτούς. Herod. III. 40. ἐς τέλος — κακῶς ἐτελεύτησε πρόρριζος.

τὴν χάριν ταχεῖαν — πρόσθες] '*Accord this favour quickly.*' Cf. Œd. C. 767. οὐκ ἤθελες θέλοντι προσθέσθαι (προσθεῖνα?) χάριν. El. 933. Herod. IV. 139. ἔδοξέ σφι πρὸς ταύτῃ (τῇ γνώμῃ) τάδε ἔργα τε καὶ ἔπεα προσθεῖναι. ibid. ταῦτα μὲν προσέθηκαν τῇ γνώμῃ. Arist. Eccl. 1048. μεγάλην ἀποδώσω καὶ παχεῖάν (for ταχεῖάν) σοι χάριν.

1253. After πρόσθες Wunder rightly marks a comma instead of the usual colon; for ὡς θῇς is explanatory of the χάριν. Cf. 600—2.

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σπαραγμὸν ἤ τιν' οἶστρον, ἐς πυράν με θῆς.
ἄγ' ἐγκονεῖτ', αἴρεσθε. παῦλά τοι κακῶν
αὕτη, τελευτὴ τοῦδε τἀνδρὸς ὑστάτη.

ΥΛΛΟΣ.

ἀλλ' οὐδὲν εἴργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κἀξαναγκάζεις, πάτερ.

ἐμπεσεῖν] Cf. Phil. 699. εἴ τις ἐμπέσοι (αἱμάς). Xen. An. V. 7. 26. μὴ λύσσα τις ἡμῖν ἐμπεπτώκοι.

1254. σπαραγμὸν ἤ τιν' οἶστρον] The τιν' belongs equally to σπαραγμόν. Cf. on 3. But should we not transpose οἶστρόν τιν' ἢ σπαραγμόν? For σπαραγμὸν perhaps ἀδαγμόν. Cf. 770.

με θῆς] μεθεὶς (μεθῆς corr. a m. pr.) L. A similar error 799.

1255. ἄγ', ἐγκονεῖτ'] Qu. ἴτ', (or ἀλλ') ἐγκονεῖτ'. Arist. Ach. 1087. ἀλλ' ἐγκόνει. Pl. 255. ἴτ', ἐγκονεῖτε. Eur. Herc. 521. ἴτ', ἐγκονεῖτε. Hec. 571. σπεύδωμεν, ἐγκονῶμεν.

αἴρεσθε] '*Raise me in your hands.*' Cf. El. 54. τύπωμα χαλκόπλευρον ἠρμένοι χεροῖν. Below 1264. αἴρετ', ὀπαδοί (sc. αὐτόν).

παῦλα — κακῶν] Arist. Lys. 772. παῦλα κακῶν ἔσται. Plat. Rep. V. 473 D. VI. 501 E. Epist. VII. 336 E. Diodor. V. 38. (Wessel.). Thomas Mag. p. 59. therefore unreasonably condemns παῦλα, recommending instead ἀνάπαυλα. Compare also Œd. C. 88. ὅς μοι — ταύτην ἔλεξε παῦλαν — ἐλθόντι χώραν τερμίαν. Eur. Herc. 425. τόν τε πολυδάκρυον | ἔπλευσ' ἐς Ἅιδαν, πόνων τελευτάν.

1256. αὕτη τελευτὴ (τελευτῇ L.) τοῦδε τἀνδρὸς ὑστάτη vulg. αὕτη, τελευτὴ — Br. Dind. αὕτη κέλευθος — conj. Bergk. αὐτὴ τελευτῇ τοὐδε τἀνδρὸς ὑστάτῃ Hart. For ὑστάτη Wunder conjectures ἴσταται, coll. Phil. 175. τῷ ἑσταμένῳ (schol: τῷ γινομένῳ). Aj. 306. Ant. 435. See his Emend. p. 158 f. Musgrave connects παῦλα ὑστάτη κακῶν. Schol: μόνη γὰρ ἀνάπαυσις τὸ παραθεῖναί με τῷ πυρὶ καὶ τοιαύτῃ τελευτῇ χρήσασθαι. Qu. αὕτη τελευτὴ τῷδε τἀνδρὶ θέσφατος. (Cf. Œd. C. 1473. ἥκει τῷδ' ἐπ' ἀνδρὶ (τῷδε τἀνδρὶ?) θέσφατος βίου τελευτή.) Or — τοῦδε τἀνδρός ἐστι δή (or ἐσχάτη, or ἦν μόνη). Or — τοῦδε τἀνδρὸς ὑστάτων (put proleptically, cf. on Œd. C. 1200.). Or — ἑστάθη (or ἔρχεται). Or αὕτη πέπρωται τῷδε τἀνδρὶ θέσφατος (or δυσμόρῳ, or τοῦ βίου). Or αὕτη μόνη δὴ τῷδε τἀνδρὶ γίγνεται (or νῦν πέλει, or φαίνεται). Or — τἀνδρὶ τῷδ' ἐφίσταται (or ἐπέρχεται). Or αὕτη κέλευθος — ὑστάτη (cf. 155. 874.). Or αὕτη τελευτᾶν τῷδε τἀνδρὶ γίγνεται. (Wakefield proposed τελευτᾷ.) Or βίου τελευτὴ —. The passage seems corrupt; but the sense of it, as Wunder remarks, is or should be this: '*for this termination of my life (the being placed on the pile and burnt) is the appointed end of my woes.*'

τελευτὴ A. B. K. T. Ald. τελευτῇι L. and so perhaps read the Schol.

τοῦδε τἀνδρὸς A. K. T. τοῦδέ γ' ἀνδρὸς B. τοῦδέ τ' ἀνδρὸς L.

1257. οὐδὲν εἴργει] I. q. οὐδὲν κωλύει. Cf. on 344. σοὶ ταῖσδέ τ' οὐδὲν εἰργάθει.

σοί] Σοι, I think, would be preferable.

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ΗΡΑΚΛΗΣ.

ἄγε νυν, πρὶν τήνδ' ἀνακινῆσαι
νόσον, ὦ ψυχὴ, σκληροῦ χάλυβος 1260

τελειοῦσθαι] As this verb occurs nowhere else in a trimeter in Sophocles, is never used at all by Æschylus or Euripides, and indeed is seldom if ever employed even by any good ancient prose writer, Wunder (Emend. p. 160.) proposes to substitute here περαίνεσθαι, which is commonly explained by τελειοῦσθαι by the grammarians.

1259—78. These concluding lines are ejected by Hartung.

1259. ἄγε νυν — ὦ ψυχή] Cf. Arist. Ach. 485. ἄγε νυν, ὦ τάλαινα καρδία, | ἄπελθ' ἐκεῖσε — τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας. Eur. Alc. 837. ὦ πολλὰ τλᾶσα καρδία ψυχή τ' ἐμή (where Herc. speaks). Med. 1237. Hom. Od. υ'. 18. τέτλαθι δὴ, κραδίη. Seidl. ad Iph. T. 818. Pind. Ol. II. 161. ἔπεχε νῦν σκόπῳ τόξον, ἄγε, θυμέ. N. III. 45. Somewhat similarly Eur. Herc. 833. ἀλλ' εἶ', ἀτεγκτον συλλαβοῦσα καρδίαν — ἔλαυνε, κίνει &c. Hercules, on his way to the funeral pile, encourages himself to avoid unmanly lamentation.

νῦν A. L. Ald. Nauck. νυν B. and (Gl. δὴ) T. Turn. Br. Dind. Wund. Bergk. δὴ K.

πρὶν — νόσον] '*Before awakening this malady*', i. e. in order not to awaken it. Cf. on 1242.

ἀνακινῆσαι] Perhaps ἀνακινεῖσθαι. Schneid. wrongly takes it as intransitive.

1260. ὦ ψυχὴ σκληρὰ, χάλυβος —] The Schol. connects ὦ ψυχὴ σκληρὰ χάλυβος. And so Wakef. and Wund. Cf. Hesiod. Op. 146. ἀδάμαντος ἔχον κρατερόφρονα θυμόν. Hom. Il. ω'. 205. σιδήρειόν νύ τοι ἦτορ. Perhaps we should read thus: ὦ ψυχὴ, σκληρὸν (or rather σκληροῦ) χάλυβος —. But cf. Aj. 1361. σκληρὰν — ψυχήν.

χάλυβος] '*Of steel.*' See on Æsch. Prom. 133.

χάλυβος λιθοκόλλητον στόμιον παρέχουσ' the mss. This I have always considered one of the most perplexing passages in Sophocles. What is the meaning of στόμιον and λιθοκόλλητον? What is the construction of χάλυβος? What good sense does παρέχουσ' yield? The answer to these queries depends pretty much upon the sense of στόμιον, which may mean either '*a bit*,' or '*the mouth of a cavern;*' both which explanations are given in the older Scholia. The common reading, as Schneid. remarks, can hardly be right. We will first try how the former signification suits. Schol: λίθινον καὶ σκληρὸν χαλινὸν σαυτῇ ἐπιβαλοῦσα. C. Matthiæ gives this as the sense of the passage: '*Agedum, o dura anima, morere jam injecto ferreo gemmis distincto freno.*' Wunder explains thus: '*supplying (me, my mouth) with a hard bit*' (that I break not forth into unseemly lamentation; the mind and the tongue, or mouth, being often placed in opposition one to another). Perhaps we should read, χάλυβος λιθοκόλλητον στόμιον δάκνουσ', or — λιθοκόλλητα στόμι' ἐνδάκνουσ'. I. e. '*champing a steel bit set with stones (costly).*' Menand. Mein. IV. 181. χρυσοῦν ἐπόρισας, εἶθε λιθοκόλλητον ἦν. Theopomp. ap. Longin. de Subl. 43, 2. λιθοκολλήτους (κρατῆρας). Cf. Eur. Hipp. 1223. αἱ δ' ἐνδακοῦσαι στόμια

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πυριγενῆ γνάθοις | βίᾳ φέρουσιν. Plat. Phædr. p. 254 D. *ἐνδακὼν τὸν χαλινόν.* Æsch. Prom. 1009. *δακὼν δὲ στόμιον ὡς νεοζυγὴς | πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.* Theodectes ap. Stob. 11. *ἀλλ', ὦ τάλαν Θυέστα, καρτέρει δακὼν | ὀργῆς χαλινόν* (qu. *ὀργῇ χελύνην*, coll. Vesp. 1083.). Above 976. *ἀλλ' ἴσχε δακὼν | στόμα σόν.* El. 1462. *ὡς — στόμια δέχηται τἀμά.* Or *λιθοκόλλητα στόμι' ἐμβάλλουσ'.* Eur. Alc. 492. *χαλινὸν ἐμβαλεῖν γνάθοις.* Iph. T. 935. *ὥσθ' αἱματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί.* Herod. IV. 72. *χαλινοὺς δὲ καὶ στόμια ἐμβαλόντες ἐς τοὺς ἵππους*, &c. Arist. Fr. 139. *στόμια πριονωτά.* Philostr. Icon. 2, 18. *ἐπιστομίζοντες καὶ χαλινοῦντες.* Plut. Mor. p. 641 F. *ἵππους λυκοσπάδας ἀπὸ τῶν χαλινῶν τῶν λύκων ἔφασαν ὠνομάσθαι διὰ τὸ θυμοειδὲς καὶ δυσκάθεκτον οὕτω σωφρονιζομένους.* Hesychius explains *λύκον* to mean *τὸν ἐν τοῖς χαλινοῖς σίδηρον.* Or *πυριγέννητα στόμι' ἐνδάκνουσ'* (*ἐμβάλλουσ'*). Æsch. Sept. 207. *ἱππικῶν τ' ἀΰπνων πηδαλίων διὰ στόμα πυριγενετᾶν χαλινῶν.* Eur. Hipp. 1223. *αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ* &c. So *πυρίκμητος λέβης* Callim. H. Del. 145. Or *πυρικόλλητα* —, '*welded in the fire.*' Or *λιθοκόλλητον στόμιον προσθεῖσ' ('applying').* Or *σφυροκρότητα* — '*beaten with the hammer*,' and so exceedingly hard. (Ant. 430. *εὐκροτήτου* — *πρόχου.* Æsch. Pers. 747. *πέδαις σφυρηλάτοις.*) Or *χαλκοκρότητα* — (El. 484. *χαλκόπακτος* — *γένυς*). Compare also Arist. Ran. 838. *ἔχοντ' ἀχάλινον ἀκρατὲς ἀθύρωτον στόμα.* The plural *στόμια* is of frequent occurrence. Æsch. Prom. 295. *τὸν* — *οἰωνὸν* — *στομίων ἄτερ εὐθύνων* &c As regards the epithet *λιθοκόλλητον* (or *-τα*), we must translate it '*set with gems* or *precious stones*,' and consider it a merely general ornamental epithet, the emphatic qualifying word being *χάλυβος* '*of steel.*' Or it may have a special and appropriate meaning here, signifying a bit set with one or more gems at each side, so as to cut or bite the mouth more sharply. Indeed this is probably the true sense of the passage. The ancients were fond of ornamenting with gold and precious stones their chariots, horses and trappings, as well as other objects. See Lob. ad Ajac. 847. Cf. Eur. Iph. A. 219. *χρυσοδαιδάλτους στομίοισι πώλους.* Phœn. 2. *ὦ χρυσοκολλήτοισιν ἐμβεβὼς δίφροις.* Chrysost. III. p. 446 D. *φάλαρα λιθοκόλλητα.* Firmic. Epist. XIX. 506. *ἅρματα λιθοκόλλητα.* Nonn. XI. 122. XXXII. 122. *εὐλάϊγγας χαλινούς.* Aj. 847. *χρυσόνωτον ἡνίαν.* Herod. I. 25. *ὑποκρητηρίδιον σιδήρεον κολλητόν.* Soph. Fr. 68. *χρυσόκολλα* — *ἑκπώματα.* Eur. Phœn. 2. *χρυσοκολλήτοισιν* — *δίφροις.* Rhes. 305. Antiphan. ap. Athen. p. 689 E. *χρυσοκολλήτου* — *κάλπιδος.* So also *λιθοκόλλητος χιτὼν* Callixen. ap. Athen. 200 B., *ποτήρια* Theophr. Char. (alicubi), *κρατῆρες* Theopomp. Hist. 125., *περιτραχήλιον* Plut. Alex. 32., *τὸ λιθοκόλλητον* Strab. p. 778. Theophr. Lap. 35. Let us now proceed to the other interpretation of this passage. Schol: *ἐνδοῦσα τὸ στόμα τὸ σεαυτῆς ἐμφραγῆναι, ὡς ἂν εἰ στόμα φρέατος λίθῳ κεκολλημένον, πρὸς τὸ μηκέτι ὕδωρ ἀνιμᾶσθαι. λείπει δὲ τὸ ὡς, ἵν' ᾖ, ὡς ἀπὸ χάλυβος γενομένη.* I. e. '*presenting a mouth firmly closed* (lit. *closed with stone*).' According to this explanation, the Scholiast connects *ὦ ψυχὴ σκληρὰ χάλυβος.* But this construction is hardly satisfactory. *Λιθοκόλλητον* would then signify *firmly cemented* (for *λιθοκόλλα* means '*cement*,' Dioscor. V. 164.). And *στόμιον* often means '*an aperture*, *a mouth of a cave*,' as in Ant. 1217. *ἀθρήσαθ' ἁρμὸν χώματος λιθοσπαδῆ | δύντες πρὸς αὐτὸ στόμιον.* Apollod. II. 5. 12. *οὗ τῆς Ἅιδου καταβάσεως τὸ στόμιόν ἐστι* &c. Hermann in some measure adopts this interpretation: '*Ferreum exhibens saxorum frenum*' (comparatio petita a ferrea compage,

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λιθοκόλλητον στόμιον δάκνουσ'
ἀνάπαυε βοὴν, ὡς ἐπίχαρτον
τελέουσ' ἀεκούσιον ἔργον.

ΥΛΛΟΣ.

αἴρετ', ὀπαδοὶ, μεγάλην μὲν ἐμοὶ

qua saxa, ne hiscant, conjunguntur). Elmsley (on Heracl. 162. ἄτερ χαλυβικοῦ) with χάλυβος supplies ξίφους. I suppose therefore he considered στόμιον to mean '*the edge of a sword*,' but still in a figurative sense. For στόμιον παρέχουσ' we should perhaps read (if we adopt the latter interpretation) στόμα μοι παρέχουσ'. For παρέχουσ' Musgrave proposes προέχουσ' '*prætendens ori*.' For λιθοκόλλητον Welcker proposes λυκοκόλλητον '*frena lupata*,' which Hartung adopts. But this is a very improbable conjecture. The first interpretation of the passage seems the most natural, as well as the most poetical. Whichever view however we adopt, the general sense of it is clear enough. Cf. 976. ἀλλ' ἴσχε δακὼν | στόμα σόν. Æsch. Ag. 228. στόματός τε καλλιπρῴρου φυλακὰν κατασχεῖν — βίᾳ χαλινῶν τ' ἀναύδῳ μένει. Herod. III. 14. τὰ στόματα ἐγκεχαλινωμένους.

1261. ὡς ἐπίχαρτον τελέως ἀεκούσιον ἔργον the mss. Nauck. ὡς ἐπίχαρτον τελεοῦσ' Billerbeck. Groddeck. Herm. Dind. Wund. &c. ὡς ἐπίχαρτον τελεοῖς — Erf. ὡς ἐπὶ χαρτὸν τέλεως — Apitz. ὥστ' ἐπίχαρτον τελεῶσαι — Dobr. ὡς ἐπίχαρτον, τελέως ἄθ' ἑκούσιον, ἔργον conj. Musgr. ὡς ἐπίχαρτον τελεῶ γ' ἀεκούσιος ἔργον Bened. Qu. ὡς ἐπὶ χαρτὸν τελέουσ' (i. e. ὡς ἐπιτελέουσα χαρτὸν, cf. Œd. C. 1777.) ἀεκούσιον ἔργον. Or ὡς ἐπίχαρτον τλήσουσά γ' —. Or ὡς ἀμέγαρτον τελέουσ' —. Or ὡς ἐπίχαρτον τελέουσά γ' ἑκούσιον ἔργον. The explanation of the Scholiast is: ἀνάπαυσον τὴν βοὴν, ὡς (εἰς add R. Br.) ἐπίχαρτον ἅμα καὶ ἀκούσιον πρᾶγμα χωροῦσα, τὴν πυράν. The former, because it is to free him from his bodily anguish; the latter, because a painful death is at all times an object of dread. It seems uncertain what the Scholiast read here; but it is evident that he found some feminine participle in the place of τελέως; and it is probable too that he read ἐπὶ χαρτὸν, not ἐπίχαρτον. Translate: '*As accomplishing (as) welcome an act (otherwise) unwelcome* (lit. *unwilling*).' Or '*as about to accomplish &c.*' Or is the construction, τελέουσ' ἀεκούσιον ἔργον ὡς ἐπίχαρτον? The Schol. explains by χωροῦσα. Ἐπίχαρτον or χαρτὸν, being emphatic, is properly placed forward in the clause. Cf. Æsch. Prom. 158. ἐχθροῖς ἐπίχαρτα πέπονθα. Ag. 704. Thuc. III. 67. Eur. Herc. 459. ἐπίχαρμα. Alciphr. II. 4. Cf. Aj. 136. 961. Compare the Homeric, ἐκὼν ἀέκοντί γε θυμῷ (Il. δ'. 43.), quoted by Schol. Stat. Theb. XII. 67. '*Lætus in accensa jacuit Tirynthius Œta*.'

1264—9. Nauck continues these lines to Hercules.

1264. Ὄλλ. ed. Turn. om. L. (qu.) R. Ald. and probably other mss. Bergk considers the conclusion of this play evidently interpolated, and conjectures, αἴρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ | τούτων θέμενοι συγγνωμοσύνην, | μεγάλην δὲ θεοῖς, οἳ φύσαντες | καὶ κληζόμενοι | πατέρες τοιαῦτ' ἐφορῶσιν (ejecting ἀγνωμ. — τῶν πρασσομένων, and also πάθη).

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τούτων θέμενοι συγγνωμοσύνην,
μεγάλην δὲ θεοῖς ἀγνωμοσύνην
εἰδότες ἔργων τῶν πρασσομένων,
οἳ φύσαντες καὶ κληζόμενοι
πατέρες τοιαῦτ' ἐφορῶσι πάθη.
τὰ μὲν οὖν μέλλοντ' οὐδεὶς προορᾷ,

αἴρετ'] χαίρετ' Nauck. Wrongly. Hercules' attendants accompany the hero to his funeral pile.

ὀπαδοί] Addressed to those attendants who had followed Hercules from Eubœa.

μεγάλην — συγγνωμοσύνην] '*Making indeed great allowance for me in this matter*,' in as much as I am acting solely in compliance with my father's wishes.

1265. θέμενοι συγγνωμοσύνην] Equivalent to συγγνόντες, συγγνώμην σχόντες. El. 400. τούτων συγγνώμην ἔχει. So λησμοσύνην θέσθαι τινός Ant. 151. Cf. on Œd. C. 466. Schol: ἀντὶ τοῦ συγγνώμην· ὅτι κατὰ γνώμην πατρῴαν τοῦτο ποιῶ. Συγγνωμοσύνη (i. q. συγγνώμη, σύγγνοια, Ant. 66.) is formed from συγγνώμων (Eur. Fr. Inc. 3. συγγνώμονάς τοι τοὺς θεοὺς εἶναι δόκει), as ἀγνωμοσύνη in next v. from ἀγνώμων, λησμοσύνη from λήσμων, ἀφροσύνη from ἄφρων, τλημοσύνη from τλήμων (Archil. I. 5.). Compare also ἐφημοσύνη (Ph. 1144.). The dative ἐμοὶ is added, as in ὀργὴν ἔχειν τινί, and similar phrases. Cf. Aj. 1322. Ph. 1319. For the alliteration in these two lines cf. Aj. 1085—6. Perhaps however we should read συγγνώμην δὴ τούτων θέμενοι. Eurip. ap. Stob. 28, 12. συγγνώμονάς τοι τοὺς θεοὺς εἶναι δοκεῖς, | ἐάν τις ὅρκοις θάνατον ἐκφεύγειν θέλῃ &c.

1266. μεγάλην δὲ θεοῖς ἀγνωμοσύνην εἰδότες —] I. e. μέγα δὲ ἀγνώμονας ἡγούμενοι θεούς. '*And imputing to (recognising in) the gods great inconsiderateness in the acts now being done*.' Mudge: '*Diis magnam nequitiam imputantes*.' The construction as in χάριν εἰδέναι τινί. But perhaps 1267 is an interpolation (so thinks L. Dind.). But the expression ἀγνωμοσύνην θέσθαι would be unsuitable here. Nauck brackets the words ἀγνωμοσύνην εἰδότες ἔργων.

δὲ A. T. Ald. τε B. K. L.

θεοῖς V. Turn. Herm. Dind. &c. θεῶν A. B. K. L. R. Harl. Ald. θεῶν (supr. οις) T. Jove is meant.

ἀγνωμοσύνην] '*Inconsiderateness, harshness, severity*.' Cf. 473. Œd. C. 86. Herod. II. 172. σοφίῃ, οὐκ ἀγνωμοσύνῃ προσηγάγετο. IV. 93. πρὸς ἀγνωμοσύνην τραπόμενοι. IX. 4. ὑπήσειν τῆς ἀγνωμοσύνης.

1267. Ejected by L. Dind. in Thes. V. 654.

πρασσομένων A. K. L. T. Ald. πραττομένων B.

1269. ἐφορῶσι] '*Look on*' quietly and contentedly, without interfering. Schol: οἵτινες γεννήσαντες αὐτὸν περιορῶσι τοιαῦτα πάσχοντα. Cf. El. 824. ποῦ ποτε κεραυνὸς Διὸς — εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἕκηλοι; 175. Nauck ejects πάθη, that the verse may be a parœmiac.

1270. ἐφορᾷ the mss. vulg. Schol: περιττὴ ἡ πρόθεσις. But it is not likely that Sophocles would have used the same verb in two consecutive lines, in different senses. Wakefield therefore corrects ἀφορᾷ ('*prospicit, e longinquo videt*'), comparing Terent. Adelph. III. 3. 32. '*Istuc*

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τὰ δὲ νῦν ἑστῶτ' οἰκτρὰ μὲν ἡμῖν,
αἰσχρὰ δ' ἐκείνοις,
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
τῷ τήνδ' ἄτην ὑπέχοντι.
λείπου μηδὲ σύ, παρθέν', ἐπ' οἴκων,

est sapere, non quod ante pedes modo est | videre, sed etiam illa, quæ futura sunt. | prospicere.' And so reads Schneid. Hartung gives προορᾷ, which had occurred also to myself. Cf. Herod. V. 24. ὡς προορέων τὸ μέλλον γίνεσθαι. Wunder too suspects ἐφορᾷ. Qu. καθορᾷ '*sees clearly, discerns,*' or πω ὁρᾷ, or perhaps οἶδεν, which Nauck also proposes. For the sentiment cf. Ant. 1160. καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. Aj. 1420. οὐδεὶς μάντις τῶν μελλόντων, ὅ τι πράξει. Fr. 515. Incert. ap. Callisth. H. 16. τὸ μέλλον οὐδεὶς ἀσφαλῶς ἐπίσταται. In τὰ μέλλοντα there seems to be a prophetic allusion to the hero's apotheosis after his immolation.

1270 - 8. Bergk and Nauck assign these lines to the Chorus.

1271. τὰ δὲ νῦν ἑστῶτ'] Qu. τὰ δ' ἐνεστῶτ' (or τὰ δὲ νῦν ὄντ') ἔστ' —.

1272. αἰσχρὰ δ' ἐκείνοις] οἰκτρὰ — conj. Nauck. Schol: τοῖς γεννήσασιν ἐπονείδιστα.

ἐκείνοις] The gods.

1273. πάντων Ald. ἁπάντων B. K. L. T. V. Ven. Junt. II. Θανάτους (from 1276.) A. R. Harl. Hermann conj: χαλεπώτατα δ' οὖν ἀνδρῶν, θανάτου | τῷ — (coll. Eur. Ion. 1240. θανάτου λεύσιμον ἄταν). Qu. χαλεπώτατα δ' αὖ θνητῶν πάντων (or πάντων ἀνδρῶν). Or χαλεπώτατα δ' ἄνδρων πάντων δή. But we should probably correct ἄθλων for ἀνδρῶν, as Benedict proposes; for the common reading yields no satisfactory sense. Nor is δ' οὖν at all suitable here.

1274. τῷ τήνδ' ἄτην ὑπέχοντι] '*To him who is submitting to this calamity.*' Qu. τῷ τήνδε δίκην ὑπέχοντι. Cf. Œd. R. 552. οὐχ ὑφέξειν τὴν δίκην. Eur. Hec. 1253. ὑφέξω τοῖς κακίοσιν δίκην. Or. 1649. δίκην ὑπόσχες αἵματος μητροκτόνου. El. 698. Andr. 358. Cycl. 695. Ion. 1308. σὺ δ' οὐχ ὑφέξεις ζημίαν; El. 1318. φόνου μητρὸς ὑφέξω. Xen. Symp. IV. 10. ὑμεῖς ἂν δικαίως ἀπάτης δίκην ὑπέχοιτε. Perhaps therefore we should read χαλεπώτατα δ' ἔστ' ἄθλων πάντων.

1275. Χορὸς ἢ Ὕλλος pref. in A. Ald. Χο. B. T. Turn. Br. Schn. Bgk. Continued to Hyllus in L. Schol. Herm. Dind. Wund. Hart. Hartung and Nauck bracket 1275–8. Schol: λείπου μηδὲ σύ, παρθένε. ταῦτα λέγει ὁ Χορὸς ἢ ὁ Ὕλλος . ἔοικε γὰρ ὁ Ὕλλος ἀποστραφεὶς ταῖς ἀπὸ τοῦ χοροῦ λέγειν, τοῦ μὴ ἀπολιμπάνεσθαι τῶν οἴκων, ἕως ἂν ἐπανέλθωσιν ἀπὸ τῆς πυρᾶς. τινὲς δὲ γράφουσιν ἐπ' οἴκων, τουτέστι, μηδὲ ὑμεῖς περιλείπεσθε ἐνταῦθα, ἀλλ' ἀκολουθήσατε. Triel: αἱ τοῦ χοροῦ πρὸς ἑαυτὰς τοῦτό φασι· μηδὲ ὑμεῖς περιλείπεσθε ἐνταῦθα ἐπὶ τῶν οἴκων, ἀλλ' ἀκολουθήσατε. It may be that Hyllus addresses the Chorus here, as he had done the ὀπαδοὶ above 1264, but I think it more probable that the Chorus makes the concluding remark, as in all the other exstant plays of our Author. It would be strange if the Chorus, which had uttered nothing since 1112, should leave the stage without making some concluding remark on the catastrophe of the drama. Hermann therefore concludes too hastily: "*Plerumque chorus anapæstis finem facit tragœdiæ; quod hic si faceret, aut ego aut nos diceret, non autem adloqueretur unam vir-*

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μεγάλους μὲν ἰδοῦσα νέους θανάτους,

ginum. Quare haec Hylli verba esse putandum est, convertentis se ad eam virginem, quae dux chori est." One of the Chorus addresses the rest in the singular, as is often the case. So above 821: ἴδ', οἷον, ὦ παῖδες &c. Eur. Or. 150. λόγον ἀπόδος ἐφ' ὅ τι χρέος ἐμόλετε. El. 1416. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα | τελοῦσι τοὔργον, ἀλλὰ σίγα πρόσμενε. Heracl. 295. Med. 369.

λείπου μηδὲ (or μὴ δὲ) σύ, παρθέν', ἀπ' οἴκων the mss. Ald. Turn. — ἐπ' οἴκων v. l. in schol. T. Turn. marg. Musgr. Br. Erf. Sch. Herm. Wund. Dind. Hart. Schn. Bergk. Nauck. I. e., I suppose, '*Nor do you be left behind at home*,' the proper place for unmarried women being held in that age to be indoors (ἐπ' οἴκων), whence they ought not to come forth except on important occasions, such as the present. Hermann explained formerly, μὴ λείπου (ἡμῶν) '*comitare nos, prosequere funus a domo*,' i. e. '*accompany us from your homes to the funeral*.' In which sense I should prefer myself ἐπ' οἴκων, or ἐν οἴκοις, or ἔποικος. Apitz reads thus: λείπου —, ἀπ' οἴκων | μεγάλους μὲν ἰδοῦσα — (coll. Œd. C. 293. Aj. 202. Ph. 560. 1088. Ant. 412. &c.) To myself neither ἀπ' οἴκων nor ἐπ' οἴκων appears to give any satisfactory meaning. The true reading perhaps is λείπου μηδὲ σύ, παρθέν', ὀδυρμῶν (or παρθένε, θρήνων, or perhaps παρθένε, πομπῆς), i. e. '*Nor do you, maiden, be wanting in lamentation*.' Cf. 936. οὔτ' ὀδυρμάτων ἐλείπετ' οὐδέν ('*nor did she fail* or *cease to weep*') ἀμφί νιν γοώμενος. Eur. Phœn. 1078. λήξάσ' ὀδυρμῶν. 1519. ὀδυρμοῖς ἐμοῖς. 1578. οἴκτων λήγετε. Med. 112. ἔπαθον μεγάλων ἄξι' ὀδυρμῶν. Tro. 605. θρήνων ὀδυρμοί. Also Alc. 422. ἀλλ' ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ, | πάρεστε καὶ μένοντες ἀντηχήσατε | παιᾶνα —. Iph. T. 904. We might also correct μηδὲ σὺ λείπου, παρθένε, κομμῶν (Æsch. Cho. 417.), or παρθένε, μηδὲ σὺ λείπου κομμῶν, or θρήνων, or παρθένε, μηδὲ σύ γ' οἴκτων λείπου, or παρθένε, σὺ δὲ μὴ λείπου ὀδυρμῶν (as Aj. 1409. παῖ, σὺ δὲ —), or λείπου μηδὲ σύ, παρθέν', ὀπίσσω (ὄπισθεν). The position of the words λείπου μηδὲ σὺ is rather awkward, and the same may be said of the occurrence of a dactyl in the second foot (cf. on Œd. C. 146. 1766. &c.); so that we should probably transpose thus, μηδὲ σὺ λείπου, παρθένε —, or παρθένε, λείπου, μηδὲ σὺ —. After writing the above, I find that my conjecture has been in some respect anticipated by two undeservedly neglected editors. Wakefield, observing that the mention of '*home*' here would be very tame, proposes: λείπου μηδὲ σύ, παρθέν', ἀπ' οἴκτων, '*neque tu a fletibus deseraris*', coll. Eur. Phœn. 1578. οἴκτων μὲν ἤδη λήγεθ'. And Vauvilliers λείπου μηδὲ σὺ παρθέν' ἔτ' οἴκτων.

μηδὲ L. (qu.) T. Turn. μὴ δὲ A. B. K. Ald.

1276. μεγάλους — θανάτους] I. e. perhaps, '*the death of those who are great* or *mighty*.' So νέα φροντὶς '*the imagination of the young*,' &c. So in the Times of June 7. 1861. we read: "Italian unity has now the consecration of *a great death* (that of the illustrious Cavour), fitly crowning a life of anxiety and labour." But μεγάλους means here probably rather δεινοὺς *dreadful* (cf. 842. μεγάλαν — βλάβαν, 851. μεγάλαν ἄταν. on Aj. 173.). The death of Deianira only is meant. Cf. 1266. Œd. R. 496. El. 206. Seidl. ad Eur. El. 479. Wunder conj:

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πολλὰ δὲ πήματα καὶ καινοπαθῆ
κοὐδὲν τούτων ὅ τι μὴ Ζεύς.

μεγάλους μὲν ἰδοῦσ' αἰνοὺς, coll. Aj. 706. Œd. C. 212. Qu. μεγάλου μὲν ἰδοῦσ' ἀνδρὸς θανάτους. Of Hercules.

εἰδοῦσα L. pr. ἰδοῦσα corr.

νέους] 'Recent.'

1277. καινοπαθῆ A. B. L. T. (supra γῆ). καινοπαγῆ K. R. supr. Harl. Wak. καὶ καινοπαθῆ Bentl. Pors. (Aristoph. p. 178.) Herm. &c. καὶ νεοπραγῆ conj. Steinhart. Cf. on next v. I. e. 'many novel ills,' or 'many inflicting sufferings of a novel kind.' The particle καὶ is constantly inserted after πολλοί and before a second epithet. So Aj. 1272. πολλὰ—κἀνόητ' ἔπη. Æsch Ag. πολλὰ παλαίσματα καὶ γνιοβαρῆ. Eur. Alc. 706. ἀκούσει πολλὰ κοὐ ψευδῆ κακά. Her. 144. πολλῶν δὲ κἄλλων ἑστίας ἀφιγμένων. Arist. Eq. 1276. ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά. Nub. 1329. χαίρω πόλλ' ἀκούων καὶ κακά. Pac. 436. πολλῶν κἀγαθῶν. 538. Herod. IV. 167. πολλά τε γὰρ καὶ κακὰ πάσχειν ὑπ' αὐτοῦ. Xen. Symp. p. 152. πολλὰ καὶ σοφὰ λέγειν. Isocr. p. 219. πολλοῖς καὶ καινοῖς λόγοις. See Elmsl. ad Med. 1376. Qu. καὶ καινοπρεπῆ, or καὶ καινὰ πάθη. Schol: νεοκατασκεύαστα (no lemma in L.). Wunder thinks Sophocles wrote καινοπαγῆ rather than καινοπαθῆ, though Apitz in respect of the former remarks: "Vereor ipsum ne sit καινοπαγές." In favour of it we may compare μελαμπαγὴς (Æsch. Ag. 383. Sept. 734.), ἀρτιπαγὴς, νεοπαγὴς, κηροπαγὴς, ἀκροπαγὴς, δουροπαγὴς, δρυοπαγὴς, γομφοπαγὴς, εὐπαγὴς, πρωτοπαγὴς, μεσοπαγὴς, ἡμιπαγὴς &c. A rather different form of the compound is found in Æsch. Sept. 642. καινοπηγὲς εὖθετον σάκος. Καινοπήμων occurs Æsch. Sept. 363, νεοπαθὴς Eum. 514. Καινοπαγῆ is supported, I think, by 873. τί δ' — καινοποιηθὲν λέγεις; Cf. also 867. καί τι καινίζει στέγη.

1278. κοὐδὲν the mss. καὶ | οὐδὲν T. Br. not Turn. Qu. οὐδὲν —. It is not unlikely that the καὶ may have crept in here from the prec. v. (where see note).

ὅ τι μὴ Ζεύς] The Schol. supplies ἐποίησεν or ἔπραξεν. A similar ellipse occurs in Arist. Vesp. 118. εἶτ' αὐτὸν ἀπέλου κἀκάθαιρ'· ὁ δ' οὐ μάλα. And Thesm. 846. ἰλλὸς γεγένημαι προσδοκῶν· ὁ δ' οὐδέπω. Others as Wak. Erf. Wund. Schn., prefer supplying ἐστί. So Œd. R. 1329. Ἀπόλλων τάδ' ἦν ὁ κακὰ τελῶν. Wakefield compares Lucan. IX. 580. 'Jupiter est quodcunque vides, quocunque moveris.' Cf. Æsch. Ag. 1464. τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; τί τῶνδ' οὐ θεόκραντόν ἐστιν;

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ADDENDA.

1. For *φανεὶς* cf. 433. *ὁ τῆσδ' ἔρως φανείς.*

2. Ovid. Met. III. 135. '*scilicet ultima semper | exspectanda dies homini, dicique beatus | ante obitum nemo supremaque funera debet.*'

7. Cf. 557. *ὃ παῖς ἔτ' οὖσα* &c.

Homer unites the mention of Pleuron and Calydon, Il. ξ'. 116. *ᾤκεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι*, as the residence of Œneus son of Portheus. Schol. Hom. Il. 21, 194. *Ἡρακλῆς εἰς Ἅιδου κατελθὼν ἐπὶ τὸν Κέρβερον συνέτυχε Μελεάγρῳ τῷ Οἰνέως, οὗ καὶ δεηθέντος γῆμαι τὴν ἀδελφὴν Δηϊάνειραν ἐπανελθὼν εἰς φῶς ἔσπευσεν εἰς Αἰτωλίαν πρὸς Οἰνέα* (from Pindar). Who makes no mention of the residence of Œneus.

Ὄκνον appears to derive support from 16. 21. 24. 523 f. Aj. 140. *μέγαν ὄκνον ἔχω.* Nonn. Dion. 43, 13 f. "*Ὄκνον* si scripsisset Sophocles, non *ἄλγιστον* posuisset, sed *μέγιστον.*" *(Herm.)* "*Ὄκνον* si scripsisset, *ὄκνον* vel *φόβον δεινότατον* potius dixisset quam *ἄλγιστον*, quod adjectivum de ærumnis dicitur. Nec verisimile est vulgare vocabulum *ὄκνον* ab correctore aliquo in rarum illud *ὄτλον* esse mutatum." *(Dind.)* Perhaps the true reading is *ὄχλον.* (Phœn. 1421. *ξυμβαλόντε δ' ἀσπίδας . πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.*) Or *πόνον.* (So Eur. Suppl. 1134. *πόνος — τέκνων.* Med. 1261. *μόχθος — τέκνων.*) Cf. Eur. Hec. 353. *ἐθρέφθην — βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν | ἔχουσ' ὅτον δῶμ' ἑστίαν τ' ἀφίξομαι.*

8. For *ἄλγιστον* usage requires rather *ἀλγεινὸν*: for the Greeks said *δυστυχὴς εἴ τις γυνή*, not *δυστυχεστάτη*, &c.

9. The contest between Hercules and the Achelous, as well as Hercules' revenge of Nessus at the river Evenus (558), is mentioned among the works of art by Pausanias III. 18. 12. 16.

11. *φοιτῶν μὲν* (?) *ἀργὴς ταῦρος* Mein. ad Œd. C. p. 288. Nauck is doubtful as to the form *ἀργὴς* in an Attic writer. Cf. Polyb. 18, 6, 2. *ἐναργῶς ὑπὸ τὴν ὄψιν ἐνδείκνυσθαι.* 2, 70, 2. *ποιῆσαι πᾶσιν ἐναργῆ καὶ γνώριμον τὴν κατάστασιν.* Qu. *φοιτῶν κεράστης* (El. 568. *κεράστην ἔλαφον*).

Eur. Or. 1372. *Ὠκεανὸς — ταυρόκρανος.* Iph. A. 275. *ταυρόπουν — Ἀλφεόν.* Ion. 1260. *ὦ ταυρόμορφον ὄμμα Κηφισοῦ πατρός.* Nonn. Dion. 43, 15. *ποταμοῖο | ἵστατο δειμαίνουσα βοοκραίρους ὑμεναίους.* Virg. Æn. VIII. 77. '*cornigeri Hesperidum fluvius regnator aquarum.*'

Hom. Il. ω'. 511. *αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε | Πάτροκλον.* Below 116 f.

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12. In old paintings on vases the Achelous is represented either with a bull's head, or the figure of a man with horns and a long flowing beard V. Herm.

13. "*Βούπρωρον ἑκατόμβην* dixit poeta apud Plut. Mor. p. 668 C." *(Dind.)*

14. Eur. Rhes. 790. *θερμὸς κρουνὸς αἵματος.* Hec. 568.

Lat. *deliquescebant, diffluebant.* Ovid. Met. I. 266. '*barba gravis nimbis, canis fluit unda capillis.*' (Of the South wind.)

κρηναίου ποτοῦ] Phil. 21. *ποτὸν κρηναῖον.* Fr. 560. *κρηναῖα ποτά.* Fr. 587, 5. *ποταμίων ποτῶν.*

17. Qu. *πρὶν τῆδε* (or *τῆσδε*) *κοίτῃ σφ'* —. Or *πρὶν τῆσδε κοίτης νιν πελασθῆναι* —. Cf. Œd. R. 1100. Eur. Andr. 25. *πλασθεῖσ' Ἀχιλλέως παιδί. Ἐμπελασθῆναι* no where else, I believe, governs a genitive.

20. Cf. Eur. Herc. 812. *ξιφηφόρων ἐς ἀγώνων ἅμιλλαν.*

21. *ἐκλύεταί με*] Œd. R. 1003. *τοὐδε τοῦ φόβου σ' ἐξελυσάμην.* Aj. 531.

23. Œd. R. 885. *Δίκας ἀφόβητος.* Below 691. *ἀλαμπὲς ἠλίου.*

24. *ἥμην*] Cf. 523. *ἃ δ' εὐῶπις ἁβρὰ τηλαυγεῖ παρ' ὄχθῳ ἧστο, τὸν ὃν προσμένουσ' ἀκοίταν.* Nonnus Dion. 43, 13. *νυμφιδίοιο περιβρομέοντος ἀγῶνος | ἤθελεν Ἡρακλῆα, καὶ ἀσταθέος ποταμοῖο | ἵστατο δειμαίνουσα βοοκραίρους ὑμεναίους.* (Of Deianira.) *Ἧμην* in the sense of *ἦν* is not found, I think, in any good ancient author.

26. *Ζεὺς ἀγώνιος*] Cf. Paus. VI. 19. 12. *Μεγαρεῖς δὲ οἱ πρὸς τῇ Ἀττικῇ θησαυρόν τε ᾠκοδομήσαντο καὶ ἀναθήματα ἀνέθεσαν ἐς τὸν θησαυρόν, κέδρου ζῳδία χρυσῷ διηνθισμένα, τὴν πρὸς Ἀχελῷον Ἡρακλέους μάχην. Ζεὺς δὲ ἐνταῦθα καὶ ἡ Δηϊάνειρα καὶ Ἀχελῷος καὶ Ἡρακλῆς ἐστιν, Ἄρης τε τῷ Ἀχελῴῳ βοηθῶν.*

27. Eur. Hec. 720. *τἀκεῖθεν γὰρ εὖ | πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.* Or. 17. *ὁ κλεινὸς, εἰ δὴ κλεινὸς, Ἀγαμέμνων.* Arist. Ran. 74. *τοῦτο γάρ τοι καὶ μόνον | ἔτ' ἐστὶ λοιπὸν ἀγαθὸν, εἰ καὶ τοῦτ' ἄρα.*

Hermann wrongly takes *λέχος* for an accusative, comparing the Homeric *ἐμὸν λέχος ἀντιόωσαν.*

30. Hesiod. Th. 800. *ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος.* Hom. Il. *τ'*. 290. *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί.* Eur. Hipp. 866. *τόδ' αὖ νεοχμὸν ἐκδοχαῖς ἐπιφέρει θεός.* Alc. 1058. Tro. 591. 701. Iph. T. 191. 865. Hec. 689. Or. 968.

32. *γῆτης ὅπως*] So 442. *πύκτης ὅπως.* The Doric form occurs in Hesychius, *γαῖται . γεωργοί.*

33. Strictly speaking, Hercules could not be said to have seen his children at seed-time (*σπείρων*), but only at harvest (*ἐξαμῶν*).

34. Hercules' long servitude with Eurystheus is mentioned by Homer, Il. 8, 363. 15, 639. 19, 132. Od. 11, 622. Apollodor. II. 6. 1. Diodor. IV. 29. 31. IV. 10.

"*ἐς* ante consonantes non raro etiam in codice L., velut 148. 263. 411. 417. 442. 610. 1067. *εἰσελθὼν* pro *ἐσελθὼν* cum metri vitio est in codice 1167." *(Dind.)*

36. *ἡνίκ' — ἐνταῦθα δὴ —*] Cf. 771. *ἰὼς ὡς ἐδαίνυτο, | ἐνταῦθα δὴ βόησε.*

ὑπερτελὴς occurs Æsch. Ag. 277. Eur. Ion. 1549. From *ὑπερτέλλειν*. Eur. Hec. 996. *μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.* Or. 831. *φαρέων μαστὸν ὑπερτέλλοντ' ἐσιδών.*

42. Cf. 255. *ὅρκον αὐτῷ προσβαλών.* 1138. El. 974. *εὔκλειαν —*

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ἐμοὶ προσβαλεῖς. Œd. C. 1178. Eur. Med. 636. μηδέ ποτ' ἀμφιλόγους ὀργὰς — προσβάλοι δεινὰ Κύπρις.

43. Dindorf thinks this line may perhaps be an interpolation.

44. Cf. Œd. R. 137. ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων, | ἀλλ' αὐτὸς αὑτοῦ &c.

Cf. 164. χρόνον — τρίμηνον κἀνιαύσιον.

47. The tablet is meant, in which Hercules had written his will, the tenor of which Deianira explains v. 157.

49. The form Δηϊάνειρα is the epic one. Compare the name Δηΐφοβος (Eur. Tro. 960).

51. Ἡράκλεον] Ἡρακλείαν conj. Herm. Ἡρακλείας occurs below 576, but perhaps only because the metre would not admit of Ἡρακλείου.

53. I hesitate between τὸ σὸν and τόσον, and am not sure that after all τόσον is not the true reading.

56. Cf. Eur. Suppl. 241. νέμοντες τῷ φθόνῳ πλέον μέρος. 379. σύ τοι σέβεις δίκαν, τὸ θ' ἧσσον ἀδικίᾳ | νέμεις. Antiop. Fr. 34, 3. νέμων τὸ πλεῖστον ἡμέρας τούτῳ μέρος. Hel. 917. συγγόνῳ πλέον νέμειν &c. Hec. 868. ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις. Thuc. III. 3. μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. Qu. εἰ πατρὸς | ἔχειν νιν ὥραν τοῦ — δοκεῖς. Or εἰ πρέπει | ἔχειν τιν' ὥραν τοῦ — δοκεῖν. Or εἰ πατρός γ' (?) | ἔχει τιν' ὥραν, μὴ καλῶς πράσσειν ὀκνεῖν. The reading νέμει may be a corruption of γ' ἔχει (the γ' having been thrown into the beginning of the subsequent line). Nauck proposes — τοῦ καλῶς πεπραγέναι. Dindorf approves of Wunder's explanation. Cf. Ant. 283. δαίμονας λέγων | πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.

57. Cf. 1171. κἀδόκουν πράξειν καλῶς. Eur. Hec. 943. οὔτ' αὖ καλῶς πράσσοντα μὴ πράσσειν καλῶς (πιστόν ἐστι). Incert. ap. schol. ad 296. ὅταν καλῶς πράσσῃ τις, ἐλπίζειν κακά.

58. Possibly the true reading is ἀρσίπους, '*high-stepping, bounding.*' Hom. Il. γ'. 327. ἵπποι ἀερσίποδες.

59. Ph. 1279. εἰ δὲ μή τι πρὸς καιρὸν λέγων | κυρῶ, πέπαυμαι.

65. σὲ — φέρειν Herm.

66. Eur. Hec. 1223. αἰσχύνην φέρει | πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε. Plat. Menex. 247 A. ἡ νίκη αἰσχύνην φέρει. Conv. 184 E. Legg. II. 671 E.

68. Schneidewin's conjecture πόθι μοι πόθι γᾶς ναίει is very probable. Cf. 68.

69. ἐν μήκει χρόνου] I. q. ἐν μακρῷ χρόνῳ. Eur. Or. 72. μακρὸν δὴ μῆκος — χρόνου.

71. Qu. εἴπερ (εἴ περ) τοῦτ' ἔτλη.

74. Homer assigns Œchalia to Thessaly, more recent writers to Eubœa.

75. Isocr. p. 213. τὰς μὲν ἐπόρθουν, τὰς δ' ἔμελλον. p. 68. τὰ μὲν ἔχει, τὰ δὲ μέλλει.

77. μαντεῖα πιστά] v. 157. 171.

80. Cf. 917. ὅπως δ' ἐτέλεσε τοῦτ'. Hom. Od. 3, 261. πολέας τελέοντες ἀέθλους. Hesiod. Th. 994. τελέσας στονόεντας ἀγῶνας.

81. Œd. R. 518. βίος μακραίων.

84. "Apte Deianira diserte enuntiat quod optabat κείνου βίον σώσαντος, tacet vero male ominatum illud σοῦ πατρὸς ἐξολωλότος, quod interpolator intulit." *Dind.*

85. Perhaps this line is an interpolation, rather than 84. Πίπτομεν seems supported by Œd. R. 146.

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87. "ἦν apud Atticos veteres est tertiae personae, non primae, quae constanter ἦ est, etsi saepissime ab librariis in ἦν mutata." *Dind.*

90. Eur. Rhes. 601. *οὔτ' ἄν σφ' Ἀχιλλέως οὔτ' ἂν Αἴαντος δόρυ | μὴ* (l. *μὴ οὐ*) *πάντα πέρσαι νεάσταθμ' Ἀργείων σχέθοι.*

91. *πᾶσαν — πέρι*] '*The entire* (exact) *truth respecting these matters*,' the result of the oracle.

93. Cf. 231. *ἄνδρα γὰρ καλῶς πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.* For the opt. *πύθοιτο*, in a sentence of general import, cf. Œd. R. 315. *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχοι τε καὶ δύναιτο κάλλιστος πόνος.* Aj. 1159. *αἰσχρὸν, εἰ πύθοιτό τις, λόγοις | κολάζειν.*

94. Cf. Œd. C. 617. *μυρίας ὁ μυρίος | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών.* Theodectes ap. Athen. p. 451 F. *κἀν τῷ Οἰδίποδι τῇ τραγῳδίᾳ τὴν νύκτα καὶ τὴν ἡμέραν εἶπεν αἰνιττόμενος, "Εἰσὶ κασίγνηται δίτταὶ, τῶν ἡ μία τίκτει | τὴν ἑτέραν, αὐτὴ δὲ τεκοῦσ' ὑπὸ τῆσδε τεκνοῦται."*

For *ἐναριζομένα* we require, I think, some masculine participle agreeing, as *φλογιζόμενον*, with *Ἄλιον*.

95. Æsch. Ag. 659. *εἰ γάρ τις ἀκτὶς ἡλίου νιν ἱστορεῖ | καὶ ζῶντα* &c.

97. Qu. *τόνδε* (*Ἄλιον*) for *τοῦτο*. *Τοῦτο* is hardly right, as it cannot well be referred either to *αἰτῶ* or to *καρύξαι*. If it does belong to the former, cf. Eur. Hipp. 1112. *εἴθε μοι εὐξαμένᾳ θεόθεν τάδε μοῖρα παράσχοι, τύχαν μετ' ὄλβου.* Hermann connects it with *καρύξαι*. So also Seidler, coll. Æsch. Cho. 190. Eur. Hipp. 1112. Alc. 37. Her. 745. Cf. 430. *φράσον — τόνδε τίς ποτ' ἐστὶν ὁ ξένος.*

98. Cf. Aj. 1215. *τίς μοι, τίς ἔτ' οὖν τέρψις ἐπέσται;* Œd. R. 1211. *πῶς ποτε, πῶς ποθ'* &c. "Aptissimum quidem est duplex *πόθι*, molestum vero duplex *μοι*." *(Dind.)* Schneidewin endeavours to defend this irregular position of *παῖς* by Eur. Here. 840. *ὡς ἂν — γνῷ μὲν τὸν Ἥρας οἷός ἐστ' αὐτῷ χόλος* (*χόλον*?). Fragm. ap. Stob. Flor. 51, 14. *ὁρᾷς τὸν εὐτράπεζον ὡς ἡδὺς βίος* (*βίον*?).

99. Cf. Eur. Hec. 68. *ὦ στεροπὰ Διὸς, ὦ σκοτία νύξ.* In note for Œd. C. 137. — 117. correct Œd. C. 117. — 137.

100. Qu. *ἀν ποντίας αὐλῶνας.*

101. Æsch. Prom. 790 *ῥεῖθρον ἠπείρων ὅρον* (the river Phasis). Fr. 177. *τῇ μὲν δίδυμον χθονὸς Εὐρώπης | μέγαν ἠδ' Ἀσίας τέρμονα Φᾶσιν.* Hermann explains *κλιθεὶς* '*jacens, commorans.*'

103. Qu. *ποτωμένᾳ*, or *πτοουμένᾳ*.

104. I do not see the propriety of the epithet *ἀμφινεικῆ* here. We seem to require rather one signifying '*anxious.*'

Dindorf connects *ἀεὶ* with *οὔποτ' εὐνάζειν* &c., equivalent to *κλάειν*, observing, "Non erat tamen Sophocles sic locuturus, nisi verba *οἷά τιν' ἄθλιον ὄρνιν* interposita essent." But I prefer with Nauck to connect it with *τρύχεσθαι*, the intervening words being taken *διὰ μέσου*. Nauck aptly compares Xen. Hell. VII. 3. 7. *ὑμεῖς τοὺς περὶ Ἀρχίαν — οὐ ψῆφον ἀνεμείνατε, ἀλλὰ ἐτιμωρήσασθε.*

105. Cf. El. 1075. *τὸν ἀεὶ πατρὸς (τὸν ἐὸν πότμον?) στενάχονσ' ὅπως ἀ πάνδυρτος ἀηδών.*

106. The schol. explains *εὐνάζειν* by *κοιμίζειν*. Cf. Ant. 791. *σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾷς.* Aj. 69. *ὀμμάτων ἀποστρόφους αὐγὰς ἀπείρξω.*

107. For *πόθον* qu. *νοτίδ'* or *σταγόν'*.

108. For *ὁδοῦ* I suspect we should correct *ὕπερ*.

109. Equivalent to *ἐνθυμουμένην τὰς ἀνδρὸς ἐρήμους εὐνάς.* Nauck

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proposes εὐναῖσι χηρωτοῖσι. Qu. εὐνᾶς ἀνανδρώτοιο. Cf. Eur. Med. 435. ἐπὶ δὲ ξένᾳ ναίεις χθονὶ, τᾶς ἀνάνδρου κοίτας ὀλέσασα λέκτρον.

110. Cf. Aj. 606. κακὰν ἐλπίδ' ἔχων. Incert. ap. schol. ad 296: ὅταν καλῶς πράσσῃ τις, ἐλπίζειν κακά.

112. Cf. 699. ὥστε πρίονος | ἐκβρώματ' ἂν βλέψειας &c. Eur. Hec. 1010. ἀλίμενόν τις ὡς ἐς ἄντλον πεσὼν λέχριος ἐκπέσῃ φίλας καρδίας, ἀμέρσας βίον.

113. νότου ἢ βορέα — κύματα] Il. β'. 396. κύματα παντοίων ἀνέμων. Od. ν'. 99. ἀνέμων δυσαήων μέγα κῦμα.

ἢ Νότου] Rather ἐκ Νότου, '*by the force of the south wind.*'

116. Cf. 509. ὁ δὲ Βακχίας ἀπὸ — Θήβας (Ἡρακλῆς).

117. Τρέφει τε κ' αὔξει (as it would be written) might easily have been corrupted into τρέφει τὸ δ' αὔξει. Nauck too justly observes that τὸ μὲν — τὸ δὲ would require verbs of different signification. Hence he corrects στρέφει, which however is not at all suitable. Some understand τὸ μὲν before τρέφει, coll. 11. 134. Œd. R. 1229. Il. χ'. 157. τῇ ῥα παραδραμέτην, φεύγων (sc. ὁ μὲν), ὁ δ' ὄπισθε διώκων. Some wrongly connect βιότου πολύπονον, comparing ἄσημα βοῆς (i. q. ἄσημος βοὴ) Ant. 1209. Perhaps τρέφει τ' ἴδ' (Ant. 969) αὔξει, or τρέφει καὶ αὔξει, or τρέφει τ' ἀέξει τε βίου — is preferable to what I have given: for καὔξει (καὶ αὔξει) is perhaps hardly suitable in a choral passage. The old reading is evidently corrupt, (τὸ μὲν) τρέφει, τὸ δ' αὔξει, since the usual phrase is τρέφειν καὶ αὔξειν.

119. The form Κρήσιος occurs Eur. Hipp. 372. 719. 752. 759. Tro. 944. And Κρῆσσα Orest. 18. 1008. Also Κρητικὸς in Æsch. and Eur.

120. Ἀναπλάκητοι (the second syllable short) occurs Œd. R. 472. I am inclined to prefer the reading ἀναπλάκητον (i. q. ἀμπλάκητον). The first syllable in ἀπλακ— is short Æsch. Eum. 922. Eur. Alc. 347. Iph. A. 124. Hesychius and others do not recognise the μ, while Suidas and others insert it. We find ἤμπλακον, ἀμπλακεῖν, ἀμπλάκω, ἀμπλάκημα in Soph.

121. δόμων ἐρύκει] Ant. 48. τῶν ἐμῶν εἴργειν. Eur. Phœn. 1275. ἐρήτυσον τέκνα | δεινῆς ἁμίλλης.

122. Cf. Hom. Il. β'. 225. τέο δ' αὖτ' ἐπιμέμφεαι —;

123. The plural ἁδεῖα for ἁδέα, as ὀξεῖα (Hes. Scut. 348. ὀξεῖα χρέμισαν), is more than doubtful. Cf. Eur. Bacch. 441. κἀγὼ δι' αἰδοῦς ('*respectfully*') εἶπον, Ὦ ξέν', &c.

124. Eur. In. Fr. 20. ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον. Hesiod. Op. 500. ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. Dem. p. 258, 23. τὴν ἀγαθὴν προβαλλόμενος ἐλπίδα.

I rather suspect ἀποτρύειν, which hardly yields a suitable sense here. Qu. ἀποβάλλειν.

126. Schol: οὐδὲ γὰρ ἄλυπα τοῖς ἀνθρώποις ὁ Ζεὺς τὰ πράγματα πεποίηκε. Perhaps ἀνάλγητα may here be used as an adverb, as ἀναλγήτως Aj. 1333, i. e. *unfeelingly*, *in an unfeeling manner*. The Atridæ are called ἀνάλγητοι Aj. 946. This sense certainly would better suit ἐπέβαλε. Or perhaps ἀνάλγητα may mean *unfeeling*, *harsh treatment*. But I rather suspect ἀνάλγητα. Qu. ἀνάλλακτα, '*a state without change.*'

127. ὁ πάντα κραίνων] I. q. ὁ πάντ' ἀνάσσων (Œd. R. 904). Or it may mean '*who accomplishes everything.*' Œd. C. 914. πόλιν — ἄνευ νόμου κραίνουσαν οὐδέν.

128. ἐπέβαλε] Eur. Med. 1112. πῶς οὖν λύει πρὸς τοῖς ἄλλοις | τήνδ' ἔτι λύπην ἀνιαροτάτην | παίδων ἕνεκεν | θνητοῖσι θεοὺς ἐπιβάλλειν;

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Ἐπιβάλλειν is properly used of inflicting ills; not so, I imagine, of bestowing good things. Should we therefore read *ἐπόρισε*? But see on 126.

129 f. Cf. El. 916. *τοῖς αὐτοῖσί τοι | οὐχ αὐτὸς ἀεὶ δαιμόνων παρεστατεῖ.* Hom. Il. ω'. 527. *δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει, | δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων.* Eur. Tro. 1205. *ταῖς τροπαῖς γὰρ αἱ τύχαι — ἄλλοτ' ἄλλοσε | πηδῶσι, κοὐδεὶς αὐτὸς εὐτυχεῖ ποτε* (*εὐτυχὴς ἀεί*?). Eur. In. Fr. 19. *ἄνασσα, πολλοῖς ἔστιν ἀνθρώπων κακὰ, | τοῖς δ' ἄρτι λήγει, τοῖς δὲ κίνδυνος μολεῖν . | κύκλος γὰρ αὐτὸς καρπίμοις τε γῆς φυτοῖς | θνητῶν τε γενεᾷ· τοῖς μὲν αὔξεται βίος, | τῶν δὲ φθίνει τε καὶ θερίζεται πάλιν.*

129. Qu. *ἀλλὰ τὰ πικρὰ καὶ χαρὰν* &c.

133. Simonid. Fr. 18, 20. *ἀλλὰ μυρίαι βροτοῖσι κῆρες κἀνεπίφραστοι δύαι καὶ πήματ' ἐστίν.*

134. *ἆφαρ βέβακε*] Cf. 530. Eur. Iph. T. 1274. *τέκος ἆφαρ ἔβα.* *Ἆφαρ* occurs also Tr. 821. 958. Æsch. Pers. 461.

137. *ἄ*] Cf. also on Œd. C. 161. Ph. 142.

σὲ τὴν ἄνασσαν] Cf. 405. *πρὸς τὴν κρατοῦσαν Δηάνειραν.*

λέγω] Æsch. Sept. 1042. *αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.* 1043. *αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.* Aj. 1047. *οὗτος, σὲ φωνῶ τόνδ' — ἐᾶν ὅπως ἔχει.* Œd. R. 350. *ἐννέπω σε τῷ κηρύγματι — ἐμμένειν.* 1381. *ἐννέπων ὠθεῖν ἅπαντας τὸν ἀσεβῆ.* Ph. 101. *λέγω σ' ἐγὼ* (*σε δεῖν*?) *δόλῳ Φιλοκτήτην λαβεῖν.*

139. Eur. Fr. In. 18. *ἐν ἐλπίσιν ἔχειν βίον.* Qu. *τὸν αἰῶν' ἴσχειν.*

144. *τὸ — νεάζον*] Æsch. Ag. 79. *τό θ' ὑπεργήρων — τρίποδας μὲν ὁδοὺς στείχει* &c.

145 f. Cf. Œd. C. 676. *τὰν ἄβατον θεοῦ φυλλάδα μυριόκαρπον ἀνάλιον ἀνήνεμόν τε πάντων χειμώνων.* 350. *πολλοῖσιν ὄμβροις ἡλίου τε καύμασι | μοχθοῦσα τλήμων.* Perhaps *χώροις, ἵν' αὖτ' οὐ ψῦχος, οὐ* — may be a preferable correction. Nauck retains the reading of the mss., though he considers it corrupt.

145. Cf. Ph. 17. *ἐν ψύχει.* Fr. 400. *θάλπουσα καὶ ψύχουσα.* Æsch. Ag. 969. *θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν.* *Ψῦχος* is opposed to *θάλπος* Hipp. Aphor. 1246. For *θεοῦ* cf. Eur. Suppl. 469. *πρὶν θεοῦ δῦναι σέλας.* 208. *πρὸς δὲ τοῖσι χείματος | προβλήματ', αἰθόν τ' ἐξαμύνασθαι θεοῦ.* Alc. 738. *φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ.* Or. 1023. *φέγγος εἰσορᾶν θεοῦ τόδ'.* Med. 353. *ἡπιοῦσα λαμπὰς — θεοῦ.* Rhes. 331. *τοὐπιὸν σέλας θεοῦ.*

146. *οὐδ' ὄμβρος*] Perhaps *οὐκ ὄμβρος.*

Cf. Eur. Her. 429. *χειμῶνος ἄγριον μένος.*

κλονεῖ] '*Disturbs, troubles.*' Strictly applicable only to *πνεύματα.*

147. Aj. 1066. *δεινὸν ἐξαίρειν μένος.* Qu. *εὑρίσκει* (cf. 284. *ἄζηλον εὑροῦσαι βίον*). Nauck justly observes: "*ἐξαίρει βίον* mirum dicendi genus."

147 f. A similar passage occurs in Aj. 554. *ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος, | ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι πάρα.*

148. *ἕως — κληθῇ*] So Aj. 555. *ἕως — μάθῃς.* Ph. 764. *ἕως ἀνῇ τὸ πῆμα.*

γυνὴ κληθῇ] Il. γ'. 138. *νικήσαντι φίλη κεκλήσῃ ἄκοιτις.*

149. Qu. — *λάβῃ τε νυκτὶ φροντίδων μέρος μιᾷ*, or *μιᾷ τε νυκτὶ — λάβῃ.*

Cf. Hom. Od. 18, 271. *νὺξ ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει | οὐλομένης ἐμέθεν.* Hermann understands the passage of *nocturnal anxiety*, *φροντίδες ἔννυχοι*, coll. 29.

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150. ἤτοι — ἤ] Ant. 1182. Æsch. Ag. 671. 858. Cho. 195. Eur. Or. 1497. &c.

153. So δὴ μάλιστα 464.

155 f. Cf. 44 f.

155. ἦμος — τότε —] Cf. 531. ἦμος — τῆμος —. Ἦμος occurs also Œd. R. 1134. Aj. 935. Eur. Hec. 915.

157. παλαιάν] I. e. πάλαι γεγραμμένην.

159. Aj. 290. τί τήνδ' — ἀφορμᾷς πεῖραν (ἀφορμᾷ 's πεῖραν?) —; Eur. Phœn. 792. ὡς εἰς ἀγῶνα — ὁρμῶμεν ἤδη.

161. Add Eur. Alc. 196. οὔ ποτ' οὐ λελήσεται.

163. Hesiod. Fr. 82. κτεάνων μοῖραν πόρεν.

164. Cf. 45. δέκα μῆνας πρὸς ἄλλοις πέντε. Œd. R. 1137. τρεῖς ὅλους — ἑκμήνους χρόνους. Æsch. Prom. 95. τὸν μυριετῆ χρόνον. Nauck thinks τρίμηνος κἀνιαύσιος preferable because of the position of χρόνον. Cf. Apollodor. II. 4. 12. κατοικεῖν αὐτὸν ἐν Τίρυνθι Εὐρυσθεῖ λατρεύοντα ἔτη δώδεκα καὶ τοὺς ἐπιτασσομένους ἄθλους δώδεκα ἐπιτελεῖν, καὶ οὕτω τῶν ἄθλων συντελεσθέντων ἀθάνατον αὐτὸν ἔσεσθαι. Cf. 825. What Apollodorus assigns to the oracle at Delphi, Sophocles assigns to that at Dodona.

165. Instead of ἀπείη — βεβὼς I suspect we should read ἔσοιτο — βεβώς. The future optative seems required.

Eur. Phœn. 553. βαδίζει τὸν ἐνιαύσιον κύκλον (ἥλιος).

If ἐνιαύσιος βεβὼς be right, compare the χθιζὸς ἔβα of Homer.

167. Cf. Ant. 455. θεῶν νόμιμα — ὑπερδραμεῖν. Eur. Tro. 930. εἰ θεὰς ὑπερδράμοι κάλλει. Phœn. 578. ἦν δ' αὖ κρατηθῇς, καὶ τὰ τοῦδ' ὑπερδράμῃ (ὑπεκδράμῃ the mss.). Hel. 1540. Ion. 973.

168. Cf. El. 599. ἦ ζῶ βίον μοχθηρόν.

169. τοιαῦτ'] Such as may be inferred from what she had already said.

ἔφραζε] Hercules, when writing the testament. Triclinius understands the tablet itself. Similarly Æsch. Ag. 921. τὰ δ' ἄλλα φροντὶς οὐχ ὕπνῳ νικωμένη | θήσει δικαίως σὺν θεοῖς εἱμαρμένα.

170. Cf. 1170. ἦ μοι (δρῦς) χρόνῳ τῷ ζοῦντι — ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ | λύσιν τελεῖσθαι. 824.

The epithet Ἡρακλείων, as Wunder observes, is inopportune, seeing that the subject of the verb ἔφραζε is Hercules. And instead of the present ἐκτελευτᾶσθαι we require a future. Qu. ἐκτελουμένων, or ἐκπεραίνεσθαι.

171—2. These lines I suspect. For ὡς should we read ὧς *'thus'*?

172. The form Δωδὼν occurs also Fr. 401. Δωδῶνος — Δωδῶνι. So we find Τίρυνς and Τίρυνθος (Hes. Scut. 81.).

173. Schneidewin proposes to mark a comma after συμβαίνει. Perhaps we should read καὶ τοῖσδε —, and connect ναμέρτεια with χρόνου &c

188. With βουθερὴς cf. Νειλοθερὴς Æsch. Suppl. 70.

Perhaps τάδ' has slipt out after —τος, and ἔπη between τάδε and πρός. If σοι be right, πρὸς σοῦ can hardly be so. I would read ὅπως σοι — χρηστόν τι &c. Or perhaps ὅπως ἂν — χρηστόν τι κερδαίνω τε καὶ κτῶμαι χάριν. In Xen. Anab. III. I. 18. ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον, the τοι is to be connected with ἀλλὰ, not with ὅπως (cf. on Arist. Th. 708.).

191. Cf. Arist. Pac. 1205. ἀπεδόμεσθα κἀκερδάναμεν (κἀκερδαίνομεν al.).

192. So below Lichas speaks of himself as καλῶς πράσσοντα.

196. Nauck considers ποθοῦν "certe vitiosum", and so do I. If sound,

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he thinks to *πόθουν* should depend on *μεθεῖτο*. Perhaps *τὰ γὰρ γεγο νόθ'*, or *τὰ γὰρ νεόχμ'*. For *θέλων* Nauck would read *ποθῶν*.

197. *καθ' ἡδονὴν κλύειν*] El. 1503. *μὴ καθ' ἡδονὴν θάνῃς.* Æsch. Prom. 260. *ὡς δ' ἥμαρτες οὔτ' ἐμοὶ λέγειν καθ' ἡδονήν*, &c.

198. Add Fr. 844, 4. *φιλεῖ* | *ἄκων ἀκούειν οὓς ἑκὼν εἶπεν λόγους.* Eur. Fr. 69. *ἑκὼν ἑκοῦσαν ἢ οὐ θέλουσαν οὐχ ἑκών*: Æsch. Sept. 1035. *τοίγαρ θέλουσ' ἄκοντι κοινώνει κακῶν.*

200. C. I. p. 1103. *ἵνα μηθεὶς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμῃ μήτε ἐναυλοστατῇ μήτε σπείρῃ μήτε ξυλεύῃ.* The *λειμὼν* was no doubt on the high table land of mount Œta. Cf. 436. 1191.

Billinger thinks the messenger leaves the stage to hurry the herald, Hermann on the contrary is of opinion that he remains on the stage during the following hymn of exultation.

204. Eur. Med. 482. *ἀνέσχον σοὶ φάος σωτήριον.*

205. Cf. Eur. Herc. 11. *ἦν πάντες ὑμεναίοισι Καδμεῖοί ποτε* | *λωτῷ συνηλάλαξαν, ἡνίκ' εἰς ἐμοὺς* | *δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο.* Iph. A. 1468. *ὑμεῖς δ' ἐπευφημήσατ', ὦ νεάνιδες,* | *παιᾶνα τήμῃ ξυμφορᾷ, Διὸς κόρην* | *Ἄρτεμιν· ἴτω δὲ Δαναΐδαις εὐφημία. Δόμοις* seems right. The plural is always used, I think, of a material house or building. The singular occurs Œd. C. 370. 1565. Ant. 584. Ph. 460. (qu.) In which passages it means either '*a family, a race*', or else '*an abode.*' *Δόμοις* without the addition of *ἐν* occurs 578. Ant. 1079. *ἀνδρῶν γυναικῶν σοῖς (τ' ἐν) δόμοις κωκύματα.* Œd. R. 422. Tr. 950. Æsch. Cho. 871. *πῶς κέκρανται δόμοις*; Usually *ἐν* is added, El. 1493. Aj. 80. Œd. R. 757. Œd. C. 769. 1338. 1342. Nub. 600. 642. 652. 1241. 1279. Fr. 819. *τίς ποτ' ἐν δόμοις βοή*; If *δόμοις* be right, then we must read *ἃ μελλόνυμφος* with Erf. Cf. Ant. 633. *τῆς μελλονύμφου.* For *δόμοις ἑφεστίοις* cf. Æsch. Ag. 851. *νῦν δ' ἐς μέλαθρα καὶ δόμους ἑφεστίους* | *ἐλθών.* Sept. 73. *πόλιν — καὶ δόμους ἑφεστίους.* Perhaps we should read *ἀνολολυξάτω δόμοις ἑφεστίους ἀλαλαγὰς ἃ μελλόνυμφος* &c. Or *ἀνολολύξατ' ἐν δόμοις ἑφεστίους ἀλαλαγάς.* | *ἃ μελλ.* The passage however will be much simplified, if we read, *ἀνολολυξάτω στόλος ἑφεστίοις ἀλαλαγαῖς ὁ μελλόνυμφος* (i. e. '*the company of maidens*'). For *στόλος* thus used cf. 226. Œd. R. 169. For *ἑφεστίοις ἀλαλαγαῖς* ('*domestica exultatione*') cf. 607. *ἑφέστιον σέλας.* Æsch. Ag. 1283. *θυμάτων ἑφεστίων.* Eum. 162. *ἑφεστίῳ — μιάσματι* &c.

206. *Ἀλαλαγὴ* is formed from *ἀλαλάζω I shout ἀλαλαὶ* (Arist. Lys. 1291. Av. 951.), as *οἰμωγὴ* from *οἰμώζω*, *ἰυγὴ* from *ἰύζω*, &c. *Ἀλαλὴ* occurs apparently Eur. Phœn. 335. *σὺν ἀλαλαῖσι.* Hel. 1344. *λύπαν ἀλλάξαιτ' ἀλαλᾷ* (—το χαρᾷ?). Pind. Fr. 224. *μανίαι τ' ἀλαλαί τ'.* 225 *Ἀλαλὰ Πολέμου θύγατερ. Ἀλαλαγμὸς* occurs Hel. 1368. Cycl. 65. 594 *Ἀλαλάζειν* occurs Ant. 133. Eur. Bacch. 593. 1131. Herc. 981. El. 843. 855. *Ἀλαλαγμὸς* Hel. 1368. Cycl. 65. 594.

ὁ μελλόνυμφος the mss. Tricl. vulg. Br. Herm. Dind. Wund. Schn. *ἃ μελλόνυμφος* (*κλαγγὰ*, '*virginum clamor*') Heath. Musgr. Erf. Kayser. prob. Bergk. Nauck. *ὦ μελλόνυμφος* Heath. Wakef. Vauv. Bened. Brunck understands *ὕμνος*, as in *ὁ καλλίνικος.* Schol: *εἴ τις μελλόνυμφός ἐστιν, εἴτε γεγαμηκώς, ἡκέτω· κοινὴ γὰρ πάντων ἐστὶν εὐχή· ἡκέτω δὲ πᾶσα κλαγγὴ ἀρσένων τε καὶ θηλειῶν* [*καὶ*] *κοινὴν εὐχὴν ποιησάτω.* Cf. Ant. 633. *τῆς μελλονύμφου.* Hor. Od. III. 14. 10. '*vos, o pueri et puellae* | *jam virum expertes, male ominatis* | *parcite verbis.*' Herod. IV. 34. *τῇσι δὲ — κείρονται καὶ αἵ κόραι καὶ οἱ παῖδες οἱ Δηλίων.* After *ἀλ.* a full stop

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is marked in B. K. and so Br. But the old editions thus: — *ὁ μελλόνυμφος· ἐν δὲ* —. Dindorf and Wunder connect *δόμος ὁ μελλόνυμφος* understanding the expression of the maidens in the house. But this seems hardly satisfactory. Heath and Musgrave, who read *ἃ μελλονύμφος*, understand it, the former of Deianira (but could she, as expecting her long absent husband, properly be so designated?), the latter of any marriageable maidens, or at least those of the house of Deianira. *Μελλόνυμφος* is here used in a larger sense than the usual one of '*betrothed*.' Here it seems to mean '*marriageable*', *ὡραία γάμου*. The word occurs no where else in Tragedy. Burges l. c. proposes *ὅμαυλα νύμφαισι* (*νύμφαις*?). Perhaps *ἃ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων, ἵτω κλαγγὰ τὸν* —. The construction would be much simplified by reading *τᾶν μελλονύμφων*. The passage certainly seems not quite sound.

ἐν δέ] '*And together, withal.*' Cf. on Œd. R. 27. 181. Œd. C. 55. El. 713. Aj. 675. Some write *ἓν δὲ* —. The clause *ἐν δὲ — ἵτω* is parenthetic &c.

Instead of *ἀρσένων* the scholiast would appear to have read something signifying '*married people*', for he explains, *εἴ τις μελλόνυμφός ἐστιν εἴτε γεγαμηκὼς, ἡκέτω.*

208 f. The old edd. mark a full stop after *κλαγγὰ*, and connect what follows with *ἀνάγετ'* &c. Corrected by Herm. &c.

209. Cf. El. 637. *Φοῖβε προστατήριε.* Diana is in like manner called *προστατηρία* Æsch. Sept. 455. Apollo had a temple under this designation at Megara, which contained statues of the god himself and also of Diana and Latona (Paus. I. 44. 2.). According to some Apollo was called *προστατήριος* for a very different reason. Phot: *προστατήριος Ἀπόλλων, ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἱδρύοντο. Σοφοκλῆς.* Similarly Hesych. h. v.

210. Cf. Pind. Fr. 103. *ἔντι χρυσαλακάτου τεκέων Λατοῦς ἀοιδαὶ ἰήϊοι παιάνιδες.*

211. Cf. 821. *ἴδ' οἷον, ὦ παῖδες, προσέμιξεν* &c.

213. Diana was worshipped in these parts: cf. on 637.

216. Cf. Arist. Lys. 1291. *ἀλαλαὶ ἰὴ παιήων.* | *αἴρεσθ' ἄνω, ἰαὶ ἰαὶ — εὐοῖ εὐοῖ.* Eur. Alc. 452. *ἀειρομένας παννύχου σελάνας.*

217. Somewhat similarly Aj. 174. *ὦ μεγάλα φάτις, ὦ μᾶτερ αἰσχύνας ἐμᾶς.*

219. The Tragic Choruses were decked with ivy in honor of Dionysos *Κισσεύς*. Cf. on Œd. C. 1279.

Simonides Fr. 29. *ἀγωνίῳ ἐλελιξόμενος ποδί.*

220. Cf. Lucian. cal. &c. 24. *ὑποτρέφειν τὴν χολήν.* *Ὑποτρέφειν* occurs also in Xen. and Plat. *Ὑποστρέφων* is, I think, clearly corrupt.

221. *ἰὼ ἰὼ Παιάν*] The ephymnium of the Paean or hymn of thanksgiving.

222. Eur. Alc. 462. *ὦ φίλα γυναικῶν.* Hipp. 849. Her. 567. *ὦ τάλαινα παρθένων.*

225. *Ὄμματος φρουρὰν* equivalent to *ὄμμα φρουροῦν.*

226. Hes. Th. 613. *ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.*

228. Qu. *χαρτὸν εἴ τι προσφέρεις.*

230. Nauck considers *κατ' ἔργου κτῆσιν* corrupt.

καλῶς πράσσοντ'] Cf. 192. *εἴπερ εὐτυχεῖ* (Lichas).

231. *χρηστὰ κερδαίνειν ἔπη*] Cf. 93. *κέρδος ἐμπολᾷ.*

232. Eur. El. 230. *ζῇ· πρῶτα γάρ σοι ταῦτ' ἀγγέλλειν θέλω.*

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235. Eur. Fr. Inc. IV. 13. *ὅθεν βρότειον ζῇ τε καὶ θάλλει γένος*

236. Cf. Eur. Hec. 999. *ποῦ δῆτα, πέπλων ἐντὸς ἢ κρύψασ' ἔχεις*; Achæus Fr. 3. *πότερα θεωροῖς εἶτ'* (instead of *ἢ*) *ἀγωνισταῖς λέγεις*;

237. Cf. 752. *ἀκτή τις ἀμφίκλυστος Εὐβοίας ἄκρον | Κηναιόν ἐστιν, ἔνθα πατρῴῳ Διὶ | βωμοὺς ὁρίζει τεμενίαν τε φυλλάδα.* The phrase *βωμοὺς ὁρίζειν* occurs in Philostr. p. 257.

238. *Τέλη ἔγκαρπα* depends loosely on *ὁρίζεται*. Cf. on 146. Harpocr. p. 28, 24. *ἑκάστῳ θεῷ πλέθρα γῆς ἀπένεμον, ἐξ ὧν μισθουμένων αἱ εἰς τὰς θυσίας ἐγίνοντο δαπάναι.*

240. *εὐκταῖ'* might easily have been corrupted into *εὐχαῖς*. Certainly *εὐκταῖ'* seems far more suitable here than *εὐχαῖς*. If *εὐχαῖς* be correct, supply *ὁρίζεται*.

ἥρει — ἀνάστατον] Supply *ὥστε εἶναι*. So 698. *ῥεῖ πᾶν ἄδηλον.*

243. Schneid. reads *ξυμφορᾷ*, and explains: '*unless owing to their misfortune they deceive me*' (do not have more trouble than they deserve). And certainly it seems more probable that *ξυμφορᾷ* (*ξυμφορᾶι*) should have been corrupted into *ξυμφοραὶ* than the opposite. For this use of *κλέπτειν* cf. 189.

245. Fr. 187. *γυναῖκα δ' ἐξελόντες*. Xen. Cyr. VI. 4. 7. *ὅτι με αἰχμάλωτον γεγενημένην καὶ ἐξαιρεθεῖσαν ἑαυτῷ οὔτε με ὡς δούλην ἠξίωσε κεκτῆσθαι, οὔτε ὡς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι.*

κτῆμα — κριτόν] Cf. 27. *λέχος — κριτόν.*

247. Fr. 696. *ὦ γλῶσσα σιγήσασα τὸν πολὺν χρόνον.*

250 f. Cf. 274 f.

I. e. *τὸν λόγον οὐ δεῖ φθονεῖσθαι ὑπὸ σοῦ.*

251. For *ὅτου — φανῇ* (without *ἄν*) cf. Œd. R. 1231.

252. *Κεῖνος* is right, I think. Cf. 281. *κεῖνοι δ' ὑπερχλίοντες* &c. 526. According to the Schol. on Od. *φ'*. 22, Jupiter ordered Mercury to sell Hercules into bondage as a punishment for some offence. Mercury took him into Lydia and sold him to Omphale.

254. *ὄνειδος λαβών*] Œd. R. 1494. *τοιαῦτ' ὀνείδη λαμβάνων.*

Cf. Ant. 317. Eur. Med. 1344. *ἀλλ' οὐ γὰρ ἄν σε μυρίοις ὀνείδεσι δάκοιμι.*

257. Cf. Hom. Od. *ι'*. 199. *οὔνεκά μιν ξὺν παιδὶ περισχόμεθ' ἠδὲ γυναικί.* Hermann's correction *σὺν παιδὶ σὺν γυναικὶ* seems highly probable. The second *σὺν* (om. R.) had slipt out, I suspect, from its similarity to *γυν.*

258. Œd. C. 944. *ἄνδρα καὶ πατροκτόνον | κἄναγνον.* Apollodorus II. 6. 2. *καθαρθῆναι δὲ θέλων τὸν φόνον* (Hercules) *ἀφικνεῖται πρὸς Νηλέα.*

260. *μεταίτιον μόνον*] So 1233. *μόνη μεταίτιος.* In these passages *μεταίτιος* signifies, as Hermann observes, something more than '*particeps facti*', viz. '*qui occasionem dedit, caussa remotior.*'

Ovid. Met. XIII. 32. '*sanguine cretus | Sisyphio furtisque et fraude simillimus illi.*'

262. *ἐλθόντ' ἐς δόμους ἐφέστιον*] Cf. Rhes. 201. *ἐλθὼν ἐς δόμους ἐφέστιος.*

263. *πολλὰ μὲν λόγοις —*] The antithesis to this begins with *δείπνοις δ'* — 268. The former portion refers to the opprobrious language of Eurytus, the latter to his contumelious acts.

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264. Eur. Or. 891. *ἐπερρόθησαν δ' οἱ μὲν ὡς καλῶς λέγοι, | οἱ δ' οὐκ ἐπήνουν.* Phœn. 1244. *πάντες δ' ἐπερρόθησαν Ἀργεῖοι τάδε.* Hec. 553. *Ἀτηρᾷ φρενὶ*, if sound, must signify the contumelious treatment resulting from an infatuated mind. Schneid. supplies some such verb as *ἐφύβρισεν*, coll. Œd. C. 1313. *τὰ πρῶτα μὲν | δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς.*

265. *χεροὶν μὲν —*] Answered by *φανεὶς δὲ δοῦλος* &c. For *χεροὶν* cf. 566. *χεροῖν | ἧκεν κομήτην ἰόν.*

266. Schol. Il. ε'. 392. *Εὔρυτος ὁ Οἰχαλίας τῆς ἐν Εὐβοίᾳ βασιλεὺς προέθηκε τὸν τῆς θυγατρὸς Ἰόλης γάμον τῷ κατὰ τὴν τοξικὴν αὐτὸν νικῆσαι δυναμένῳ, ἢ, ὥς τινες, τοὺς παῖδας· παρὰ γὰρ Ἀπόλλωνος εἰλήφει τὴν τοξικήν. Ἡρακλέους δὲ διαγωνισαμένου ἀγανακτήσας ὁ Εὔρυτος οὐκ ἀπεδίδου τὴν κόρην.* Cf. Apollod. II. 5. 12. Diodor. S. IV. 31. Lichas designedly omits all mention of Hercules' passion for Iole, which however is revealed by the messenger below v. 354.

266. The singular *τόξον* is found also Phil. 288. 1128. Eur. Suppl. 745. Bacch. 1064.

267. For *ὡσεὶ* Wunder compares Ant. 653. El. 234.

268. Hom. Od. V. 221. *εἴ δ' αὖ τις ῥαίησι θεῶν ἐνὶ οἴνοπι πόντῳ, | τλήσομαι.*

Fr. 668. *πᾶς οἰνωθεὶς ἀνὴρ — νοῦν κενός.*

270. *ὡς ἵκετ' αὖθις*] Should we read *ὡς ἵκεθ' υἱὸς —*? I do not quite see the force of *αὖθις*, unless it refer to the return or second journey of Iphitus to fetch or look after the horses he had left at Tiryns to graze. Argos was famous for its rich meadow pastures: hence its epithet *ἱππόβοτον.*

Ant. 1145. *Παρνασσίαν ὑπὲρ κλιτύν.*

271. The final syllable of *κλιτὺν* is shortened here, as in Ant. 1145. Eur. Bacch. 411. Hipp. 227. So *νηδὺς* Eur. Andr. 356. Cycl. 574. *λιγνὺς* Ant. 1127. Eur. Fr. 781, 42. Usually nouns ending in *—ὺς* have the *υ* long. *(Schn.)*

272. Œd. C. 1444. *τῇδε χἀτέρᾳ.*

273. *ἧκε*] Cf. 567. *ἧκεν κομήτην ἰόν.* Arist. Ran. 133. *ἀναβὰς ἐπὶ τὸν πύργον τὸν ὑψηλὸν — εἶναι καὶ σὺ σαυτόν.* Hesiod. Th. 669. *οὕς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἧκε φόωσδε.* [Eur. Or. 992. *Μυρτίλου φόνον δικῶν ἐς οἶδμα πόντου. Δικεῖν* occurs some nine times in Eur., once in Æschylus, never in Soph.]

273. Ph. 1430. *Οἴτης πλάκας* (coll. Tr. 635. *πάγους Οἴτας*). Diodorus calls the place *πύργον ὑψηλὸν*, Apollodorus *ἐπίκρημνον τεῖχος.* Cf. Eur. Bacch. 1095. *ἀντίπυργον ἐπιβᾶσαι πέτραν.* Tiryns itself was built on a precipitous height, which was probably the one in question.

274. Connect *ἄναξ ὁ τῶν ἁπάντων* '*sovereign of all.*' I have removed the comma usually placed after *ἄναξ.*

276 f. Cf. 250 f.

Æsch. Ag. 999. *καὶ παῖδα γάρ τοί φασιν Ἀλκμήνης ποτὲ | πραθέντα τλῆναι δουλίας τροφῆς τυχεῖν.*

277. Cf. 813. *οὐ κάτοισθ' ὀθούνεκα | ξυνηγορεῖς —*; El. 47. *προστιθεὶς ὀθούνεκα | τέθνηκ' Ὀρέστης.* 617. *μανθάνω δ' ὀθούνεκα | ἔξωρα πράσσω.* 1307. Œd. C. 914. *ἤδη δ' ὀθούνεκ' — οὐ δεξοίατ'.* Ph. 634. *οἶδ' ὀθούνεκ' ἵξεται.* Œd. R. 572. Œd. C. 853. 1006. Hesiod. Op. 138. *τοὺς μὲν ἔπειτα | Ζεὺς Κρονίδης ἐκρυψε χολούμενος οὕνεκα τιμὰς | οὐκ ἐδίδουν μακάρεσσι θεοῖς.*

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281. El. 360. *ἐφ' οἵσι (δώροις) νῦν χλιδᾷς.* *Χλιδᾶν* occurs Æsch. Prom. 973. 974. Suppl. 813. Fr. 433. Eur. Fr. inc. 139. *πλούτῳ χλιδῶσα. χλίειν* Cho. 135. Suppl. 233. *ἐγχλίειν* Suppl. 892. *Ἕλλησιν ἐγχλίεις ἄγαν.*

Ἐκ γνώμης κακῆς seems to me to accord better with *ὑπερχλίοντες* (or rather *ὑπερχλίσαντες*). Arrogance might arise from a *κακὴ γνώμη*, hardly from a *κακὴ γλῶσσα*, which would rather be the offspring of arrogance. *Γνώμη* and *γλῶσσα* are often confounded in mss. But cf. Æsch. Suppl. 972. *πᾶς δ' ἐν (ἐπὶ?) μετοίκῳ γλῶσσαν εὔτυκον φέρει | κακήν.*

282. Aj. 1386. *ὁ στρατηγὸς αὐτός τε χὠ ξύναιμος.* Eur. Hec. 492. *καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί, | αὐτὴ δὲ δούλη*, &c.

Aj. 517. *καὶ μητέρ' αἰνὴ μοῖρα τὸν φύσαντά τε | καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.* Plaut. Baech. II. 2. 21. *'regiones colere Acherunticas.'*

283. Perhaps we should read, *πόλις δὲ δούλη 'σθ'· αἵδε δ', ἅσπερ εἰσορᾷς* &c.

284. Eur. Dict. Fr. 1, 7. *τούς τ' ἐκ μεγίστης ὀλβίας τυραννίδος | τὸ μηδὲν ὄντας.* Hel. 1027. *ἐκ δυσσεβείας ὅσιον εἰ τίθημί νιν.*

289. Perhaps *φρόντιζε δεῦρ' ἥξοντα.* Cf. on El. 1370.

298. Cf. Phil. 965. *ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις | τοῦδ' ἀνδρός.* "*Οἶκτον δεινὸν* dicit misericordiam cum metu conjunctam." *(Dind.)* But this is far fetched. I think *ὄκνος* must be the right reading. So Plat. Rep. p. 153. *εἰσέρχεται αὐτῷ δέος καὶ φροντὶς* &c. Cf. on 447. This language of Deianira affords a good illustration of Aristoteles' definition of Tragedy as *δι' ἐλέου καὶ φόβου περαίνουσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν.* Cf. his Rhet. II. 5. 12. *ὡς δ' ἁπλῶς εἰπεῖν φοβερά ἐστιν ὅσα ἐφ' ἑτέρων γιγνόμενα ἢ μέλλοντα ἐλεεινά ἐστι.* II. 8. 13. *ὅσα ἐφ' αὑτῶν φοβοῦνται, ταῦτα ἐπ' ἄλλων γιγνόμενα ἐλεοῦσιν.* [Add Eur. Med. 927. *εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε.*]

300. Qu. *ἐπὶ ξένης | ξένας.* (Œd. C. 184. *ξεῖνος ἐπὶ ξείνης.* Ph. 135. *ἐν ξένᾳ ξένον.* 745. *ὄντα μὲν ξένον, ἀεὶ δ' ἀλήτην.* 1096. *ὦ ξεῖν' ἀλῆτα.*) But we find Œd. C. 1256. *ξένης ἐπὶ χθονός.* 1705. *γᾶς ἐπὶ ξένας.* Œd. R. 455. *ξένην ἐπὶ — γαῖαν.* El. 1132. &c. Or *ἐπὶ ξένης | πτωχάς.* (Œd. C. 444. *φυγὰς — πτωχὸς ἠλώμην ἐγώ.* 1335. *πτωχοὶ μὲν ἡμεῖς καὶ ξένοι.*)

304. Eur. Med. 627. *Ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἅλις ἔλθοι Κύπρις, οὐκ ἄλλα θεὸς εὔχαρις οὕτω.* Hipp. 445. *Κύπρις γὰρ οὐ φορητόν, ἢν πολλὴ ῥυῇ.* Bacch. 300. *ὅταν γὰρ ὁ θεὸς εἰς τὸ σῶμ' ἔλθῃ πολύς.* Phœn. 1572. *σὸς ἀλάστωρ — ἐπὶ παῖδαι ἔβα τοὺς σούς.* Hor. Od. I. 19. 9. *'in me tota ruens Venus &c.'* Qu. *μηνίσαντ'* (or *μηνίοντ'*) *ἄγαν.*

305. Eur. Med. 94. *ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι.* For the ellipse cf. Hor. Epist. I. 1. 65. *'Isne tibi melius suadet qui rem facias (suadet)?'*

306. *ὁρωμένη*] So *ὁρᾶσθαι* Eur. Hec. 320.

307. Here we have a *κωφὸν πρόσωπον* uttering *οὐδὲ γρῦ*, as Euripides complains of some of Æschylus' characters in Arist. Ran. 911 f.

308. The usual word is *τοκάς.* Hec. 1139. *ὅσαι δὲ τοκάδες ἦσαν.* As regards my proposed correction, cf. 472. *ἀλλ', ὦ φίλη δέσποιν', ἐπεί σε μανθάνω* &c.

309. Eur. Med. 670. *δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὤν*; Hesiod. Op. 521. *οὔπω ἔργ' ἐϊδυῖα πολυχρύσου Ἀφροδίτης.* Æsch. Fr. 224. *Κάτω γὰρ ἁγναῖς παρθένοις γαμηλίων | λέκτρων ἀπείροις* (al. *ἀγεύστοις*)

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βλεμμάτων ὄ̓πει βολή. (For so I would restore this corrupt passage.) But probably τῶνδε refers to the hardships of captivity. Æsch. Pers. 598. κακῶν μὲν ὅστις ἔμπειρος κυρεῖ. Eur. Hel. 1265. ἐγὼ δ' ἄπειρος, εὐτυχοῦσα πρίν. Qu. κακῶν ἄπειρος τῶνδε. Hermann explains: '*nihil horum* (nec puerperium, nec virum) *experta es*,' a delicate way of expressing the thing intended.

γενναία δέ τις] This refers to the question τίς ποτ' εἶ νεανίδων;

312. ὤ̓κτισα] The aorist, as in 464. ὤ̓κτειρα. 1044. ἔφριξα. Aj. 693.

313. Qu. ὅσῳπερ καὶ φρόνημ' ἔχει μόνη. (Hec. 620. ὡς ἐς τὸ μηδὲν ἥκομεν, φρονήματος | τοῦ πρὶν στερέντες.) Or — φρονεῖ μόνη μέγα (Œd. R. 1078. φρονεῖ γὰρ ὡς γυνὴ μέγα). Or — φρονεῖ τὰ νῦν μόνη. "Majore cum dignitate sortem suam ferri ab ea dicit." *(Dind.)* But φρονεῖν never, I believe, alone signifies '*to show a dignified bearing.*'

316. My correction is confirmed by L., in which there is no stop marked after τυράννων, though there is one after Εὐρύτου. Omit the note of interrogation, left by mistake, after τυράννων.

320. Dindorf injudiciously remarks: "ἐπεὶ καὶ — τοι] I. e. ἐπεί τοι καὶ. Verba propter metrum aliter collocata."

321. Plat. Crat. 417 D. ἀξύμφορον καὶ ἀνωφελές. Rep. II. 367 C. τῷ ἥττονι ἀξύμφορον. I. 339 E. 339 C. E. 340 B.

322. In favour of διοίσει *('differet ab se ipsa loquendo')* Hermann cites Plat. Rep. X. 604 A. πότερον μᾶλλον αὐτὸν οἴει τῇ λύπῃ μαχεῖσθαί τε καὶ ἀντιτείνειν [l. ἀντιτενεῖν], ὅταν ὁρᾶται ὑπὸ τῶν ὁμοίων, ἢ ὅταν ἐν ἐρημίᾳ μόνος αὐτὸς καθ' αὑτὸν γίγνηται; πολύ που, ἔφη, διοίσει, ὅταν ὁρᾶται. He compares also Ter. Andr. II. 6. 3. '*Quid Davus narrat?* — *Aeque quidquam nunc quidem.*' After οὐ τἄρα — διοίσει supply εἴ τι λέξει or the like. So Arist. Eq. 366. νὴ τὸν Ποσειδῶ κἀμὲ τἄρ' (sc. ἕλξεις), ἥνπερ γε τοῦτον ἕλκῃς. Qu. — χρόνῳ 'ξανήσει γλῶσσαν (Œd. C. 1375.). Or — χρόνῳ 'ξαφήσει. (Tr. 72. Eur. Andr. 954. ἄγαν ἐφῆκας γλῶσσαν ἐς τὸ σύμφυτον. Phœn. 1440. φωνὴν μὲν οὐκ ἀφῆκεν. And on Ant. 1248.) As διαφέρειν γλῶσσαν is a very unusual and strange expression, perhaps we should correct φορήσει.

323. For οὐδαμὰ cf. Œd. C. 517. 1698. Ant. 830. Æsch. Prom. 525. Pers. 431. (v. l.) and in dialogue Æsch. Suppl. 891.

324. For προὔφηνεν cf. Ph. 1192.

325. Eur. Hipp. 258. τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν ψυχὰν χαλεπὸν βάρος. Her. 644. πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων | ψυχὴν ἐτήκου νόστος εἰ γενήσεται. Eur. Iph. A. 1225. ἦ πρὶν ὠδίνουσ' ἐμὲ | νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει.

βάρος] Cf. 982. ἐπί μοι μελέῳ βάρος ἄπλετον. El. 939. πημονῆς — βάρος. Aj. 209.

327. Brunck thinks the Scholiast must have read ἠνεμόεσσαν instead of Οἰχαλιῆος in Il. β'. 730. οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος. But Οἰχαλιῆος is the constant epithet in Homer of Εὐρύτου. Hermann contends, and I think with reason, that the prominent position given to the epithet διήνεμον shows that it was intended to signify something more than '*exposed, lofty*,' viz. '*devastated, ruined, pervious to the winds.*' Διήνεμος is a word of rare occurrence. It is used by Philo Byz. de septem orbis miraculis cap. I. καὶ τὰ πέταλα τῶν δένδρων ἀπαλοῖς τοῖς ἀκρεμόσιν ἐπιπεφυκότα δροσοπαγῆ καὶ διήνεμον ἔχει τὴν φύσιν (of suspended gardens). Διανεμοῦσθαι '*to be agitated by the wind*' (of the

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mane of a horse, or a garment) occurs in Analect. Brunck. II. 225. Lucian. Imag. 7.

Wunder explains *τύχη* of the grief and weeping of the maiden, which prevented her giving utterance to her feelings. Perhaps *τύχη* is faulty.

330. Perhaps *πορευέσθω στέγας . | οὕτω δ' ὅπως ἥδιστα*, coll. El. 1296. Or *πορευέσθω 'ς ἐμὰς | στέγας ὅπως ἥδιστα.*

331. We might also correct, *τοῖς οὖσι καινὴν πρός γ' ἐμοῦ λύπην λάβῃ.* Or *τοῖς οὖσι λύπην ἐξ ἐμοῦ γ' ἄλλην λάβῃ.* Cf. Eur. Hec. 587. *λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.* S. Paul. Epist. Phil. II. 27. *ἠλέησεν — ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.*

λάβῃ] So below 802. *ἀλλά μ' ἔκ γε τῆσδε γῆς | πόρθμευσον ὡς τάχιστα μηδ' αὐτοῦ θάνω ('nor let me die here').* Eur. Or. 137. *χωρεῖτε, μὴ ψοφεῖτε, μηδ' ἔστω* (not *εἴη*) *κτύπος.* Cf. on 596. 1226. Below v. 820 the optative is rightly put, *τὴν δὲ τέρψιν ἣν | τῷμῷ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι*, because an imprecation is there uttered. And in Eur. Med. 970. *ἴθ' ὡς τάχιστα, μητρὶ δ' ὧν ἐρᾷ τυχεῖν | εὐάγγελοι γένοισθε, πράξαντες καλῶς* (a wish).

336. The masculine is used, either because Lichas is among the female captives (cf. 342. 344.), or because he is speaking of persons generally. The Schol. makes a like error in v. 344.

337. Observe *ἐκμάθῃς* added after *μάθῃς*, because of the rather long interval.

338. When once *ἐπιστήμων* had passed into *ἐπιστήμην*, it was natural that a further change of *εἰμὶ* into *ἔχω* should follow. *Πάντ' ἐπιστήμων εἰμὶ* is good Greek, not so *πάντ' ἐπιστήμην ἔχω.* Schneid. also suspects that the original reading of this passage resembled the one in Ant. 721. Compare however Xen. Cyr. III. 3. 9. *ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἕκαστος ὁπλίσει.*

339. Or *τί δ' ἔστι; τοῦ με τήνδ'* (or *τοῦ δὲ κἄμ'*) *ἐφίστασαι χάριν;* (Cf. Aj. 1236. *ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;*) Or *τί δ' ἔσθ' ὅτου — χάριν;* Or *τί δ' ἀνθ' ὅτου — χάριν;* (Cf. Œd. R. 1021. *ἀλλ' ἀντὶ τοῦ δὴ παῖδα μ' ὠνομάζετο;* 1155. *δύστηνος, ἀντὶ τοῦ;*) Or *τί δ';* *ἀντὶ τοῦ 'μὲ ('μοὶ) —;* Cf. 665. *τί δ' ἔστι —;*

I suspect that *μοι* was changed into *με*, or *ἐμοὶ* into *ἐμὲ*, by those who wrongly explained *ἐφίστασαι* in an active sense (*ἱστᾷς, κωλύεις*). I have little doubt that the words *τήνδ' ἐφίστασαι βάσιν ('approachest with this step')* are right, especially if we compare the similar passage Aj. 42; but as I do not see my way to anything like a certain correction of the remainder of the verse, I have left the reading of the best mss. intact.

Ἐφίστασθαί τινα (or *τινι*) *βάσιν*, as *προσπίτνειν τινὰ ἕδραν*, and the like. (Eur. Phœn. 293. *γονυπετεῖς ἕδρας προσπίτνω σ', ἄναξ.* Cf. on 50. El. 123. 556. Œd. C. 1120. Aj. 42.) For *ἐφίστασθαι 'to approach'* cf. Œd. C. 558. *τίνα | πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων;* El. 1401. *τὼ δ' ἐφέστατον πέλας.* Œd. R. 777. Œd. C. 558. Eur. Phœn. 279. *τίνες ἐφεστᾶσιν δόμοις;* Below 748. *ποῦ — τἀνδρὶ — παρίστασαι;* The reading *ἐπίστασαι* evidently came from *ἐπιστήμων* in prec. v. For *βάσιν* cf. Aj. 19. *ἐπ' ἀνδρὶ δυσμενεῖ | βάσιν κυκλοῦντα.* 8. Tr. 967. *ἄψοφον φέρει βάσιν.* 961. Ph. 691. 1378. 1403. Œd. C. 199.

340. I almost think *τῶν πάρος μύθων* is preferable. Cf. Ph. 1417. *σὺ δ' ἐμῶν μύθων ἐπάκουσον.* 1410. *πρὶν ἂν τῶν ἡμετέρων ἀΐῃς μύθων.*

344. Cf. Plat. Soph. 242 A. *ἀλλ' ἡμᾶς τοῦτό γε μηδὲν μηδαμῇ εἴρξῃ. Εἴργεται*, if right, I take to be the middle instead of the usual *εἴργει*,

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according to Sophocles' custom. So *αὐδωμένον* for *αὐδῶντος* Ph. 130. Cf. on 1216 below. Linwood wrongly explains *οὐδὲν εἴργεται* '*nihil vetitum est*,' i. e. fas est. Perhaps Sophocles wrote *εἶργον ἦν*, or *εἰργόν ἐστ', αὐτοὺς δ' ἔα. Εἰργάθει* will not do, for there is no present *εἰργάθειν*, but only the aorist *εἰργαθεῖν*. V. Elmsl. ad Med. 186. Nauck suspects the line.

Οὗτος refers to a more distant object than *ὅδε*. But I should prefer *κείνους*, if only on account of the preceding *πότερον ἐκείνους δῆτα* &c.

345. Perhaps *τί σὺ λέγεις; σήμαινέ μοι*. Cf. Œd. R. 655. *φράζε δὴ τί φής*. Eur. Hec. 999. *τῷ σῷ τοῦτο σημανεῖς λόγῳ*. Plat. Gorg. 511 B. *ὡς ὁ λόγος σημαίνει*. 527 C. *ὡς ὁ σὸς λόγος σημαίνει*. Phæd. 66 E. Theæt. 160 C. Pol. I. 334 A. &c. But such passages are not to the point here. The common reading is, I think, palpably wrong, though no commentator appears to have stumbled at it. We may compare however 1252. *καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν | ταχεῖαν, ὦ παῖ, πρόσθες*.

346. Eur. Cycl. 259. *ὑγιὲς οὐδὲν ὧν φησὶν λέγει*.

349. *φράζε*] '*Explain.*' Œd. R. 655. *φράζε δὴ τί φής*.

354. *Ἔρως — μόνος θεῶν*] Love of Iole, not Zeus, as Lichas had pretended v. 251. See on 266.

355. Cf. 710. Eur. Hipp. 1274. *θέλγει Ἔρως*. Bacch. 402. *θελξίφρονες ἔρωτες*. In favor of *θάλψειεν* cf. Æsch. Prom. 592. *ἢ Διὸς θάλπει κέαρ | ἔρωτι*. 652. *Ζεὺς γὰρ ἱμέρου βέλει | πρὸς σοῦ τέθαλπται*. Soph. El. 888. *θάλπει τῷδ' ἀνηκέστῳ πυρί*. Ant. 1086. *τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ*.

356—7. Condemned by Wunder, who observes that the mention of the murder of Iphitus here is inopportune. If any reason were here assigned for Hercules waging war on Eurytus, it would be the contumelious treatment of the hero by Eurytus, not the murder of Iphitus by Hercules. See his Emend. p. 190. The expression *τἀπὶ Λυδοῖς* (and *ἐπ' Ὀμφάλῃ*) *λατρεύματα* is also suspicious, such an use of *ἐπὶ* being quite unusual.

356. *οὐδ' ἐπ' Ὀμφάλῃ —*] I. e. *οὐδὲ τὰ ἐπ' Ὀμφάλῃ —*. Cf. Œd. C. 78. *τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις*. and on El. 991. 1498. Cf. 830. *πόνων λατρείαν*.

357. Add Tr. 756. *πολυθύτους σφαγάς*. Æsch. Eum. 283. *καθαρμοῖς — μητροκτόνοις*. Cycl. 127. *βορᾷ — ἀνθρωποκτόνῳ*. Bacch. 139. *αἷμα τραγόκτονον*. Eur. Or. 1665. *αἵματος μητροκτόνου*. Herc. 1155. *τεκνόκτονον μύσος*.

358. *ὅν*] Sc. *Ἔρωτα* (354). And so Schol. As the passage now stands, *ὅν* should refer to *μόρον*. Cf. on 998. Ph. 1456. But probably vv. 356—7 are spurious. Perhaps this line too is an interpolation, the author of which intended *ὅν* to refer to *μόρος*, and *παρώσας* to signify '*having introduced.*'

Eur. Andr. 30. *ἐπεὶ δὲ τὴν Λάκαιναν Ἑρμιόνην γαμεῖ | τοὐμὸν παρώσας* (schol: *ἀπωσάμενος, ἐκβαλὼν*) *δεσπότης δοῦλον λέχος*, &c. Orest. 620. *μηδὲ δυσσεβεῖς | ἕλῃ, παρώσας εὐσεβεστέρους φίλους*. Her. 238. *τούσδε μὴ παρώσασθαι ξένους*.

Incert. ap. Phryn. Bekkeri p. 4, 16. *αὐτὸ τοὔμπαλιν λέγεις : οἷον αὐτὸ τοὐναντίον λέγεις*. Which words are attributed to Soph. by Valck. ad Hipp. 388. Æsch. Prom. 210. *οἱ δὲ τοὔμπαλιν* (Schol. B: *τὸ ἐναντίον σπεύδοντες*.

359. *ἀλλ'*] Perhaps *εἶθ'*.

359. *ἔπειθε*] Sc. *κεῖνος* (353), Hercules.

362. Cf. 75. Eur. Phœn. 285. *ἐπεστράτευσαν Ἀργεῖοι πόλιν*.

363. The subject of *εἶπε* must of course be Lichas, whereas that of the two adjoining verbs *ἐπιστρατεύει* and *κτείνει* is Hercules. *Δεσπόζειν*

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again occurs nowhere else in Soph. The passage is evidently interpolation.

364. I have given *κτάνοι* and *πέρσειε*, because he is relating what he had heard Lichas say had happened. Cf. 351 f. *τούτου λέγοντες τἀνδρὸς εἰσήκουσ' ἐγὼ — ὡς — Εὔρυτόν θ' ἕλοι — Ἔρως δέ νιν — θέλξειεν* &c. 432. *ὡς ταύτης πόθῳ | πόλις δαμείη πᾶσα, κοὐχ ἡ Λυδία | πέρσειεν αὐτὴν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.*

365. I would not alter *καὶ νῦν*, which the sense of the passage requires. Cf. 539.

365. Qu. — *ἥκει δόμους | σοὺς τήνδε πέμπων.* Cf. El. 63. *ὅταν δόμους | ἔλθωσιν αὖθις.* Œd. C. 757. *θελήσας ἄστυ καὶ δόμους μολεῖν.* 1770. *Θήβας δ' ἡμᾶς πέμψον. Σοὺς* having been corrupted into *ὡς* would necessitate a further change of *τήνδε* into *τούσδε*. Or *δόμους | ἐς σούς σφε πέμπων.* (Cf. 417. *τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους.*) Or *δόμους | τοὺς σούς (τούτους)* —. The pronoun is evidently required after *πέμπων*, though Hermann thinks it may well be understood.

366. *ὡς τούσδε* the mss. vulg. *ὡς τάσδε* Turn.

οὐκ ἀφροντίστως] '*Not without solicitude.*' Others explain, '*not without design.*' Aj. 355. *ἀφροντίστως ἔχει. Ἀφρόντιστος* occurs Xen. Symp. VI. 5. Theocr. X. 20. (*ἔρως*).

367. Qu. *μηδαμῶς δόκει σύ γε.* Or *μηδαμῶς σὺ προσδόκα.*

Hermann compares Æsch. Sept. 1043. *τούτου δὲ σάρκας οὐδὲ κοιλογάστορες | λύκοι σπάσονται· μὴ δοκησάτω τινί* (*μηδὲ δοξάτω τινίτ*). Erfurdt adduces Æsch. Sept. 1042. *μηδέ τῳ δόξῃ πάλιν.* Ag. 888. *μηδὲ θαυμάσῃς τόδε.* But these latter passages, in which *μηδὲ* means '*nor*', are not to the point.

368. *Ἐκθερμαίνειν* occurs in Hippocr. Vet. Med. 14. Tim. 114. Arist. Probl. 2. 35. Plut. Mar. 16 &c. Nicand. Alex. 461. *τρῖβε καὶ ἐκθέρμαινε πόθῳ ἐψυγμένα γυῖα.* No other example of *ἐνθερμαίνειν* occurs, Dindorf remarks, except this; though we find *ἔνθερμος* in Hippocr. Plut. &c. So *θάλπεσθαι ἔρωτι*, and the like. Cf. on 355. Phryn. Bekk. p. 40, 20. *ἐνθάλπεσθαι* (*ἐκθ.* Bekk.) *ἔρωτι· οἷον καίεσθαι ὑπὸ ἔρωτος.* Qu. *εἴπερ δὴ τεθέρμανται.*

372. *ξυνεξήκουον* R. (supr. *σ*) Br.

Cf. 424. 638. *Ἑλλάνων ἀγοραί.* Eur. Here. 412. *ἀγορὰν ἁλίσας φίλων.* Eur. Iph. T. 833. *τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.*

373. Dindorf and Schneid. understand *αὐτὸν* after *ἐξελέγχειν*; the Scholiast *με.*

375. El. 390. *ποῦ ποτ' εἶ φρενῶν;* Aj. 102. *ποῦ σοι τύχης ἕστηκεν;* Below 705. *ποῖ γνώμης πέσω;* Qu. *ποῦ ποτ' εἰμὶ δύσμορος* (or *δύσποτμος*). But v. Aj. 314.

377. Perhaps *λαθραῖον ἢ δύστηνος; ἆρ' ἀνώνυμος* &c. Cf. 909. *ἔκλαιεν ἡ δύστηνος.* El. 806. 282. *ἐγὼ δ' ὁρῶσ' ἡ δύσμορος.* Nauck marks a colon after *ὦ δύστηνος.* Cf. Phil. 254. *ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς.* Eur. Hel. 463. *Αἴγυπτος; ὦ δύστηνος, οἷ πέπλωκ' ἄρα.*

378. *οὐπάγων*] Lichas. Eur. Phœn. 919. *ὅς με δεῦρ' ἐπήγαγεν. Ἐπάγειν* occurs again only once in Soph., Aj. 1189. *ἄταν ἐπάγων.* For *ἐπάγει* is a wrong reading El. 1396. and also *ἐπάξεται* Ant. 362.

379. *ἢ* (not *ἡ*) *κάρτα* Cant. Cf. Herod. III. 1. *ἦν Ἀπριέω τοῦ προτέρου βασιλέος θυγάτηρ κάρτα μεγάλη τε καὶ εὐειδής.* Thuc. VI. 31. *ὄψεως λαμπρότητι περιβόητος* (*στόλος*). I. e. '*no less by birth than in appearance.*'

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Cf. 308. Aj. 1259. *μαθὼν ὃς εἶ φύσιν*. After *φύσιν* the comma usually placed is removed by Dind. Nauck.

380. *Ἄγγ.* præf. B. K. T. Harl. Turn.

πατρὸς μὲν —] As if the mother's name were about to follow. Cf. Eur. Hec. 420. *πατρὸς οὔσ' ἐλευθέρου*.

Γένεσις occurs nowhere else in Soph. or Æschylus, and only once in a doubtful passage of Euripides, Cret. Fr. 2, 18.

381. *Ἰόλη*] *Iole* or *Viola*, for the digamma really exists before *Ἰόλη*, as before *Ἰόλαος*.

Perhaps *Ἰόλη δὲ τοὔνομ', ἧς —*.

382. Sophocles would hardly have written *βλάστας ἐφώνει*, but rather *βλάστας ἔφαινε* (or *ἔφραζε*). We find only *φωνεῖν δεινὰ, ὅσια, τοιαῦτα, ἔπη, φάτιν*, and the like.

δῆθεν] Ironical. With reference to the words of Lichas 314. Eur. Cresph. Fr. 8, 2. *ὡς χρόνος δῆθεν παρῆν*. Rhes. 719. *ἑστίαν Ἀτρειδᾶν κακῶς ἔβαζε, δῆθεν ἐχθρὸς ὢν στρατηλάταις*. Ion. 656. *ἄξω θεατὴν δῆθεν*. 831. *ἰόντι δῆθεν ὅτι συνήντετο*. Herod. IX. 66. *ὡς ἐς μάχην ἦγε δῆθεν τὸν στρατόν*. 99. *προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν, ὡς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώρην*. 80.

383. Nauck reads: *ὄλοιντο πάντες οἱ κακοὶ, μάλιστα δὲ | λαθραῖ' ὃς ἀσκεῖ —*, with manifest advantage to the sentence. The awkward antithesis *τὰ δὲ λαθραῖ' ὃς ἀσκεῖ* is thus got rid off, in which we should have expected *ἀλλὰ* rather than *δέ*. Moreover why should the Chorus not wish that *all* the wicked should perish, but only a certain class of such? The above emendation therefore seems worthy of acceptance.

384. Cf. El. 457. *Ὀρέστην — ἐχθροῖσιν αὐτοῦ (αὑτοῦ?) — ἐπεμβῆναι*.

388. *Μιν* is foreign to Tragedy. Cf. on El. 528. Hermann's correction *εἰ μὴ* seems probable; but I should still prefer *θέλοις*.

κρίνειν] Ant. 398. *καὶ νῦν, ἄναξ, τήνδ' αὐτὸς ὡς θέλεις λαβὼν | καὶ κρῖνε κἀξέλεγχε*.

389. Œd. C. 594. *ἄνευ (ἄπο?) γνώμης — λέγειν*. Ph. 183. *μοῦνος ἀπ' ἄλλων*. Æsch. Ag. 965. *ἀπ' ἐμᾶς — ἐλπίδος*. Eur. Med. 218. *ὀμμάτων ἄπο*.

390. Dindorf rightly observes: "Nuncii, non Chori, hæc verba esse proximum *μίμν'* et res ipsa docet: nam nuncius diserte jubendus erat remanere, ne mirum videretur quod expositis rebus suis in scena remanet."

392. Plat. Epist. VII. 331 B. *αὐτόκλητος — οὐκ ἔρχομαι συμβουλεύσων*.

394. Cf. 365. *καὶ νῦν, ὡς ὁρᾷς, ἥκει* &c. Aj. 281. *ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή*. Dindorf also approves of the correction *ὡς ὁρᾷς*, though he thinks that Sophocles may have written *εἰσορᾷς* in order to avoid a repetition of *ὡς*.

395. Perhaps *σὺν χρόνῳ μακρῷ*. But there seems an intended opposition between *ταχείας* and *βραδεῖ*. Lichas, instead of at once going to his mistress Deianira, had loitered about the place talking, 188 f.

396. *ἆσσεις*] '*Hastenest.*' Our *hasten* is probably from the same root.

Translate: '*before we have renewed our discourse.*' So *ἀνανεοῦσθαι τὸν ὅρκον* Thuc. V. 18. *τὴν προξενίαν* V. 43. *τὰς σπονδὰς* V. 80. *τὴν φιλίαν* Dem. p. 660. *ὁμόνοιαν* p. 284. Cf. also Phil. 1238. *δὶς ταὐτὰ καὶ τρὶς ἀναπολεῖν ἔπη*. Hermann compares *ἀννεῖται* Hom. Od. X. 192.

402. Eur. Hipp. 300. *φθέγξαι τι, δεῦρ' ἄθρησον*.

403. Œd. R. 766. *πρὸς τί τοῦτ' ἐφίεσαι*; 1144. Aj. 40. Qu. *σὺ δ' ὡς τί —*;

404. Cic. Phil. 2, 20, 49. '*aude dicere te prius ad parentem tuum venisse quam ad me.*' Cited by Wund.

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Œd. R. 1121. *δεῦρό μοι φώνει βλέπων ὅ σ' ἄν σ' ἐρωτῶ.*

407. *λεύσσω μάταια*] Cf. 863. *πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς οἴκτου;*

409. Seidler would omit the note of interrogation after *σήν*. Perhaps rightly. Cf. on 418.

415. Eur. Iph. T. 1302. *οὔ, πρίν γ' ἂν εἴπῃ τοὔπος ἑρμηνεὺς τόδε.*

418. Œd. C. 1587. *καὶ σύ που παρὼν | ἔξοισθα.* Eur. Andr. 554. *ἔριν δὲ τὴν κατ' οἶκον οἶσθά που κλύων* &c. V. Elmsl. ad Bacch. 462.

πρὸς τί δ' ἱστορεῖς;] Œd. R. 1144. *πρὸς τί τοῦτο τοὔπος ἱστορεῖς;* El. 1176. *πρὸς τί τοῦτ' εἰπὼν κυρεῖς;*

419. *ἦν — ὁρᾷς*] "Verba corrupta necdum probabiliter emendata." (Nauck.) "Mira locutio." (Dind.) Hermann reads: *ἦν ὑπ' ἀγνοίας θροεῖς.*

Perhaps *ὑπ' ἀγνοίας* may mean '*in ignorance*', *μετ' ἀγνοίας*. So El. 630. *ὑπ' εὐφήμου βοῆς θῦσαι.* Eur. Hipp. 1299. *ὡς ὑπ' εὐκλείας θάνῃ.* Herc. 289. *δειλίας θανεῖν ὕπο.* Xen. Œcon. VII. 5. *ἔξῃ ὑπὸ πολλῆς ἐπιμελείας.* Cf. also Eur. Iph. A. 813. *οὐ θαῦμά σ' ἡμᾶς ἀγνοεῖν, οὓς μὴ πάρος | κατεῖδες.* Andr. 899. *μηδὲν ἀγνόει* (ἐμέ). Lichas had pretended not to know her birth v. 401. *Εὐβοιίς· ὧν δ' ἔβλαστεν οὐκ ἔχω λέγειν.* As regards *ἥσπερ*, we often find *ὅσπερ* used as *ὅς*, e. g. 55. *μάλιστα δ' ὕνπερ εἰκὸς Ὕλλον.* 283. *τάσδε δ', ἅσπερ εἰσορᾷς.* &c. For *γονὰς* cf. Eur. Ion. 328. *οὐδ' ἦξας εἰς ἔρευναν ἐξευρεῖν γονάς;*

420. Perhaps *Εὐρύτου κόρην*, if *σπορὰς* be right in v. 419.

421. *Ποίοισιν ἀνθρώποισι*; as *πολλοῖσιν ἀστῶν* in 423. Unless indeed we read there *πολλοῖς ἐν ἀστῶν.* Qu. *ποίοις ἐν ἀνθρώποις; τίς ἢ πόθεν μολὼν* &c.

422. *Συμμαρτυρήρει* suits the sense far better than *σοὶ μαρτυρήσει.* Lichas asks for other witnesses (*συμμάρτυρας*), to confirm the messenger's story. I suspect the *σοι* came from a gloss. Cf. Eur. Iph. A. 1158. *συμμαρτυρήσεις ὡς ἄμεμπτος ἦν γυνή.*

425. *Ναὶ* in this and similar passages would appear to have been added by some scholiast. Here it seems superfluous with the *γε* added.

ταὐτό] *ταὐτὰ* Elmsl. in *Class. Journ.* XVI. 437.

427. The familiar expression *ποίαν δόκησιν* becomes well an *ἄγγελος.*

430. Perhaps *δέσποινα, τίς ποθ' οὗτός ἐστιν ὁ ξένος.*

432. Cf. Fr. 886. *Λυδίαν λίθον.* Eur. Bacch. 234. *Λυδίας ἀπὸ χθονός.* 140. *εἰς ὄρεα Λύδια.* Æsch. Suppl. 545. *Λύδιά τε γύαλα.* The usual form is *Λυδός.* So 70. *Λυδῇ γυναικί.* 248. *ἐν Λυδοῖς.* 356. Fr. 48. *Λυδῆς κερκίδος.* Fr. 361. *Λυδῆς — πηκτίδος.* Eur. Bacch. 13. Alc. 678. Iph. A. 787. Æsch. Pers. 41. 756. Possibly however the country Lydia itself is meant. Eur. Bacch. 464. *Λυδία μοι πατρίς.* "*Λυδία* sine articulo terram potius quam mulierem Lydiam significaret." (Dind.)

433. Nauck also suspects *φανείς.* But cf. 1. *λόγος — φανείς.*

434. *ἀποστήτω*] '*Let him stand* [*off* or *depart.*' El. 912. *τῆσδ' ἀποστῆναι στέγης.* Eur. Hec. 966. *ὀπάονας δέ μοι | χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.*

435. *Νοσοῦντι λῃρεῖν* is suspected also by Nauck. *Νοσοῦντος* and *σώφρονος* are here well put in opposition. Lichas asks that the messenger may be sent away, since his foolish talk indicates a diseased rather than a sound state of mind. The position of *ἀνδρὸς* seems to show that some genitive participle or epithet had preceded in a sense opposed to *σώφρονος.* But *νοσοῦντι* is probably right, and *λῃρεῖν* wrong. Cf. 1230. *οἴμοι· τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, | τὸ δ' ὧδ' ὁρᾶν φρονοῦντα*

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τίς ποτ' ἂν φέροι; Perhaps *νοσοῦντι* (Gl. *ληροῦντι*) *προσέχειν*, the *ληροῦν* written over *νοσοῦντι* having crept into the text in the place of *προσέχειν*. Or *νοσοῦντος ἀΐειν* ('*to listen to*').

ληρεῖν] '*To talk nonsense.*' In Latin '*delirare.*'

σώφρονος] Phil. 304. *οὐκ ἐνθάδ' οἱ πλοῖ τοῖσιν σώφροσιν βροτῶν.*

436. Eur. Iph. A. 1233. *μὴ πρός σε Πέλοπος.* So in Latin, '*per ego te Jovem obsecro (obtestor).*'

Cf. 200. *ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις.* The corruption of *πάγον* into *νάπος* would easily take place. *Νάπος* (Œd. C. 157. Aj. 892) means '*a wooded vale, a glen,*' with which the epithet *ἄκρον* ill accords. Cf. 634. *πάγους Οἴτας.* 1191. Phil. 729. Æsch. Fr. 146. *ἐν Ἰδαίῳ πάγῳ.* Ovid. Met. IX. 165. '*nemorosum — Œten.*' Perhaps *Οἰταῖον λέπας.* (Eur. Bacch. 751. *Κιθαιρῶνος λέπας.*)

438. *τοὺς λόγους*] *Your words.* Œd. R. 526.

439. Add Phil. 597. *τὰ τῶν διακόνων.*

440. Cf. Ph. 88. *ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς.* 79. Ant. 523. Eur. Rhes. 106. *ἀλλ' οὐ γὰρ οὐχ αὐτὸς πάντ' ἐπίστασθαι βροτῶν πέφυκεν.* Some wrongly explain thus: '*to rejoice does not happen to the same persons always.*' And Dindorf unhappily compares 129. El. 916. *τοῖς αὐτοῖσί τοι | οὐχ αὐτὸς ἀεὶ δαιμόνων παραστατεῖ.*

πέφυκεν] *πεφύκασ'* Nauck. Perhaps rightly. Cf. Phil. 497. *τὰ τῶν διακόνων — τοὐμὸν ἐν σμικρῷ μέρει | ποιούμενοι.*

442. Anacreon, *ὡς μὴ πρὸς τὸν Ἔρωτα πυκταλίζω.*

443. *ὅτων θέλει* Wak. prob. Nauck.

444. Wunder condemns this line as an interpolation made by some copyist, who did not understand the force of the *καὶ* ('*even*') before *θεῶν*. See his Emend. p. 192 f.

It is strange that Deianira should speak of her own love or that of Iole, especially as she does not even know whether Iole entertains any affection for Hercules.

Cf. El. 865. *πῶς γὰρ οὔκ; εἰ —.*

445. *τῷμῷ γ' ἀνδρὶ* Elmsl. ad Iph. T. 250. Porson (ad Hec. 1117) cites the common reading without suspecting any error. Cf. 739. *τὸν ἄνδρα τὸν σόν.* 748. *ποῦ δ' ἐμπελάζεις τἀνδρὶ —;* Where Deianira is speaking of her husband.

447—8. I rather suspect these two lines, and even 445—6.

447. Qu. *τῇ μήτ' αἰτίᾳ | ἁμαρτίας* (or *αἰσχροῦ λόγου*, or *αἰσχροῦ δόλου*) *του μήτ' —.* Or *τῇ μεταιτίᾳ | μηδὲν κακοῦ του μηδ' ἐμοί γ' αἰσχροῦ τινος.* Cf. 773. *τὸν οὐδὲν αἴτιον τοῦ σοῦ (τούτου?) κακοῦ.* Ph. 1426. *ὃς τῶνδ' αἴτιος κακῶν ἔφυ.* Arist. Eccl. 1158. *μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμὶν αἴτιον.* Or *— μήτ' οὖν δόλου του μήτ' —. Μήτε — μήτ' οὖν* occurs Œd. R. 670. Or *— μήτ' ἔργματός του μήτ' —. Ἔργμα* '*a deed*' (especially an evil one) occurs in Æsch. (twice) Eur. (thrice) Hom. Theogn. Archil. Solon. Pind., but nowhere in Soph., unless it be here. Hermann explains *μηδὲν* here by *μηδαμῶς*. *Τοῦ μηδὲν αἰσχροῦ* cannot possibly mean '*of nothing disgraceful.*'

Æsch. Eum. 190. *αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, | ἀλλ' ἐς τὸ πᾶν ἔπραξας ὡς παναίτιος.* Cho. 132. *ὅσπερ σοῦ φόνου μεταίτιος.* 98. Ag. 785. Eur. Suppl. 26.

450. *ψεύδηι* L. And so in 452. 470. 471. 570. 597. 671. 899. 1117. 1119. 1158. 1206. 1211. 1215.

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451. Schol. *εἰ δὲ αὐτὸν εἰς τοῦτο ψευδολογίας ἄγεις, τοῦτ' ὅτι κἂν θελήσῃς ποτὲ εἰπεῖν ἀληθὲς (τἀλ.?), οὐ δυνήσῃ ὑπὸ τῆς συνηθείας νικώμενος. ἢ, κἂν θέλῃς ἀληθεῦσαι, οὐ πιστευθήσῃ.*

452. For *γενέσθαι* I proposed *νέμεσθαι* or *ἄγεσθαι*, but I think the common reading must be right, for even now Lichas must wish to be *thought* truthful, though he be not such. It may be that by and bye, however much he may wish to speak the truth, he may not be believed.

453. *ἐλευθέρῳ*] Lichas, being a herald, was such, and not a domestic slave. He is called *ὁ ξένος* below 531.

455. Equivalent to *οὐδὲ ἔσθ' ὅπως λήσεις*. Nauck strangely marks an interrogation after *λήσεις*.

457. Œd. R. 227. *κεἰ μὲν φοβεῖται*, &c.

458. Perhaps *τὸ μὴ πυθέσθαι τοῦτό* (*ταῦτά*) *μ' ἀλγύνειεν ἄν*.

460. Thuc. VIII. 68. *πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν*.

462. Qu. *ἠνέγκατ' οὐδ' ἂν ἥδε νῦν, οὐδ' εἰ πόσις* —. For *ὄνει δος* means the same as *λόγον κακόν*, and *οὐδ' ἂν ἥδε* might easily have passed into *οὐδ' ὄνειδος*. The *οὐδ' ἂν* seems to be in the wrong place. Cf. Ph. 948. *ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ'* (*εἰ λέ με*), *εἰ μὴ δόλῳ*. Eur. Phœn. 1633. *τίς ἡγεμών μοι ποδὸς ὁμαρτήσει τυφλοῦ; | ἥδ' ἡ θανοῦσα; ζῶσά γ' ἂν, σάφ' οἶδ' ὅτι.*

463. Alciphr. I. 13. *ἔρως ἐνέσκηψε καὶ ἐντακεὶς ἀνίησιν*. Lycophr 498. *θρήνοισιν ἐντακεῖσα*.

465. Trag. Incert. 141 N. *εἴθ' ὤφελεν τὸ κάλλος ὅ με διώλεσε | κακῶς ὀλέσθαι.*

διώλεσεν A. K. L. R. Ald. Herm. &c. *διώλεσε* B. Turn. Br.

467. Cf. Œd. R. 1458. *ἀλλ' ἡ μὲν ἡμῶν μοῖρ' ὅποιπερ εἶσ' ἴτω*.

468. Ph. 1120. *στυγερὰν ἔχε δύσποτμον ἀρὰν ἐπ' ἄλλοις*. Babr. 95, 64. *ἄλλοις ἀλωπέκιζε τοῖς ἀπειρήτοις*.

471. *κτήσει χάριν*] Cf. 191. *κτώμην χάριν*. Ph. 1370. *διπλῆν — κτήσει χάριν*.

473. Trag. incert. 248 N. *ἄνθρωπον ὄντα δεῖ φρονεῖν ἀνθρώπινα*. Schneidewin understands *οὖσαν*, coll. Dion. Chrys. 32, 16. *πάντων ἐν ἀγνώμονι γνώμῃ*. And Hermann explains *ἀγνώμων* '*non habens respectum.*' Cf. Œd. C. 86. Dem. p. 143, 26. *οὐδένα οὐδ' οὕτως ἀγνώμονα οὐδ' ἄτοπον ὁρῶ*. 1261, 23. *ἀγνώμονας καὶ πικρούς*. 1468, 15. *τῆς ἀναγκαίας μὲν ἀγνώμονος δὲ τύχης*. But if *ἀγνώμονα* were intended to agree with *σε*, the addition of *οὖσαν* would have been necessary. Cf. Eur. El. 1359. *εὐδαίμονα πράσσει*. Æol. 14, 3. *αὐτάρκη φρονεῖν*.

474. Dem. p. 73, 17. *ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι*. 168, 28. 762, 19. 723, 23. 1121, 16. &c.

476. *Ἡρακλῆ διῆλθε*] *Διέρχεσθαι* governs an accusative also in Aj. 999. *ὀξεῖα γάρ σου βάξις — διῆλθ' Ἀχαιοὺς πάντας*. Cf. on 298. *ἐμοὶ γὰρ οἷκτος δεινὸς εἰσέβη, φίλαι*, &c. Ph. 1231. *ὥς μ' ὑπῆλθέ τις φόβος*. Eur. El. 747. *δοκῶ κενὴ | ὑπῆλθέ μ'*. For *διῆλθε* qu. *ἔθελξε*, or *ἔθαλψε*. Cf. on 355.

Προμηθέα is a trisyllable Hesiod. Th. 510. *Ἐπιμηθέα* ib. 511. *Γηρυονέα* ib. 982.

477. Translate, '*seized Hercules.*' Lat. '*Herculem invasit.*'

ἡ πολύφθορος —] Put proleptically. So Œd. R. 274. *ἡ σύμμαχος Δίκη* (*ξυνεία*). Œd. C. 1089. *τὸν εὔναγρον τελειῶσαι λόχον*. (Schn.) *Πολύφθορος* is passive also Tr. 477. Æsch. Sept. 920., but active Eur. Phœn. 1036.

483. Callim. Epigr. 42, 6. *εἰ τοῦτ' ἔστ' ἀδίκημα, ἀδικῶ*.

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Cf. Œd. C. 879. *τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν* Œd. R. 1080. *ἐμαν τὸν παῖδα τῆς Τύχης νέμων.* Aj. 1331.

484. Eur. Herc. 141. *ἐπεί γε* (l. *ἐπεὶ 'γὼ*) *δεσπότης | ὑμῶν καθέστηχ'* In like manner we find *γέ τοι δή*. For *μὲν δὴ* cf. Aj. 877. El. 1244.

Perhaps *ἐπεικτέον δὲ* (Plat.). Or *ἔρπειν δέ μ' ἀκμή*. To make the passage at least intelligible and readable, I have ventured to give *ἅπαντ' ἔχεις δή*, which I suspect is the right reading of this obscure passage.

Cf. 1134. *εἰ τὸ πᾶν μάθοις.* 1136. *ἅπαν* (*ἔχεις?*) *τὸ χρῆμ', ἥμαρτε χρηστὰ μωμένη.*

πάντ' ἐπίστασαι λόγον] Cf. 876. *πάντ' ἀκήκοας.* Ph. 1240. *εὖ νυν ἐπίστω πάντ' ἀκηκοὼς λόγον.* Ant. 402. *πάντ' ἐπίστασαι.* Eur. Iph. A. 883. *πάντ' ἔχεις.* Phœn. 967. *τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις.* [Or. 740. *τοῦτο πάντ' ἔχω μαθών.*]

485. This line would perhaps stand better after 487. Cf. Eur. Phœn. 774. *σοῦ τε τήν τ' ἐμὴν χάριν.* Hec. 1225. *οὔτ' ἐμὴν χάριν οὔτ' οὖν Ἀχαιῶν.* 880. *σὸν οὐκ ἔλασσον ἢ κείνης χρέος.* Bacch. 1275. *ἐμῇ τε καὶ πατρὸς κοινωνίᾳ.*

487. *ἐς τήνδ'*] *'Concerning her'*, not *'to her'*, for Deianira had addressed to Iole no words of assurance, but only a short question (v. 320—1.).

Cf. Æsch. Ag. 828. *νίκη δ' — ἐμπέδως μένοι.* Eum. 321. *ἐμπέδως ἔχειν* (*λάχος*). Ag. 949. *ἐμπέδως ποτᾶται.* Also Eur. Iph. 758. *τὸν ὅρκον εἶναι τόνδε μήκετ' ἔμπεδον.* El. 399. *ἔμπεδοι χρησμοί.* Herc. 80. *ἐλπίδ' ἔμπεδον σωτηρίας.*

489. Cf. Phœn. 1636. *εἰς ἅπαντα δυστυχὴς ἔφυς.* Eur. Alex. Fr. 8, 2. *οὔ τις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ.* Dindorf with reason finds *εἰς ἅπανθ'* unsuitable here, since the sense would require rather *μόνης*. Qu. *δὴ μόνης*, or *τῆς κόρης*.

491. Cf. Œd. R. 1225. *ὅσον δ' | ἀρεῖσθε πένθος.* Œd. C. 460. *τῇδε τῇ πόλει μέγαν | σωτῆρ' ἀρεῖσθε.* Aj. 75. *οὐ — μηδὲ δειλίαν ἀρεῖ*; 129. *μηδ' ὄγκον ἆρῃ μηδέν'.* 247. *ποδοῖν κλοπὰν ἀρέσθαι.* 193. *μηδὲ — κακὰν φάτιν ἄρῃ.* El. 34. *δίκας ἀροίμην.*

494. *ἅ τ'*] I. e. *ἀντάξια δῶρα.*

προσαρμόσαι] Cf. 623. 687.

497. *μέγα τι σθένος*] Cf. Hom. Il. 18, 607. *μέγα σθένος Ὠκεανοῖο.* In note dele: "Paus. VI. 12. *χαλκοῦν — νίκης.*"

Cf. El. 477. 84. Hom. Il. 13, 486. *αἶψά κεν ἠὲ φέροιτο μέγα κράτος, ἠὲ φεροίμην.* Strab. X. p. 458. *ἐνεγκαμένου τῆς νίκης ἆθλον τὸν Δηϊανείρας γάμον.*

500. *Ἀπάτασεν* seems to me quite unsuitable here, since it is the power (*σθένος*) of love that the Chorus is speaking of, not its deceitfulness. *Ἐπέδασεν* would perhaps come nearer to the reading *ἀπάτασεν*, but is hardly so suitable as *ἐδάμασσεν*. Cf. Hom. Il. *δ'*. 517. *Διὼρεα μοῖρ' ἐπέδησεν. χ'*. 5. *ν'*. 435. Od. *γ'*. 269. *ν'*. 168. *σ'*. 154. &c. Also Il. *ξ'*. 316. *οὐ γὰρ πώποτέ μ' ὧδε θεᾶς ἔρος οὐδὲ γυναικὸς | θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν.* Od. *ι'*. 516. *ἐπεί μ' ἐδαμάσσατο οἴνῳ.* In Homer we find repeatedly *δαμάσσω, δαμάσσομεν, δάμασσε, δάμασσον, ἐδάμασσε, δαμάσσας, δαμάσσεται*, &c.

504 f. There were many suitors, but, as Ovid says (Met. IX. 13), *'alii cessere duobus.'*

504. *Ἀμφίγυοι* perhaps means *'dexterous, practised.'* Compare *ἀμφιδέξιος*. Hermann explains, *'ancipitibus armis.'* Compare Vulcan's surname *Ἀμφιγυήεις* Il. *α'*. 607. *('halting on both feet')*. Hes. Th. 571. &c. *τετρά-*

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γυος (Hom. Od. 7, 113. *μέγας ὄρχατος — τετράγυος*), *ἀεξίγνιος* (Pind. N. IV. 73. *ἀεξιγνίων ἀέθλων*). Perhaps we should read *ἠΐθεοι*, '*unmarried men.*' Answering to *παρθένοι* (v. Plat. Legg. 840 D. 877 E. Ruhnk. ad Tim. h. v.). So Il. 18, 593. *παρθένος ἠΐθεός τε*. 22, 127. Od. 11, 38. With *πρὸ γάμων* compare the noun *πρόγαμος*.

506. Read *πάμπλακτα*. Cf. on Aj. 631. El. 484. Wunder understands *ἀγῶνες πάμπληκτοι* of *boxings*, *παγκόνιτοι* of *wrestlings*.

παγκόνιτά τ' ἐξῆλθον vulg.

Eur. Suppl. 425. *δρόμων τ' ἄλλων ἀγάλματ'* (?) *εὐτυχῆ διῆλθε*. Here. 1273. *πόλεμον — ἐξήνυσα*. We must not compare 159. *πολλοὺς ἀγῶνας ἐξιών*. Dindorf explains *ἄεθλ' ἀγώνων labores certaminum*, coll. Ph. 509.

508. Eur. Hipp. 1229. *τέτρωρον ὄχον*. Alc. 486. *τέτρωρον ἅρμα*. Iph. A. 214. Her. 860. Qu. *τετρασκελοῦς*. (V. v. str. 497.) Cf. Fr. 678, 10. *ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ (Κύπρις)*. Eur. Phœn. 648. *τετρασκελὴς μόσχος*.

Eur. Hipp. 1242. *τὸ δύστηνον τέρας ταύρου*.

509. Hercules is called *ὁ Καδμογενὴς* above 116.

511. Hesychius, *παλίντονα: ὀπισθότονα, ἢ ἐπὶ θάτερα τρεπόμενα*. Of this kind was the Scythian bow which Hercules used acc. to Theocr. XIII. 56. Cf. Lycophr. 917. Apoll. Rh. I. 793. *Μαιωτιστὶ λαβὼν εὐκαμπέα τόξα | καὶ ῥόπαλον*.

512. Hesiod (Scut. 417. 462) assigns a spear to Hercules. As Hercules would hardly have two spears (cf. on 517), I have given *λόγχαν* for *λόγχας*.

514. For *ἑίμενοι λεχέων* perhaps *ἀμφὶ κόρας λεχέων*.

The *μόνα* evidently refers to Deianira, who was seated alone looking on from a distance at the conflict. Cf. 523 f.

515. Cf. Stat. Theb. VI. 865. '*medio conjux stat candida prato.*' See the entire passage quoted on v. 523.

Cf. 860. *ἃ δ' ἀμφίπολος Κύπρις ἄνανδος φανερὰ τῶνδ' ἐφάνη πράκτωρ*. For *εὔλεκτρος* cf. Anth. Pal. V. 245. *εὐλέκτρου Κύπριδος ἐργάτιδες*.

516. The augment in *ῥαβδονόμει* is omitted as in *δάμασεν* Ant. 827.

517. Cf. 856. *ἰὼ κελαινὰ λόγχα προμάχου δορός*. Ant. 195. *πάντ' ἀριστεύσας δορί (χερί* L. corr.). A less probable correction would be *ἔρις* or *κτύπος*.

518. Ant. 125. *πάταγος Ἄρεος*. Eur. Her. 832. *πάταγος ἀσπίδων*.

520. Anth. App. 205. *ἦν ἄρα κἀκεῖνοι ταλακάρδιοι*. "Grammatici hoc *σχῆμα Πινδαρικὸν* appellant, cujus constans lex est ut verbum præcedat, nomen sequatur." *Dind.* I presume therefore that *ἦν* is really singular in such passages.

522. *πλήγματα*] We find *πλαγὰ* and *πλακτὸς*, but I would hardly venture to write *πλάγματα*. *Πλῆγμα* occurs Ant. 250. 1283. Perhaps however the true reading is *πλίγματα*.

524. *ὄχθῳ*] Perhaps *ὄχθῃ*. Cf. Ph. 726. Ant. 1132.

525. *ἧστο*] '*Was sitting.*' Aj. 311. Above 24. *ἧμην*. Eur. Suppl. 664. *Κάδμου δὲ λαὸς ἧστο πρόσθε τειχέων*.

526. I have given what seems a sufficiently probable reading, *ἐγὼ δὲ ματρὸς κλύουσα φράζω*, '*for I speak having heard this from her mother.*' Cf. 422. *τίς — μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών;* Perhaps in *μὲν οἷα* we may trace *μεθεῖσα*, or *παρεῖσα*. V. schol. The *μὲν* is evidently not required here. Qu. *τέλος δὲ — παρεῖσα φράζω*. Cf. Eur. Tro. 147. *μάτηρ δ' ὥς τις πτανοὶς κλαγγὰν ὄρνισιν, ὅπως* (?) *ἐξάρξω 'γὼ μολπάν*.

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527. *τὸ δ' —*] Cf. 252.

Cf. Eur. Ion. 1260. *ὦ ταυρόμορφον ὄμμα Κηφισοῦ πατρός.* Qu. *τὸ δ' ἀμφινεικὲς κήδευμα νύμφας | ἄεθλον ἀμμένει.*

528. Qu. *ὃν νυμφίον (πότμον, οἶτον) ἀμμένει.* Or *ἄεθλον ἀμμένει, 'awaits* (the victor) *as a prize.'* Or *ἔλεγχον.* (Œd. C. 1297. *εἰς ἔλεγχον χειρὸς μολών.*)

529. Anacr. Fr. 52. *οἷά τε νεβρὸν νεοθηλέα γαλαθηνὸν, ὅστ' ἐν ὕλῃ κεροέσσης ἀπολειφθεὶς ἀπὸ μητρὸς ἐπτοήθη.*

530. Cf. 538. *ὥστε ναυτίλος.* 1071. *ὥστε παρθένος.* Eur. Med. 1210. *προσείχεθ' ὥστε (ὥσπερ* Schol.) *κισσὸς* &c.

Lycophr. 102. *τὴν ἄνυμφον πόρτιν.* Compare the use of *σκύμνος* (Eur. Or. 1211.), *μόσχος* (Hec. 524. *μόσχου σῆς*), and *juvenca* (Hor. Od. II. 8. 21. *te suis matres metuunt juvencis.* 5. 6. *tuae — juvencae*).

531. *ἦμος — τῆμος —*] Cf. 155. *ἦμος — τότε —.* *Ἦμος* occurs also Œd. R. 1134. Aj. 935. Eur. Hec. 915. But *τῆμος* is found nowhere else, I believe, in Tragedy. Æschylus has neither.

ὁ ξένος] Lichas. Cf. on 453.

532. Cf. El. 1322. 78. Arist. Pac. 232.

534. Sophocles is partial to the use of the middle voice for the active. So *αὐδωμένου* Ph. 130.

536. Cf. Ant. 567. Eur. Iph. A. 452. *τὴν δ' αὖ τάλαιναν παρθένον — τί παρθένον; — | Ἅιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα.* Hec. 1103. *Ἑκάβη με — ἀπώλεσ' · οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.* 611. *ὡς παῖδα — λούσω προθῶμαί θ' · ὡς μὲν ἀξία, πόθεν; | οὐκ ἂν δυναίμην · ὡς δ' ἔχω · τί γὰρ πάθω;* Perhaps *κόρην γὰρ, οὐκέτ' ἄζυγ', ἀλλ' ἐζευγμένην.* Cf. Eur. Hipp. 1425. *κόραι ἄζυγες γάμων.* 546. Bacch. 693. *παρθένοι τε κἄζυγες.* Med. 673. *εὐνῆς ἄζυγες γαμηλίου.*

Cf. Œd. R. 826. *γάμοις — μητρὸς ζυγῆναι.* Fr. 517. *ἐπειδὰν εὐφρόνη ζεύξῃ μία.* Eur. Phœn. 1383. *ἐπεὶ γάμοις | ἔζευξ' Ἀδράστου παῖδα.*

538. Cf. 575. *ἔσται φρενός σοι τοῦτο κηλητήριον | τῆς Ἡρακλείας.* *Ἐμπόλημα* means any article conveyed as freight. Cf. Ph. 417. *οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ.* Cf. Eur. Med. 906. *εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος | γάμους παρεμπολῶντί γ' ἀλλοίους πόσει.*

540. Cf. *παραγκάλισμα* Ant. 650. *ἐναγκάλισμα* Lyc. 308. I would remove the commas usually placed after *Ἡρακλῆς* and *καλούμενος*, because I consider *ἡμῖν* to depend upon *ἀντέπεμψε.*

542. *τοῦ μακροῦ χρόνου*] Cf. 599. *τῷ μακρῷ χρόνῳ βραδεῖς.*

545. Cf. 1231. *τὸ δ' ὦδ' ὁρᾶν φρονοῦντα τίς ποτ' ἂν φέροι;* Eur. Or. 679. *τὸ δ' αὖ δύνασθαι παρὰ θεῶν χρῄζω τυχεῖν.* Iph. A. 655. *τὸ σιγᾶν οὐ σθένω.*

547. I think that *τὴν μὲν — τὴν δὲ* must be right, as otherwise the plural *ὧν* could hardly follow, as mention of only one *ἦβη* would have been made.

Cf. 195. *οὐδ' ἔχει βῆναι πρόσω.* Fr. 239. *βάκχειος βότρυς ἐπ' ἦμαρ ἕρπει ('grows').*

548. Cf. Eur. El. 20. *θαλερὸς ἥβης χρόνος.* Herc. 875. *ἀποκείρεται σὸν ἄνθος.* Iph. A. 1299. *ῥοδόεντ' ἄνθεα — δρέπειν.* Hel. 250. *δρεπομέναν ἔσω πέπλων ῥόδεα πέταλα.* El. 778. Ion. 889. Hes. Theog. 988. *τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης | παῖδ' ἀταλὰ φρονέοντα.* Qu. *ὃν ἁφαρπάζειν φιλεῖ | πᾶς τις τὸ θάλλον* (or *τὸ κάλλος*). (Cf. Æsch. Suppl. 981. *παρθένων χλιδαῖσιν εὐμόρφοις ἔπι | πᾶς τις παρελθὼν ὄμματος θελκτήριον | τόξευμ' ἔπεμψεν.*) Or *ἣν ἁφαρπάζειν φιλεῖ | ἀν-*

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θοὐσαν ἀνὴρ ('my husband') &c. Or ὢν ἀφαρπάζειν φιλεῖ | ἐκεῖνος ἀν-θος. Or τῶν δ' ἀφαρπάζειν (ἀποδρέπειν?) φιλεῖν | ἅπαντας (or τοὺς πάντας) ἄνθος, τὴν δ' ὑπεκτρέπειν πόδα. Or πάντα δ' ἁρπάζειν φιλεῖν | τὸ θάλλον ἄνθος, &c. Or ὧν ἀφαρπάζειν φιλεῖ | τὸ μαλακὸν ἄνθος (Suppl. Fr. 60 B. πόας τέρειν ἄνθος μαλακὸν πατεῖσαι.) "ὧν — πόδα verba graviter corrupta." (*Nauck.*) Who conjectures: τῆς μὲν ἁρπάζειν φιλεῖ | τὸ κάλλος ἀνὴρ (?), τῆς δ' ὑπεκτρέπει πόδα, the absurdity of the common reading, which makes the eye ὑπεκτρέπειν πόδα, being insufferable. Nor can I agree with Dind., who says: "Facile intellectu est oculum viri dici." Who follows the scholiast's explanation. The same may be said of Meineke's conjecture ὁ θάλαμος.

549. Pind. P. IV. 158. σὸν δ' ἄνθος ἦβας ἄρτι κυμαίνει.

τὴν δέ] She means her own, for Deianira is no longer young. The same construction as in Ant. 742. διὰ δίκης ἰὼν πατρί. For they said ἐκτρέπεσθαί τινα, ἐκκλίνειν τιμὰ, &c. Cf. Œd. C. 565. ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, | ὑπεκτραποίμην μὴ οὐ συνεκσώζειν. Plat. Phæd. 108 B. I suspect that τήν δ' was changed to τῶν δ' by some copyist, who did not understand the construction, ὑπεκτρέπειν πόδα being equivalent to ὑπεκτρέπεσθαι, especially as ὧν had just preceded.

551. Cf. on Phil. 30.

της νεωτέρας δ' ἀνήρ] I. e. ἀνὴρ δὲ τῆς νεωτέρας. Dindorf wrongly thinks that the opposition is between καλεῖσθαι and εἶναι, rather than between πόσις and ἀνήρ.

554. Qu. λυτήριον τέχνημα τῶνδ' ὑμῖν φράσω. (Æsch. Eum. 288. ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.) Or — τῆς λύπης (τοῦ φόβου, or δείματος) φράσω. Or λυτήριόν τι πημονῆς ἄκος φράσω. (Æsch. Suppl. 265. τούτων ἄκη τομαῖα καὶ λυτήρια. 446. χρηστήρια — πημονῆς ἄκη.) Or λυτήριόν τι πημονῆς ὑμῖν φράσω. (El. 939. τῆς νῦν παρούσης πημονὴς λύσεις βάρος. 1490. ὡς ἐμοὶ τόδ' ἂν κακῶν | μόνον γένοιτο τῶν πάλαι λυτήριον. Fr. 697. τὸ μεθύειν πημονῆς λυτήριον. Eur. Andr. 901. πημάτων δοίης λύσιν.) Perhaps the λυ — in λύπημα came from the gloss λύπης on πημονῆς. Or λυτήριόν τι μηχάνημ'. (Œd. C. 762. Æsch. Eum. 616. πολλὴ μηχανὴ λυτήριος. Suppl. 1058. λυτηρίοις μηχαναῖς.) Or λυτήριον στέργημα &c. (Cf. 1138. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν | ἀπήμπλαχ' &c.) Or λυτήριον σόφισμα πημονῆς φράσω. Cf. Phil. 14. Æsch. Prom. 478. τοιαῦτα μηχανήματ' ἐξευρὼν τάλας | βροτοῖσιν αὐτὸς οὐκ ἔχω σόφισμ', ὅτῳ | τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. I have given a reading that is at least intelligible.

ἦ — τῆδ'] Cf. 1162. ὡς τὸ θεῖον ἦν | πρόφαντον, οὕτω &c. Œd. R. 276. ὥσπερ — ὧδε —. The τῆδ' is, I think, hardly suitable here.

555. Dindorf observes that παλαιὸς and ἀρχαῖος, like *antiquus* and *vetus*, are often found combined (see examples in his Thes.). But what suitable sense could ἀρχαίου yield here?

Cf. Ant. 345. θηρῶν ἀγρίων. In Homer φῆρες ὀρεσκῷοι. Qu. δῶρον ἐκ Νέσσου δοθὲν | θηρός. Cf. Ph. 1317. τὰς μὲν ἐκ θεῶν | τύχας δοθείσας &c. Ἐκ νέσσου (or νέσου) might easily have passed into ἀρχαίου.

562. Read in note: '*ad undas*. | *Uberius solito nimbis hiemalibus auctus* | *vorticibusque frequens erat atque impervius amnis.*' According to Diodorus IV. 36. Deianira did not leave her paternal home, till three years after her marriage with Hercules. Cf. Apollod. 2, 7, 6. and schol. Apollon. I. 1213, who however do not mention the number of years.

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563. Eur. Tro. 946. *τί δὴ φρονοῦσά γ' ἐκ δόμων ἄμ' ἑσπόμην | ξένῳ προδοῦσα πατρίδα καὶ δόμους ἐμούς;* Hec. 352. *ζῆλον οὐ σμικρὸν γάμων | ἔχουσ', ὅτον δῶμ' ἑστίαν τ' ἀφίξομαι.* Also Iph. A. 397. *κακίστης εὐνίδος τιμωρία.* 813. *οἱ δ' ἔχοντες εὐνίδας | ἄπαιδες.*

τὸ πρῶτον] '*For the first time.*'

565. *ἐκ δ' ἤϋσ' ἐγώ*] Longiore oratione usa erat Deianira in carmine Archilochi, quod reprehensum a quibusdam esse memorat Dio Chrys. T. II. p. 308. *ἔχεις μοι λῦσαι ταύτην τὴν ἀπορίαν, πότερον δικαίως ἐγκαλοῦσιν οἱ μὲν τῷ Ἀρχιλόχῳ, οἱ δὲ τῷ Σοφοκλεῖ περὶ τῶν κατὰ τὸν Νέσσον καὶ τὴν Δηιάνειραν ἢ οὔ; φασὶ γὰρ οἱ μὲν τὸν Ἀρχίλοχον ληρεῖν ποιοῦντα τὴν Δηιάνειραν ἐν τῷ βιάζεσθαι ὑπὸ τοῦ Κενταύρου πρὸς τὸν Ἡρακλέα ῥαψῳδοῦσαν, ἀναμιμνήσκουσαν τῆς τοῦ Ἀχελῴου μνηστείας καὶ τῶν τότε γενομένων, ὥστε πολλὴν σχολὴν εἶναι τῷ Νέσσῳ ὅ τι ἐβούλετο πρᾶξαι· οἱ δὲ τὸν Σοφοκλέα πρὸ τοῦ καιροῦ πεποιηκέναι τὴν τοξείαν, διαβαινόντων αὐτῶν ἔτι τὸν ποταμόν· οὕτω γὰρ ἂν καὶ τὴν Δηιάνειραν ἀπολέσθαι ἀφέντος τοῦ Κενταύρου* &c. *Dind.* According to Ovid's account (Met. IX. 118 f.) Hercules had already swum over the Evenus before he shot Nessus, the arrow penetrating through his back to his breast.

566. Qu. *ἐπιστρέψας πάλιν*, or *ἐπευθύνας* (*ἐπιθύνας*, *ἐπεντείνας*) *χεροῖν*. Cf. Aj. 451. *ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντείνοντ'* (al. *ἐπεντύνοντ'*) *ἐμήν*. Or *ἐπιστρέψας κάρα*, '*having turned back his head*' (at the cry of distress). Cf. Eur. Her. 942. *δεῦρ' ἐπίστρεψον κάρα.*

567. I have given *πλεύμονας* with Dindorf and Bergk, not without some hesitation. Cf. on 778. 1054. The Homeric form is *πλεύμων*. The ancient Greeks said *πλεύμονας*, not *πνεύμονας*, according to the testimony of grammarians. V. Dind. in Thes. VI. p. 1261. Hermann on the other hand calls *πλεύμονας* "vulgare". Hence the Latin *pulmo*. So *νίτρον* and *λίτρον* (Attic).

570. Eur. Hipp. 708. *τοσόνδε μοι παράσχετ' ἐξαιτουμένῃ.* Phœn. 1185. *τοσόνδ' ἐκόμπασε, | μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς* &c.

572. *ἐὰν γὰρ —*] This depends on the preceding *τοσόνδ' ὀνήσει.*

Cf. Apollod. II. 7. 6. *τὸ ῥυὲν ἐκ τοῦ τραύματος αἷμα.* Qu. *αἷμ' ἐκ τῶν —.* Cf. 717. *ἐκ δὲ τοῦδ' ὅδε | σφαγῶν διελθὼν ἰὸς* &c. Aj. 919. Æsch. Ag. 1389. *κἀκφυσιῶν ὀξεῖαν αἵματος σφαγὴν* &c. According to Ovid (Met. IX. 127 f.) the arrow passed through the back to the chest of Nessus, the blood rushing out from both apertures.

573. *ἐνέγκῃ*] Qu. *ἐνέγκῃς.* Cf. El. 12. *πατρὸς ἐκ φονῶν | ἤνεγκα.*

The correction *μελαγχόλου — ἰοῦ* is confirmed by the fact that only *one* arrow was sent (567). The common reading may at first sight appear to be supported by Apollod. II. 5. 2. *τὸ δὲ σῶμα τῆς ὕδρας ἀνασχίσας τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν* (Hercules). But the epithet *μελάγχολος* is far better suited to *ἰὸς* '*venom*', than to *ἰὸς* '*an arrow*.' Cf. 770. *φοίνιος | ἐχθρᾶς ἐχίδνης ἰός.* 717 f. Oppian. Hal. I. 561. Epigr. in Archil. Anth. p. 271. *ἐχιδναίῳ πρῶτος ἔβαψε χόλῳ.* Antipater ibid. p. 240. *τὸν ἐκ γενύων πικρὸν ἐνεῖσα χόλον.* Ovid. Met. IX. 158. '*Lernææ virus Echidnæ.*' For the double gen. *ἰοῦ* and *ὕδρας* after *θρέμμα* cf. on 1191.

574. *ἔβαψεν*] Qu. *διῆλθεν*, as in the similar passage below 716. *ἐκ δὲ τοῦδ' ὅδε* (*τοῦδε δὴ?*) *σφαγῶν διελθὼν ἰὸς αἱματοῦς μέλας | πῶς οὐκ ὀλεῖ καὶ τόνδε;*

Hermann considers *θρέμμα ὕδρας* a periphrasis for *ὕδρα*, coll. Plat. Legg. VII. 770 D. *τὰ νεογενῆ παίδων θρέμματα.* "*Θρέμμα ὕδρας* si ve-

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nemum diceretur, scribendum esset μελάγχολος ἰός." *(Herm.)* Who explains μελαγχόλους ἰοὺς '*atra venena.*'

575. Cf. 538. παρεισδέδεγμαι — λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός. Eur. Hec. 535. χοὰς κηλητηρίους.

576. Ὥστε μὴ στέρξει ('*so as that he shall not love*'), as ὅπου με μή τις ὄψεται βροτῶν in v. 800., both depending closely upon the preceding dominating clause.' Ὥστε οὐ στέρξει would mean merely '*so that he will not love.*' Cf. 799. μέθες (με) | ἐνταῦθ' ὅπου με μή τις ὄψεται βροτῶν. Œd. R. 1412. Cf. 903. κρύψασ' ἑαυτὴν ἔνθα μή τις εἰσίδοι. 669. μάλιστά γ', ὥστε μήποτ' ἂν προθυμίαν — λαβεῖν. El. 985. ὥστε μὴ 'κλιπεῖν κλέος. 1316. ὥστ' — μηκέτ' ἂν τέρας νομίζειν. Œd. R. 1412. Æsch. 7, 32. καθαρὸν οὕτω χρὴ τὸν βίον τοῦ σώφρονος ἀνδρὸς εἶναι, ὥστε μὴ ἐπιδέχεσθαι δόξαν αἰτίας πονηρᾶς. Eur. Iph. A. 813. οὐ θαῦμά σ' ἡμᾶς ἀγνοεῖν, οὓς μὴ πάρος | κατεῖδες. For ὥστε οὐ with indicative future cf. Aj. 98. ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι. Œd. R. 411. ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι. 857. Aj. 213. 1342. Œd. C. 45. 565.

579. ἐγκεκλημένον] Cf. 556. λέβητι χαλκέῳ κεκρυμμένον.

580. χιτῶνα τόνδ'] Which the female attendant holds in her hand. So τόδ' ἄγγος 622.

προσβαλοῦσ'] Cf. 1138. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν &c. 844.

581. Hermann with reason doubts whether the form πεπείρανται be admissible in dialogue. Perhaps πάντα πεπέρανται καλῶς, | φίλτροις ἐάν πως — ὑπερβαλώμεθα. | κακὰς δὲ τόλμας — στυγῶ (del. 585—7).

582. I. e. '*malas artes, magicas artes.*' Cf. Eur. Rhad. Fr. 2, 6. τόλμῃ κακῇ. Qu. κακὰς δὲ τέχνας. Cf. Ph. 88. ἔφυν γὰρ οὐδὲν ἐκ κακῆς πράσσειν τέχνης. Ph. 80. τεχνᾶσθαι κακά. Œd. R. 643. σὺν τέχνῃ κακῇ.

584. Construe, μεμηχάνηται δὲ τοὔργον, ἐάν πως φίλτροις &c. But Dindorf objects to this position of ἐάν πως before μεμηχάνηται.

585. Ejected by Wunder as an interpolation from 575 f., who thinks the words θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ an amplification of φίλτροις. The addition of τὴν παῖδα he considers superfluous, for τήνδε comparing 476. 545. But cf. 532. ταῖς αἰχμαλώτοις παισίν. Eustathius, he observes, seems not to have found this line in his copies, since he quotes only v. 584. (p. 799, 3.). Qu. τὴν παῖδα καὶ θέλκτροισιν Ἡρακλέους φρενῶν (or φρενός, cf. 575.).

"Θέλκτρα τὰ ἐφ' Ἡρακλεῖ non sunt eadem quae φίλτρα, sed illecebrae quibus Iole sibi amorem Herculis conciliare videbatur." *Herm.* Eur. Hipp. 509. ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια | ἔρωτος. 1274. θέλγει Ἔρως.

587. Xen. Anab. VII. 1. 8. μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, αἰτίαν ἕξεις.

590. By reading οὕτως ἔχω 'γὼ πίστεως· τὸ μὲν δοκεῖν — we get rid of the rather inconvenient ὡς. Cf. Eur. Fr. Inc. IV. 8. ἐρᾷ μὲν ὄμβρου γαῖ', ὅταν ξηρὸν πέδον | ἄκαρπον αὐχμῷ νοτίδος ἐνδεῶς ἔχῃ. Cf. on Arist. Lys. 1126. αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω.

593. Dindorf thinks γνῶμα is here put for γνῶσιν "metri caussa."

πειρωμένους Harl.

594. τόνδε] Lichas.

595. ἐλεύσεται] ἀφίξεται conj. Nauck.

596—7. Dindorf suspects these verses to be an interpolation. Certainly Deianira does not believe herself to be engaged in any evil design (αἰσχρόν).

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596. Schol: *κρυπτοίμεθα, οἷον σιωπὴ γένηται* (*γένοιτο* Lasc.). Æsch. Cho. 238. *μόνον Κράτος τε καὶ Δίκη — συγγένοιτό μοι.*

597. We find *πίπτειν ἔν τινι.* El. 1476. *ἐν μέσοις ἀρκυστάτοις πέπτωχ'.* Qu. *οὔποτ' εἰς αἶσχος πεσεῖ.* The common reading may perhaps signify, '*you will never fall by disgrace.*'

599. *βραδεῖς*] '*Slow, behind time.*' Cf. 395. *σὺν χρόνῳ βραδεῖ μολών.*

601. Cf. 531. *ἧμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ | ταῖς αἰχμαλώτοις παισίν.* 915. *κἀγὼ — φρούρουν· ὁρῶ δὲ —.* 924. *λύει.* 928. *φράζω.* *Ἀγορᾶσθαι* is the old Epic form, used by Homer and once by Herodotus (VI. 11.). In the former we find *ἀγοράασθε, ἠγοράασθε, ἠγορόωντο, ἀγορήσατο.*

602. *ὅπως φέρῃς μοι —*] Qu. *πρῶτον* (*ἕρπων, στείχων*) *φέρ' ἡμῖν —.* Or *πρῶτον φέρειν χρὴ —.*

Ταναϋφῆ is recognized by Schol. Hesych. (*τανο.*) Phot. Suid., who explain it by *λεπτοϋφῆ.* Qu. *τόνδε νεοϋφῆ* (?) *πέπλον.* The particle *γε* in the common reading is evidently superfluous; but in favour of *εὐυφῆ* cf. Eur. Iph. T. 312. *πέπλων — εὐπήνους ὑφάς.* Cf. *πλινθυφὴς* Æsch. Prom. 459.

603. Cf. 668. *τῶν σῶν Ἡρακλεῖ δωρημάτων.* Æsch. Pers. 529. *γῆ τε καὶ φθιτοῖς δωρήματα.* 1042. *δόσιν κακὰν κακῶν κακοῖς.* Aj. 817. *δῶρον — ἐμοί.*

Ἐκείνῳ is supported by 605. 608. 614. 618. 632. &c.

605. Med. 980. *χρυσότευκτόν τε στέφανον περιθέσθαι.*

607. Æsch. Ag. 1435. *ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς | Αἴγισθος.* Hermann wrongly understands *ἐφέστιον σέλας* "de lumine per fenestram immisso."

608. *Φανερὸς ἐμφανὴς* would not be a bad reading. Cf. 199. *ὄψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.* Eur. Hel. 874. *ἦκει πόσις σοι Μενέλεως ὅδ' ἐμφανής.* Æsch. Pers. 510. *νυκτὸς ὄψις ἐμφανὴς ἐνυπνίων.* But Eur. Or. 359. *ὅς μοι τάδ' εἶπεν ἐμφανῶς παρασταθείς.*

Cf. Æsch. Ag. 997. *σταθεῖσαν κτησίου βωμοῦ πέλας.*

609. Cf. 1249. *τὸ σὸν | θεοῖσι δεικνὺς ἔργον.*

613. Nauck reads *κλεινῷ κλεινόν.* Qu. *λαμπρῷ λαμπρὸν ἐν πεπλώματι.* Apollodorus II. 7. 7. calls it *λαμπρὰ ἐσθής.* Or *σεμνῷ σεμνὸν —.*

614. *σῆμ'*] I. q. *σημεῖον.* Aj. 15. *ὡς εὐμαθὲς σου — φώνημ' ἀκούω.* "Inutile est *εὐμαθὲς*, aptissimum vero *εὐθέως*." (Dind.)

615. *σφραγῖδος ἕρκει τῷδ'*] I. e. '*the enclosure of this ring.*' So Phil. 663. *ἡλίου τόδ' — φάος.*

I would not abuse Eur. Or. 274. *ὄμμα θεὶς' εἴσω πέπλων*, in favour of the old reading *ἐπ' ὄμμα θήσεται.*

616—23. Nauck would transpose these lines after 632.

619. *κἀμοῦ*] Perhaps *κἀμὴ*, according to common usage.

620. Herm: '*si mandatis perferendis exerceo artem Mercurii.*' Compare the expression *πομπεύειν πομπήν.* Nauck reads *τήνδε πρεσβεύω τέχνην. τέχνην βέβαιον*] Plat. Phil. 62. *βέβαιον — τέχνην.*

621. I. e. '*I will not be false to you.*' Qu. *οὔ τοι μὴ σφαλῶ τί σοί ποτε.* Or *οὔ τι μὴ σφαλῶ 'ν τούτοις ποτέ.* Cf. Eur. Iph. A. 384. *εἶτ' ἐγὼ δίκην δῶ σῶν κακῶν, ὁ μὴ σφαλείς;* Suppl. 303. *σφάλλει γὰρ ἐν τούτῳ μόνῳ.*

622. *ὡς ἔχει*] '*Just as it is.*'

623. Cf. 1232. *οὐδὲν ὧν λέγω.*

Cf. 494. *ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι.* 687. In both which passages a covert allusion seems to be made to the application of the fatal medicated garment.

Cf. Eur. Iph. T. 213. *ἆρ' ἄν τί μοι φράσειας ὧν ἐγὼ θέλω;*

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626. Cf. El. 680. *κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.*

628. *προσδέγματ'*] *'Reception.'* Schol: *ὑποδοχάς.* Cf. 233. *Πρόσδεγμα*, according to Hermann, occurs no where else. He reads *προσφθέγματ'*

φίλως] *'In a friendly manner.'* Schol: *φιλοφρόνως.* Arist. Pl. 380.

629. Eur. Phœn. 1363. *ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε —; ΧΟ. ὥστ' ἐκδακρῦσαί γ' —.*

630. *τί δῆτ' —;*] *'What else besides should you say?'* Or, *'Why should you say ought else?'*

631. *λέγοις ἄν* A. B. K. L. *λέγοις* (om. *ἄν*) T. Qu. *μὴ πρόσθε φαίνῃς —.* Or *μὴ πρῷ σὺ φαίνῃς —.* Cf. Arist. Th. 380. *περίθου νυν τόνδε πρῶτον πρὶν λέγειν.*

632. *τἀκεῖθεν*] *'The feeling in that quarter'*, i.e. of Hercules. Cf. 315. *γέννημα τῶν ἐκεῖθεν.* Eur. Hec. 719. *τἀκεῖθεν γὰρ εὖ | πεπραγμέν' ἐστίν.* Med. 1000. *εἰρήνη δὲ τἀκεῖθεν τέκνοις.*

634. These hot baths were situated close to the pass and also near to the sea (*παρὰ ῥηγμῖνι Θαλάσσης*, Pisand.).

635. "Inter *θερμὰ λουτρὰ* et *πάγους.*" *Dind.* Which is hardly satisfactory.

637. *χρυσαλακάτου τ' ἀκτὰν κόρας*] I would correct *χρυσαλακάτοι' —.* Apollon. Rhod. I. 571. *Ἄρτεμιν, ἣ κείνας σκοπιὰς ἁλὸς ἀμφιέπεσκε | ῥυομένη καὶ γαῖαν Ἰωλκίδα.*

638. Dindorf explains *κλέονται* *'celebrantur.'* V. Monk. ad Alc. 459.

640. *καλλιβόας*] Formed as *ὀξυβόας, κοκκυβόας, μιξοβόας, μελιβόας.*

641. "Ait tibiam iis reversuram esse non funebres sonos, velut Hercule mortuo, edentem, sed laetos et hymnis deorum paeanibusque concinentes." *Musgr.* *Ἐπάνειsιν* refers to the return of Hercules.

643. Cf. 866. Œd. C. 1500. *τίς — ἠχεῖται κτύπος;*

644. Cf. 19. *ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς.* 513. *ἦλθε — παῖς Διὸς.* 566. *χὠ Ζηνὸς — παῖς.* 826. *τῷ Διὸς αὐτόπαιδι.* Eur. Ion. 196. *ὁ Διὸς παῖς.* Qu. *Ἀλκμήνας τε κοῦ- | ρος σοῦται πάντ' —.* Or *Ἀλκμήνας τε κόρος | ἕρπει* (750, or *εἶσιν*) *πάσας —.* Cf. Æsch. Sept. 147. *Λατογενὲς κόρα Διός.* Neue and Hermann injudiciously mark a comma after *Διὸς* and also *κόρος.*

645. For *σεῦται* perhaps *ἕρπει*, or *στείχει*, or *εἶσιν.* Cf. *στεῦτο*, &c.

646. *ἐπ' οἴκους*] Qu. *ἐς οἴκους*, as in Ph. 311. Œd. R. 320. 1010.

648. Dindorf corrects *παντᾶ* with *ἀπόπτολιν.*

650. As he had set off by sea, and the course of his adventures might not be generally known, he might well be spoken of as *πελάγιος.*

651. Qu. *τάλαιναν δὴ τρέφουσα καρδίαν.* Or *ταλαίνᾳ δὴ στένουσα καρδίᾳ.* It is improbable that Sophocles should have written *τάλαιναν δυστάλαινα* together.

653. Schol: *νῦν δ' Ἄρης ὁ πρὸς τὸν Εὔρυτον.* Qu. *νιν* (or *σφε*) *στρωθείς.*

654. Cf. Eur. Hec. 364. *λυπρὰν ἡμέραν.* Qu. *ἐπίπονον λατρείαν*, as in v. 830. *πῶς γὰρ ἄν — ἔτ' ἐπίπονον ἔχοι λατρείαν;*

656. Incert. ap. Dion. Hal. de Comp. V. p. 227. *οἱ δ' ἐπείγοντο πλωταῖς ἀπήνῃσι χαλκεμβόλοις.*

661. *τᾶς πειθοῦς ἀγκίστρῳ* conj. Schneid. Dindorf too observes that some noun substantive is required, which he thinks may lie concealed in *παγχρίστῳ.* Hermann absurdly explains *πανάμερος συγκραθεὶς* *'in omne tempus conciliatus'*, and gives *τᾷ* (to agree with what? with *προφάσει*?). Qu. *τῷ πειθοῦς χριστῷ πέπλῳ συντακεὶς* &c. As *κρεμαστὴν αὐχένος* Ant. 1221. Cf. 675. Eur. Med. 632. *μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης, ἵμέρῳ χρίσασ', ἄφυκτον οἰστόν.* Arist. Fr. 231. *Σοφο*

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κλέους τοῦ μέλιτι κεχρισμένου. The epithet παγχρήστῳ, suitable enough as used of a remedy (φάρμακον), is evidently not suitable as applied to the smeared πέπλος.

662. ἐπὶ προφάσει φάρους Haupt. Herm. Qu. ἀπὸ προφάσεως (cf. on v. str. 654). Or πέπλῳ προφάνσει θηρὸς (or προφάντῳ θηρός). Cf. 1163. πρόφαντον (πρόφατον K.). "Etiam alia hujusmodi derivata verbi φαίνειν in derivata verbi φάναι passim ab librariis corrupta sunt, ut ἐκφάσιας pro ἐκφάνσιας scriptum est ap. Herod. VI. 129. In aliis nonnullis scriptores ipsi has formas permutarunt, cujusmodi est quod ἔμφασις pro ἔμφανσις dixerunt, non constiterunt vero sibi in adjectivo, quod modo ἐμφαντικὸς modo ἐμφατικὸς scriptum, libris non raro utramque formam uno eodemque in loco praebentibus." (Dind.)

663. Nauck without reason suspects περαιτέρω, proposing πέρα δίκης.

667. Cf. Ant. 695. κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει. Eur. Tro. 780. ὄλοιο· καλλίστων γὰρ ὀμμάτων ἄπο | αἴσχιστα κλεινὰ πεδί' ἀπώλεσας Φρυγῶν. 219. οἱ δ' ἀφ' ἡσύχου ποδὸς | δύσκλειαν ἐκτήσαντο.

668. Cf. 876. οὐ δή ποθ' ὡς θανοῦσα; Hesiod. Theog. 93. τοίη τοι Μουσέων ἱερὴ δόσις ἀνθρώποισιν.

669. I. q. ὥστε οὔποτ' ἄν τῳ παραινέσαιμι. Cf. Œd. R. 374. μιᾶς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ — βλάψαι ποτ' ἄν.

672. Qu. οἷον, ἢν φράσω, | γυναῖκες, ὑμᾶς θαῦμα λαμβάνειν μέγα. Or — ὑμῖν θαῦμ' ἀνέλπιστον (or θαυμάτων πέρα, Bacch. 667. Hec. 714.) δοκεῖν. Or — οἷον ἐμπεσεῖν — ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν. I have given what is at least an intelligible reading of this obscure passage. I rather suspect μαθεῖν.

673. Eur. Alc. 1126. θαῦμ' ἀνέλπιστον τόδε. Ion. 1142. θαύματ' ἀνθρώποις ὁρᾶν.

674 f. Eur. Med. 787. κἄνπερ λαβοῦσα κόσμον ἀμφιθῇ χροΐ, | κακως ὀλεῖται πᾶς θ' ὃς ἂν θίγῃ κόρης. | τοιοῖσδε χρίσω φαρμάκοις δωρήματα.

675. I have retained the common reading, though I do not believe that the last syllable in ἀργῆτι can suffer elision. The reading of the mss. seems to point to ἀργῆς οἰὸς εὐέρῳ πόκῳ. (So Pind. Ol. 13, 99. ταῦρον ἀργᾶντα.) Cf. Æsch. Ag 1490. μήλων — εὐπόκοις νομεύμασιν.

678. Nauck suspects καὶ ψῇ κατ' ἄκρας σπιλάδος. Qu. καὶ ψηκτὸν ἄκραν ἐς χθόν'. Or καὶ ψήχεται πᾶν ἐς χθόν'. Or καὶ ψηκτὸν ἑκρεῖ 'ς σταγόνας (or 'ς οὖδας). Or καὶ ῥεῖ καταψηχόμενον. Eustathius twice cites ψῇ κατ' ἄκρας σπιλάδος (p. 751, 52. 1071, 9.), in both places writing ψῇ, and comparing κνῇ, ζῇ, ἐχρῆν. Cf. Phot. p. 655, 12. Ψο: ἐπὶ τοῦ σαπροῦ &c. Compare also σήπω, σαπρὸς, σαθρὸς, &c. Qu. καὶ ζεῖ.

El. 894. κολώνης ἐξ ἄκρας. Eur. Or. 116. ἐπ' ἄκρου χώματος.

679. Perhaps μάσσον' ἐκτενῶ λόγον. See on Œd. R. 1301. But cf. Tr. 324. προὔφηνεν οὔτ' ἐλάσσον' οὔτε μείζονα. El. 377. εἰ τῶνδέ μοι μειζόν τι λέξεις.

680. ὁ θὴρ — Κένταυρος] Cf. 1162. ὁ θὴρ Κένταυρος.

682. Cf. κρύψομαι 474.

687. Compare ἀρτίκολλος 768.

ἁρμόσαιμι] Cf. 494. 623.

688. Æsch. Ag. 93. φαρμασσομένη (λαμπὰς) χρίματος (χρίσματος al.) ἁγνοῦ | πελάνῳ μυχόθεν βασιλείῳ.

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689. Cf. Fr. 823. *ἡ κατ' οἶκον ἐγκεκρυμμένη. Κατ' οἶκον* is of frequent occurrence. Heimsoeth also proposes *τὸν πέπλον* for *κατ' οἶκον*. Cf. 674. *ᾧ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως | ἔχριον*, &c.

690. *λάχνην*] I. q. *κάταγμα* 695, *πόκον* 675.

692. *ὥσπερ*] Perhaps *ᾧπερ*. Cf. 241.

693. Cf. El. 1466. *προσεῖδον — φάσματα.* Eur. Ion. 1395. *τί δῆτα φάσμα τῶν ἀνελπίστων ὁρῶ*; Or. 869. *ὁρῶ δ' ἄελπτον φάσμ', ὃ μήποτ' ὤφελον.* Qu. *θαῦμα δέρκομαι.* Cf. 673. *θαῦμ' ἀνέλπιστον μαθεῖν.* Ion. 1142. *θαύματ' ἀνθρώποις ὁρᾶν.*

Cf. Œd. R. 792. *γένος ἄτλητον — ὁρᾶν.* Ph. 847. *εὐδρακὴς λεύσσειν.*

695. *Κάταγμα* here means simply '*a piece of wool*,' i. q. *λάχνη μαλλοῦ* 690, *πόκος* 675.

696. Qu. *τὸν πέπλον ᾧ προὔχριον.* The omission of the object besmeared is, as Wunder remarks, suspicious; as is also the addition of *τῆς* before *οἰός*.

Wunder suspects *ἐς μέσην φλόγα* said of the sun without the addition of *ἡλίου*. This difficulty might be removed by reading *ἀκτῖνά θ' ἡλ.*

697. Cf. 685. Ant. 100. Eur. Hec. 412. *ὡς ὅ ποτ' αὖθις — ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.*

698. Cf. Fr. 713. *πάλιν διαρρεῖ κἀπὶ* (*κἀς τὸ*?) *μηδὲν ἔρχεται.* Nicand. Ther. 898. *ὅσα χαύνης | οἰνάνθης βρύα λευκὰ καταψήχουσι νομῆες.*

699. Cf. 112. *ὥστ' ἀκάμαντος — Βορέα τις κύματ' — ἴδῃ* (*ἴδοι* the mss.).

Trag. Inc. Fr. 65. W. *κρατὸς ἐξ ἄκρου | δεινὸν καθιεὶς πρίον' εἰς ἄκρους πόδας.*

700. Neither *εἰσβλέπειν* nor *ἐμβλέπειν* occurs in Soph.

701. *Ὄθεν* equivalent to *ἐντεῦθεν ὅθι* (*ὅπου*). If *ἐκ γῆς* had not preceded, *ὅθεν* would be intelligible enough; but, as it does, I suspect we should read *ὅθι* or *ὅπου*.

704. In note for *πηγη* correct *πηγή*.

705. Eur. El. 426. *ἐν τοῖς τοιούτοις δ' ἡνίκ' ἂν γνώμης πέσω.*

707—8. Wanting in B. Cf. 568. *ἐκθνήσκων δ' ὁ θὴρ | τοσοῦτον εἶπε.* The correction *ἀντὶ τοῦ θνήσκειν* is worthy of consideration.

712 f. These lines are suspected by Nauck.

714. Æsch. Fr. 123. *πληγέντ' ἀτράκτῳ τοξικῷ τὸν ἀετόν.* Eur. Rhes. 312. *ἀτράκτων τοξόται.*

715. Qu. *χἄπερ ἂν θίγῃ | φθίνοντα* (or *θνήσκοντα*) —. Or *χὥσ' ἂν προσθίγῃ —.* Cf. Eur. Med. 785. *κακῶς ὀλεῖτει πᾶς θ' ὃς ἂν θίγῃ κόρης.* Or thus: *Χείρωνα πεμῆναί τε χὤπερ ἂν θίγῃ | φθείρειν τὰ —.*

716. Hermann explains: "ex illa sagitta (sub. *τοῦ ἀτράκτου*) atrum sanguinis virus per vulnus transfusum quomodo non Herculem quoque perdet?" So also Schn. Dind. The concurrence in the same sentence of *τοῦδε ὅδε* and *τόνδε*, applied to different objects, is observable.

717. *ἰὸς αἱματοῦς μέλας*] I. e. *ἰὸς μελάγχολος* 573. Hermann objects to *αἱματοῦς*, but I think *ἰὸς αἱματοῦς* is a far better reading than *ἰὸς αἵματος*, which latter however may perhaps be defended by *αἵματος σφαγὴν* Æsch. Ag. 1389. Qu. *σφαγῶν διελθὼν θηρὸς ἰὸς αἱματοῦς* (gl. *μέλας*). Cf. Ovid. Met. IX. 154. '*imbutam Nesseo sanguine vestem.*' 173. '*caeruleusque fluit toto de corpore sudor.*'

718. Plat. Ep. VII. 328 B. *τὴν δ' ἐμὴν δόξαν — εἶχε φόβος.* Gorg. 469 C. *κατά γε τὴν ἐμὴν δόξαν.*

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720. So *μιᾷ ὁρμῇ* (Xen. An. III. 2. 9.), *ἀπὸ μιᾶς ὁρμῆς* (Thuc. VII. 71), *μιῇ σὺν ὁρμῇ* (Theocr. XXV. 251.), &c.

721. Eur. Pirith. Fr. VIII. *οὐκοῦν τὸ μὴ ζῆν κρεῖσσόν ἐστ' ἢ ζῆν κακῶς.* Id. *θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος | ἢ ζῶν· τὸ γὰρ ζῆν κρεῖσσόν ἐστ' ἢ ζῆν κακῶς.* On the contrary Eur. Iph. A. 1241. *κακῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς.*

723. *ἔργα δεί'νʼ*] Cf. 706. *ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην.*

726. Omit in note the words "I read *προξενοῦ*." Cf. Eur. Hec. 370. *οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὁρῶ | θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πρᾶξαί με χρή.* Æsch. Ag. 994. *οὐ τὸ πᾶν ἔχων ἐλπίδος φίλον θράσος.*

728. Plut. Num. p. 77 C. *τοῦ μὲν Λυκούργου πεπείρους καὶ ὀργῶσας νυμφεύοντος.* As Sophocles could easily have written *πέπειρος, ῆς* —, or *πέπειρ' ἐσθ', ᾗς* —, it seems very improbable that he should have preferred *πέπειρα, τῆς* —. Cf. Æsch. Ag. 1365. *πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.*

731. I am not fully satisfied that *χρόνον* is not the true reading. Cf. 248. *τὸν μὲν πλεῖστον (χρόνον).* Aj. 311. *καὶ τὸν μὲν ἥστο πλεῖστον ἄφθογγος χρόνον.* Ph. 84. *τὸν λοιπὸν χρόνον.* 1114. *τὸν ἴσον χρόνον.* Æsch. Prom. 447. *τὸν μακρὸν χρόνον.* Ag. 607. *ἐς τὸν πολὺν — χρόνον.*

734. I suspect that the true reading is, *ὡς ἂν ἓν τριῶν σ' ἐβουλόμην.* The usual phrase is *ἓν τριῶν*, not *ἓν ἐκ τριῶν.* Cf. Aj. 88. *ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν.* Œd. R. 1348. Ph. 1239.

738. Qu. *πρὸς τί δὲ στυγεῖς ἐμέ;*

742. Cf. Eur. Or. 1031. *θανούμεθ'· οὐχ οἷόν τε μὴ* (read *μὴ οὐ*) *στένειν κακά.*

743. Add Æsch. Eum. 329. *λάχη τάδ' ἐφ' ἡμῖν ἐκράνθη.* Suppl. 86. *εἰ κρανθῇ πρᾶγμα τέλειον.* Eur. Or. 1023. *οὐ — στέρξεις τὰ κρανθέντ'*: The correction *κρανθὲν* is very probable; but, as *φανθὲν* also yields a good sense, I have not ventured to alter the common reading. We find the aorist *ἐφάνθην* Œd. R. 525. 1485. Æsch. Pers. 256. Eur. Herc. 804.

746. Herod. II. 148. *τὰ μὲν αὐτοὶ θηησάμενοι λέγομεν, τὰ δὲ λόγοισι ἐπυνθανόμεθα.*

748. So *θέλεις* for *θέλεις* L. in 333. Perhaps *ἐμπελάζει.* Cf. on 17.

750. The construction of the passage is noticed by the Scholiast as *καινοπρεπής.*

752. Cf. 237. *ἀκτή τις ἔστ' Εὐβοιὶς, ἔνθ' ὁρίζεται | βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.*

754. Philostratus also (p. 257.) has *βωμοὺς ὁρίζειν.* Cf. Eur. Hec. 16. *γῆς — ὁρίσματα.*

Eur. Andr. 1069. *μῆλα φυλλάδος Παρνησσίας | παιδεύματ'.*

755. "*Lætus ob desiderium* (tandem aliquando expletum)." *Schn.*

757. *ἀπ' οἴκων*] I. e. from Trachis.

οἰκεῖος] He is called *ὁ ξένος* above 531. According to the Scholiast Lichas was said to have been *σύντροφος Ὕλλος*; according to others (v. Schol. Apoll. Rhod. I. 1212.) he was his educator. Should we read here *ἵκεθ' ὁ ξένος Λίχας?*

762. *προσῆγε*] Led to the altar.

764. *κατηύχετο*] Cf. Aj. 492. Œd. R. 246. Œd. C. 1575. In which passages however an infinitive is added. *Κατήρχετο*, as proposed by Meineke, would require, if I mistake not, the addition of some genitive, as *τοῦ ἱερείου.* Cf. Eur. Iph. T. 40. *κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει.* Phœn. 582. *κατάρξει θυμάτων.* Hom. Od. *γ'*. 445.

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764. Stat. Theb. XI. 256. '*vota incepta tamen libataque thura ferebat.*'

766. φλὸξ αἱματηρά] Cf. Ant. 1020. μηρίων φλόγα.

767. προσπτύσσεται πλευραῖσιν —] Cf. 833. 837. 1053. Ovid. Met. IX. 168. '*aut hæret membris frustra tentata revelli,* | *aut laceros artus et grandia detegit ossa.*'

768. Ἀρτίκολλος τέκτονος could hardly be said, though ἀρτίχριστος τέκτονος might (as Ἐρινύων ὑφαντὸν ἀμφίβληστρον 1051.). I have therefore given ὡς ἐκ τέκτονος, which might easily have been corrupted into ὥστε τέκτονος.

Cf. Aj. 998. ὀξεῖα γάρ σου βάξις, ὡς θεοῦ τινος (θεοῦ 'κ τινὸς?) | διῆλθ' Ἀχαιοὺς πάντας.

769. Ἅπαν κατ' ἄρθρον after πλευραῖσιν seems superfluous. Qu. χιτὼν, ἅπαντά τ' ἄρθρ' ἐσῆλθεν (or some other verb) ὀστέων | ἀδαγμὸς ἀντίσπαστος. Cf. Ph. 1208. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί.

770. For ἀδαγμὸς qu. σπαραγμός. Cf. 1254. πρὶν ἐμπεσεῖν | σπαραγμὸν ἤ τιν' οἶστρον. Unless indeed we read there ἀδαγμόν. We find the form ὀδάξειν Fr. 708. καρδίαν ὠδαγμένος.

771. Eur. Ion. 1024. δρακόντων ἰός. Ovid. Met. IX. 158. '*Lernæa virus Echidnæ.*'

All that we can infer from v. 934 is that Hyllus learnt that his mother used the baneful medicament *unconscious of its fatal character.* There was nothing to prevent him knowing (perhaps from tradition, perhaps from surmise) that the effects he witnessed were those of the Hydra's poison. In any case Hyllus could see a similarity in the effects of the medicated robe to those of the Hydra. He would therefore naturally suspect that the calamity he witnessed was the work of this venom. But, if Hyllus was so well aware of the virulent nature of this poison, how it is that Deianira was ignorant of it? Probably she was more or less aware of it, but she was overpersuaded and deceived by the Centaur, and that in a matter which most deeply concerned her. I have therefore recalled the reading of the mss. Moreover instead of ἰὸς ὡς the sense would require ἰὸς ὥσπερ or rather ὥσπερ ἰός. So Arist. Vesp. 713. οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχεῖται: Nub. 1279. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.

Phrynich. Pleuron. Fr. I. πεδία δὲ πάντα καὶ παράκτιον πλάκα | ὠκεῖα μάργοις φλὸξ ἐδαίνυτο γνάθοις. Fr. II. ὠκεῖα δέ νιν φλὸξ κατεδαίσατο. Æsch. Cho. 280. ἀγρίαις γνάθοις | λειχῆνας ἐξέσθοντας ἀρχαίαν φύσιν.

772. Cf. Œd. R. 802. τριπλῆς | ὅτ' ἦν κελεύθου — πέλας, | ἐνταῦθά μοι — ξυννηντίαζον. 720.

773. τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ] '*Him who had no share in your evil design.*' But I would read τούτου for τοῦ σοῦ.

775. Cf. Œd. C. 1580. λέξας Οἰδίπουν ὀλωλότα. Ὄν might easily have slipt out after σόν, and the article have been foisted in to prop up the metre. If the common reading be right, we must supply ἐνεγκεῖν from the preceding ἐνέγκοι, for the words cannot mean, as they stand, '*he said it was your gift alone.*' Cf. on Œd. C. 1210.

779. ἄρθρον] Sc. ποδός. Cf. Ph. 1202. ἐμοῦ ποδὸς ἄρθρον. Œd. R. 718. ἄρθρα — ποδοῖν. 1032. ποδῶν — ἄρθρα.

781. Cf. Arist. Eccl. 818. μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων. Eur. Phœn. 1199. ἐκ δὲ κλιμάκων | ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη, | κόμαι μὲν εἰς Ὄλυμπον, αἷμα δ' ἐς χθόνα. Graff conj: βολῇ — διαρραγέντος αἱματοσταγοῦς.

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782. For ϑ' ὁμοῦ cf. Œd. R. 1278. ἀλλ' ὁμοῦ μέλας | ὄμβρος χαλάζης αἵματος τ' ἐτέγγετο. 1495. El. 667. Aj. 1079.

783. Æsch. Fr. 184 H. παιᾶν' ἐπευφήμησεν.

784. τον μὲν refers to Hercules, τοῦ δὲ to Lichas. Cf. 950—1.

786. Hom. Od. 11, 598. πέδονδε κυλίνδετο λᾶας ἀναιδής.

788. The Locri Epicnemidii are meant. The distance from the Cenæan promontory, the nearest point of Eubœa, to the heights of the Locri, would be about twenty English miles.

Above 752. Εὐβοίας ἄκρον | Κήναιον. In text for Εὐβοίης correct Εὐβοίας.

792. So Eur. Ph. 75. κῆδος Ἀδράστου λαβών.

798. "Cf. Fr. 868. ϑανόντι κείνῳ συνϑανεῖν ἔρως μ' ἔχει. Eur. Ph. 1283. ϑανοῦσι δ' αὐτοῖς συνϑανοῦσα κείσομαι. Suppl. 1007. συνϑνήσκειν ϑνήσκουσι φίλοις." *Schn.*

799. Cf. 1254. ὡς — ἐς πυράν με ϑῇς. Aj. 1110. τόνδε δ' — ἐς ταφὰς ἐγὼ ϑήσω. Hermann explains μέϑες '*depone.*' If we read μέϑες, the position of με is rather awkward. Cf. Œd. R. 1412. καλύψατ' ἔνϑα μήποτ' εἰσόψεσϑ' ἔτι.

800. "Differunt hæc sic ut ὅπου με μή τις ὄψεται sit *ubi nemo me videat*, ὅπου με οὔτις ὄψεται *ubi nemo me videbit.*" Dind. Cf. on 576. Qu. ὅπου με μή τις ὄψεται βροτῶν ἔτι (or ποτέ). Ἔτι might easily have slipt out before the following εἰ δ', and the gloss ἐνταῦϑ' have slipt in to fill up the metre.

806. Cf. 305. τῆσδέ γε ζώσης ἔτι. Ph. 412. οὐκ ἦν ἔτι ζῶν. Œd. R. 1045. ἢ κἄστ' ἔτι ζῶν; Nauck proposes ϑνήσκοντ' ἐσόψεσϑ'.

809. Perhaps ἐπεύχομαι '*I imprecate*' means something stronger than the mere wish that is conveyed in the words ὧν σε ποίνιμος &c.

810. Cf. Eur. Hec. 825. Κύπριν προβάλλειν. Herm: '*quoniam tu mihi hoc fas obtulisti* (Herculem necans), h. e. dedisti ut hoc fas esset.' Translate: *since you have hold out to me the right*, i. e. have made it lawful for me to utter this imprecation. I incline however to the correction τήνδ' ἔριν, i. e. '*since you have thrown out to me* (have challenged me to) *this dispute.*'

815. I. e. ἐπουρίσειε (Arist. Th. 1226).

817. Cf. 1065. καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσῃς πλέον. Eur. Tro. 1233. τλήμων ἰατρὸς ὄνομ' ἔχουσα, τἄργα δ' οὔ.

Eur. Hec. 487. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν, | ἢ δόξαν ἄλλως τήνδε κεκτῆσϑαι μάτην | ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος —; Eur. Fr. 362, 27. τέκνα | μὴ σχήματ' ἄλλως ἐν πόλει πεφυκότα. For ὄγκον qu. κόμπον.

Add Aj. 860. πατρῷον ἑστίας βάϑρον. Ant. 794. νεῖκος ἀνδρῶν ξύναιμον. El. 1390. τοὐμὸν φρενῶν ὄνειρον.

821. ἑρπέτω χαίρουσα] Eur. Alc. 829. χαίρων ἴϑ'. Med. 754. χαίρων πορεύου. Both χαίρουσα and τέρψιν are uttered with bitter irony. Cf. Eur. Phœn. 618. μῆτερ, ἀλλά μοι σὺ χαῖρε. *IO.* χαρτὰ γοῦν πάσχω, τέκνον.

For στροφή write στροφὴ α'.

Schol: ὁ χορὸς πρὸς ἀλλήλας διαλέγεται περὶ τοῦ δεδομένου μαντείου τῷ Ἡρακλεῖ ἐν τῇ Δωδώνῃ, ὅτι νῦν ἀπέβη.

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Cf. Eur. Ph. 1717. *νὺν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται.* Nauck suspects *προσέμιξεν.* But cf. Od. ι'. 507. *ἦ μάλα δή μ' παλαίφατα θέσφαθ' ἱκάνει.*

822. This oracle is called *καινὰ μαντεῖα* 1165, and is opposed *τοῖς πάλαι.*

824. Cf. 1159. *ἦ μοι (sc. ὀρθῆς) χρόνῳ τῷ ζῶντι — ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ | λύσιν τελεῖσθαι.* 169. *τοιαῦτ' ἔφραζε* (Hercules) &c. Eur. Or. 323. *τρίποδος ἄπο φάτιν, ἃν ὁ Φοῖβος ἔλακε, δεξάμενος.* Bacch. 1331. *χρησμὸς ὡς λέγει Διός.* In Herodotus, *ὁ χρησμὸς λέγει τάδε.* In favour of *ἃ τ'* cf. Œd. C. 1424. *ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει | μαντεύμαθ', ὃς* (not *ἃ*) *σφῷν θάνατον ἐξ ἀμφοῖν (αὐτοῖν?) θροεῖ;* Qu. *ὃς ἔλακε* (sc. *θεός*).

825. Eur. Iph. T. 92. *ἀμπνοὰς ἔξειν πόνων.* Schol: *τότε ἀνοκωχὴν γενέσθαι τῶν πόνων τῷ Ἡρακλεῖ.* Who would seem to have read *πέλειν.*

826. Qu. *τῷ Διὸς αὐτὸν (τὸν ἄροτον) νἱῷ.* Or *τῷ Κρονίδαο* (gl. *Διὸς*) *παιδί.* I do not see the force of *αὐτόπαιδι* here. Hercules is usually called simply *παῖς Διὸς* or the like.

828. Eur. Phœn. 309. *ἦ που στένουσι.*

831. Pind. N. IX. 89. *φόνου νεφέλαν.*

833. Cf. 768. *προσπτύσσεται πλευραῖσιν ἀρτίκολλος χιτὼν ἅπαν κατ' ἄρθρον.* Eur. Andr. 1137. *ὀξυθήκτῳ πλευρὰ φασγάνῳ τυπείς.*

834. Eur. Phœn. 658. *Βρόμιον ἔνθα τέκετο μάτηρ.*

If Soph. had intended to repeat the same verb, he would doubtless have written either *ὃν τέκετο* (sc. *μὲν*) *θάνατος, τέκετο δ'* —, or *ὃν ἔτεκε θάνατος, ἔτεκε δ'* —. But neither of these suits the metre, which should be ⏑ – ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ –, ⏑ – (as in 824. 825. 835.). Therefore Lobeck's correction *ἔτρεφε* seems right. Cf. Eur. Phœn. 1592. *ψυχρὰν λοιβὰν φονίαν, ἃν ἔλαχ' Ἅιδας, ὤπασε δ' Ἄρης.*

835. Qu. *πῶς ὅδ' ἂν ἔτι φάος ἕτερον ἡλίου βλέποι.* Cf. Ant. 809. *νέατον φέγγος λευσσουσαν ἀελίου.* Or *πῶς ὅδ' ἂν ἔθ' ἕτερον ἅμαρ ἢ τὸ νῦν ἴδοι.* Or *πῶς ἔτ' ἂν ἀέλιον* &c. The pronoun *ὅδ'* seems superfluous after the preceding *σφε.* The form *ἀέλιος* occurs again Ant. 100. 809. We cannot with Schneid. understand *ὃν* before *τανῦν* (*ἢ ὃν τανῦν*). Cf. Ant. 1333. *ὅπως μηκέτ' ἅμαρ' ἄλλ' εἰσίδω.* Œd. R. 831. *μὴ δῆτ' — ἴδοιμι ταύτην ἡμέραν.* El. 380. *ἔνθα μή ποθ' ἡλίου | φέγγος προσόψει.* Ph. 663. *ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος | μόνος δέδωκας.*

837. Schol: *προσκεκολλημένος τῷ ἰῷ τῆς ὕδρας.* Cf. Eur. Or. 34. *ἀγρίᾳ συντακεὶς νόσῳ.* Schol. on 768. *ὡς ἂν — προσείη χρισθεῖσα.* For *ὕδρας* Hermann corrects *ἄρθρα,* of which Schneid. approves.

838. Dindorf's conjecture *ξάσματι* is out of the question, as the robe besmeared with the venom of the Hydra could not with any propriety be called *ὕδρας ξάσμα.* We require some such word as *αἵματι.* Some may defend *φάσματι* here by *φάσμα ταύρου* 508. Undoubtedly *ὕδρας φάσματι* might be used as a poetic periphrasis for the simple *ὕδρα,* but this would be unsuitable here, since it is not the hydra itself, but the poison from the Hydra that Hercules has to contend with. I doubt if *θρέμματι* could be used here without the addition of *ἰοῦ,* as in v. 574. Perhaps therefore the safest correction is *αἵματι.*

We find *ἀνάμιγα* Æsch. Sept. 239. *ἀμμίγδην* Nicand. Ther. 912.

839. The words *νέσου θ' ὕπο* are placed in a separate line in L.

Cf. 521. *μετώπων ὀλόεντα πλήγματα.* Cf. 832. *δολοποιὸς ἀνάγκα.* 850. *δολίαν — ἄταν.* Qu. *θηρὸς ὀλοόφρονος κέντρ' —.* Hom. Il. β'. 273. *ὀλοόφρονος ὕδρου.*

κέντρ'] Æsch. Prom. 619. *ἃ (νόσος) μαραίνει με χρίουσα* (cf. 832.)

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κέντροισι φοιταλέοις. I have marked a note of interrogation after ἐπιζέσαντα, instead of after φάσματι, because of the correlative particles μὲν and δὲ, which cannot be detached from one another.

842. Cf. 842. μεγάλαν — βλάβαν.

843. Eur. Phœn. 353. γάμων ἐπακτὸν ἄταν. Ovid. Met. IX. 141. '*Venerisque novae perterrita fama &c.*'

844. προσέβαλεν] Cf. 580. προσβαλοῦσ' ὅσα | ζῶν κεῖνος εἶπε. 1138. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν | ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον (νέους?) γάμους.

Hermann explains '*alicunde cognitam perniciem*' (sc. ab Hyllo).

846. Eur. Phœn. 389. ἦ που στένουσι τλήμονας φυγὰς ἐμάς.

847. Eur. Hel. 1205. χλωροῖς τε τέγγεις δάκρυσι τὴν παρηίδα.

848. Ἄχνη, like ἀκτή, ἄκτις, &c., from ἀγνύναι '*to break.*'

849. Cf. Eur. Or. 849. οἴμοι, προσῆλθεν ἐλπὶς, ἣν φοβουμένη — ἐξετηκόμην γόοις.

850. Œd. R. 713. ὡς αὐτὸν ἕξοι μοῖρα πρὸς παιδὸς θανεῖν. Eur. Or. 967. ὡς παρ' ἐλπίδας μοῖρα βαίνει.

851. ἃ δ' ἐρχομένα μοῖρα —] '*And the impending event points to* (betokens) *a treacherous and terrible calamity.*'

852. Plut. Mar. 19. ὁ χωρὸς ῥήγνυσι πηγάς.

853. For the gen. ἀναρσίων after ἐπέμολεν cf. El. 908. μή τον τόδ' ἀγλάϊσμα πλὴν κείνου μολεῖν. Qu. ἀνάρσιον, to agree with πάθος. Cf. 641. οὐκ ἀναρσίαν — καναχάν. Herod. V. 89. πεπονθότας πρὸς Αἰγινητέων ἀνάρσια. IX. 37. ὡς πεπονθότες πολλὰ καὶ ἀνάρσια ὑπ' αὐτου.

854. The poetic word κέλωρ '*a son*' occcurs Eur. Andr. 1033.

856. "Κελαινὴν vocat λόγχην propter funestum belli istius eventum." *Herm.* In the Hercules Furens the bow is the weapon with which the hero is represented as having taken Œchalia.

λόγχα — δορός] Bacchyl. Fr. 12. ἔγχεα λογχωτά.

857. Perhaps we should read, ἃ τάνδε θοᾶ νύμφαν (κόραν) | ὦδ' ἀγαγες αἰπεινᾶς | ἀπ' Οἰχαλίας πλάτᾳ. Or ἃ τάνδ' ὁλοὰν νύμφαν — αἰχμᾷ. According to which arrangement the syllable που will be long in vv. 846—7. Or ἃ τότ' ὁλοὰν νύμφαν ('*the fatal damsel*') &c.

859. αἰχμᾷ] Herod. V. 94. Σίγειον, τὸ εἶλε Πεισίστρατος αἰχμῇ.

860. Similarly Pind. Fr. 87, 1. ἀμφίπολοι Πειθοῦς. Hence ἀμφιπολεῖν τινι Œd. C. 680.

861. Perhaps ἄνανδος refers to Hercules' clandestine love of Iole.

862. τῶνδ' ἐφίνη πράκτωρ] Cf. 251. Ζεὺς ὅτου πράκτωρ φανῇ.

863. Before this line some explanation of the Nurse, as she rushes from the house, such as ἰώ μοί μοι in El. 77. Aj. 974, appears to have slipt out, as Meineke remarks.

866. Cf. Œd. C. 1500. τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος, | σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου; El. 17. ἑῷα κινεῖ φθέγματ' ὀρνίθων σαφῆ. Qu. καὶ μέγαν. Eur. Med. 1145. ἧκεν ὀλολυγῆς μέγαν κωκυτόν. Phil. 419. ἀλλὰ καὶ μέγα θάλλοντές εἰσι.

Æsch. Prom. 661. αἰολοστόμους χρησμοὺς ἀσήμους.

Qu. διαπρεπῆ (Eur. Or. 1490). Or rather καὶ μέγαν. Aj. 851. μέγαν κωκυτόν. Eur. Med. 1173. ἧκεν — μέγαν κωκυτόν.

867. Eur. Tro. 889. εὐχὰς ὡς ἐκαίνισας θεων. Pir. Fr. 6, 2. ὅστις τόνδ' ἐκαίνισεν λόγον. Æsch. Ag. 1041. Cho. 485.

873. Nauck with some reason suspects καινοποιηθέν. Should we read καινὸν ἐν δόμοις? Or χειροποιηθέν (891. χειροποιεῖται τάδε).

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875. Eur. Med. 1180. *ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος δεινὸν στενάξασ' ἡ τάλαιν' ἠγείρετο.*

878. Perhaps here too we should read *ὦ δυστάλαινα*, as in the similar passage Œd. R. 1236.

879. Qu. *σχετλίῳ γε πρὸς τὴν πρᾶξιν*. Or *σχετλιωτάτην γε πρᾶξιν*. Or *σχετλίαν ἔπραξε πρᾶξιν*. For *πρᾶξιν* cf. 152. 294. Aj. 790. 792. Ant. 1305.

Eur. Hec. 689. *τίνι μόρῳ θνήσκεις; τίνι πότμῳ κεῖσαι; πρὸς τίνος ἀνθρώπων;* 762. *θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών:*

880. Cf. 295. *τῇδε τοῦτο συντρέχειν*. Œd. C. 160. *κάθυδρος οὖ κρατὴρ μειλιχίων ποτῶν ῥεύματι συντρέχει*. But I do not think *ξυντρέχει* can possibly be right here. I incline to *ξυγκυρεῖ* or *ξυμπίτνει*. Cf. Œd. R. 113. *πότερα δ' ἐν οἴκοις — τῷδε συμπίπτει φόνῳ;* Aj. 429. *κακοῖς τοιοῖσδε συμπεπτωκότα*. Eur. Iph. T. 1210. *συναντῶσιν φόνῳ*. Or *τοῦ μόρου τυγχάνει*. Ant. 465. *τοῦδε τοῦ μόρου τυχών*.

881. *ἄτη νιν ἠΐστωσε* Wund. (v. Emend. p. 101 f.). We find *ἐξαϊστώσοι* Æsch. Prom. 668. *αἴσσω* Eur. Hec. 31. *ἤϊξ'* Æsch. Pers. 470, in Iambic trimeters. Also *ἀΐστοι* in a chorus Prom. 151.

881—6. These lines are miserably corrupt or interpolated, the metre in consequence being very uncertain. Wunder reads thus: *XO. θυμὸς ἢ νόσοι;* | *TP. τάνδ' — ξυνεῖλε. XO. πῶς — μόνα;* See his Emend. p. 102 f. Qu. *θυμὸς ἤ τινος αὐτὰν (τάνδ') αἱχμὰ βέλεος κακοῦ καθεῖλε;* Or *θυμὸς ἤ τινος νοσοῦσαν αἱχμὰ βέλεος κακοῦ νιν εἶλε;* Or *θυμὸς ἤ τινος νοσοῦσαν αἱχμὰ βέλεος κακοῦ νιν εἶλε* (or *γυναῖκ' ἀνεῖλε*); Or *θυμὸς ἢ νόσος* | *αἱχμᾷ βέλεος κακοῦ νιν εἶλε* (El. 528. *ἡ γὰρ Δίκη νιν εἶλε*); Or — *σφ' ἀνεῖλε* (Aj. 237); Or *θυμὸς ἢ νόσος* | *φρενῶν αἱχμᾷ —*; Or *θυμὸς ἢ νοσοῦσαν* | *αἱχμὰ —*; Or thus: *αὐτὴν διῄστωσεν. XO. τί, θυμὸς ἤ τινος —*; For *τάνδ' αἱχμὰν* (*τᾶνδ' αἰχμᾶν* lemma schol.) perhaps *τᾷ γ' αἱχμᾷ*. *Νόσοι* can hardly be right here, unless it be understood of mental derangement. The words *τίνες νόσοι τάνδ'* appear to me a corruption of *τίνος* (or *τινος*) *αὐτάν*.

883. Pind. N. VI. 54. *ἀκμᾷ ἔγχεος*. X. 60. *λόγχας ἀκμᾷ*. P. IX. 84. *φασγάνου ἀκμᾷ*. Eustathius p. 243, 9 cites *αἰχμὴν βέλεος* from some Tragedian, used of the mutilation of Œdipus' eyes.

884. Cf. 1063. *μόνη με δὴ καθεῖλε φασγάνου δίχα*. For *κακοῦ ξυνεῖλε* I suspect we should read *γυναῖκ' ἀνεῖλε*.

886. Perhaps — *θάνατον*; *TP. ἀνύσασα μόνα στονόεντος* &c.

887. Eur. Or. 1099. *φασγάνου τομάς*.

888. *Μαῖα* means '*a nurse*' Fr. 782. Eur. Hipp. 243. 311. Old women, especially nurses, are thus addressed, as Eurycleia in Od. *τ'*. 357. 482. 500. *μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ* | *τῷ σῷ ἐπὶ μαζῷ. β'*. 349. 372. *υ'*. 129. *ψ'*. 11. &c. Cf. H. Cer. 147. My conjecture is confirmed by the reading *ματαῖα* in L. Qu. *ὦ τάλαινα*. In favour of *ὦ μάταιε* we find *ματαίου — ἡδονῆς* Œd. C. 780. For *ὦ ματαία* cf. Eur. Med. 152. *ὦ ματαία*. 334. *ἔρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων*. 955. Æsch. Prom. 1007. A formula conveying a gentle expostulation.

889. Cf. Œd. C. 83. *ὡς ἐμοῦ μόνης πέλας*.

890. *τίς ἦνεν; φέρ' εἰπὲ* Wund.

891. *Χειροποιητὸς* occurs Herod. I. 195. II. 149. Thuc. II. 77. Xen. Anab. IV. 2. 5.

897. Qu. — *ἔδρασεν* (so L. pr.), *αὖτ' ἂν ᾤκτισας*. *Κάρτα* after *μᾶλλον* seems hardly right. The reading *ἐπεὶ παρῆλθε* is not to be lightly displaced. Cf. Œd. R. 1241. *ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω* | *θυ-*

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ρώνος. (Where however we find also the γάρ.) El. 1337. εἴσω παρέλθετε. Cf. on Aj. 634. Ph. 1337. Eur. Herc. 1237.

898. Eur. Med. 1306. οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ | ἔτλη ποθ'.

901. Dindorf explains ἐν αὐλαῖς 'in domo', coll. 203. Schneidewin suspects κοῖλα.

902. Hom. Il. ω'. 643. ἦ ῥ', Ἀχιλεὺς δ' ἑτάροισιν ἰδὲ δμωῇσι κέλευσεν | δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ | πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας. — αἶψα δ' ἄρα στόρεσαν δοιὼ λεχέ' ἐγκονέουσαι. Theocr. VI. 33. στορέσειν καλὰ δέμνια τᾶσδ' ἐπὶ νάσω. XIII. 33. μίαν στορέσαντο χαμεύνην. XVII. 133. ἓν δὲ λέχος στόρνυσιν ἰαύειν Ζηνὶ καὶ Ἥρῃ. XXII. 33. εὐνὰς ἐστόρνυντο. In Latin, 'sternere lectum.'

Hermann explains this: 'ut statim rediret ad excipiendum patrem.' Dindorf: 'ut obviam iret patri (quem statim adventurum esse Hyllus dixerat v. 805), eumque in lecto commode præparato collocandum curaret." Cf. Œd. R. 431. ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει. Ant. 386. ἐκ δόμων ἄψορρος — περᾷ. Ἄψορρον is used adverbially El. 53. εἶτ' ἄψορρον ἤξομεν πάλιν. 1430. and perhaps Aj. 369. Qu. ὅπως ἄψορρος ἐμπέσοι πατήρ. (Eur. Hec. 915. ἐπιδέμνιον ὡς πέσοιμ' ἐς εὐνάν. Med. 1167. θρόνοισιν ἐμπεσοῦσα.) Or ὅπως εἰς ὄψιν ἀντῴη πατρί. Or ὅπως ἄψορρος εἰσέλθοι πατήρ.

"Contrario vitio librarii non raro γνώην, ἁλώην, βιώην (Arist. Ran. 177) scripserunt pro -οίην." *Dind.* Ἀντᾶν governs a genitive Œd. C. 1445. ἀντῆσαι κακῶν.

903. "I. e. in interiorem domus partem." *Dind.*

Qu. ἔνθα μή τις ὄψεται. We should have expected the opt. future ὄψοιτο, as in Œd. R. 796.

908 f. Cf. Eur. Alc. 129. πάντες δ' ἔκλαον οἰκέται κατὰ στέγας | δέσποιναν οἰκτείροντες. ἣ δὲ δεξιὰν | προὔτειν' ἑκάστῳ, κοὔτις ἦν οὕτω κακὸς, | ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν. Wunder understands οἰκετῶν here of the entire houshould, including the children, as Herodotus (VIII. 106) includes under this term both wife and children.

910. Wunder's correction αὐτῇ — ἐγκαλουμένη must, I think, be right. Cf. El. 778. ἐγκαλῶν μοι φόνους πατρῴους, The middle voice has here its proper signification. Deianira upbraids herself as the author of her sad condition. The common reading would be very tame. Cf. Eur. Med. 1314. ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα.

911. καὶ τὰς —] This seems to depend on ἔκλαιεν, not on ἐγκαλουμένη. Cf. Eur. Iph. T. 697. οὔτ' ἄπαις δόμος | πατρῷος οὐμὸς ἐξαλειφθείη ποτ' ἄν. Hermann gives καὶ τὰς δίπαιδας — οὐσίας. Qu. καὶ τοὺς ἀπάτορας ἐς τὸ λοιπὸν ὀρφανούς. Or καὶ τούς γε παῖδας — ὀρφανούς. (Cf. Aj. 653. παῖδά τ' ὀρφανὸν λιπεῖν. Fr. 680. κατ' ὀρφανὸν οἶκον.) Or καὶ τὰς ἐρήμας — ἑστίας. Or καὶ τὴν ἔρημον (or ἄοικον) — οἰκίαν. Or καὶ τὴν ἄνανδρον (ἐρήμην) — ἑστίαν. Or καὶ τοὺς ἐρήμους — οἰκέτας. Or καὶ τὰς ἀπότμους ἐς τὸν ἄνδρα μηχανάς.

914. Œd. C. 1650. ὀμμάτων ἐπίσκιον | χεῖρ' ἀντέχοντα κρατός.

916. Æsch. Sept. 1030. κἀμὲ κινδύνῳ βαλῶ. Agathias Anth. Pal. V. 276. βάλλε δὲ σοῖς πλοκάμοισιν (τὸ κρήδεμνον).

918. Eur. Or. 583. μένει δ' ἐν οἴκοις ὑγιὲς εὐνατήριον (εὐναστ. vulg.).

921. Qu. ὡς οὐ μή ποτε | δέξησθ' ἔμ' —.

923. Eur. Bacch. 1089. συντόνοις δρομήμασι.

926. εὐώνυμον] 'Sinistram', ut cor feriret. *Dind.*

929. Eur. Phœn. 273. κἀκείσε καὶ τὸ δεῦρο.

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931. Ant. 1315. *παίσασ' ὑφ' ἥπαρ αὐτόχειρ αὐτήν.*

933. Hermann also is wrong in thinking that Deianira is the subject of *ἐφάψειεν*. Her feeling must have been one of grief rather than of anger. Cf. Eur. Or. 601. *μᾶλλόν μ' ἀνάψεις (ἐφάψεις?) ἐπὶ σὸν ἐξελθεῖν φόνον.*

935. I think *ἄκουσα* can hardly be right, for *πρὸς τοὺ θηρὸς* would have nothing to depend upon. Read *μαθοῦσα πρὸς τοῦ θηρός*. Cf. Ph. 971. *πρὸς κακῶν δ' ἀνδρῶν μαθὼν ἔοικας ἥκειν αἰσχρά.*

936. Eur. Hec. 43. *οὐδ' ἀδώρητος φίλων | ἔσται πρὸς ἀνδρῶν.*

937. Qu. *ἔληγεν* or *ἔληξεν*. Cf. 912. Eur. Phœn. 1600. *οἴκτων μὲν ἤδη λήγεθ'.*

940. Tacit. Ann. IV. 31. '*tanquam falsis criminibus sororem petivisset.*'

941. Œd. R. 1221. *ἀνέπνευσά τ' ἐκ σέθεν* &c.

942. Pind. P. VI. 22. *ὀρφανιζομένῳ Πηλεΐδᾳ.* IV. 283. *ὀρφανίζει γλῶσσαν ὀπός.* Eur. Phœn. 1635. *ἀλλ' ἔτι νεάζων αὐτὸς εὕροιμ' ἂν βίον;*

943. *τοιαῦτα* —] Cf. El. 696. 791. on Œd. R. 1280.

944. For the repetition of *τις* (if the reading be correct) cf. Ant. 689. *ὅσα λέγει τις ἢ πράσσει τις.* Eur. Or. 1216. *φύλασσε δ' ἦν τις, πρὶν τελευτηθῇ φόνος, | ἢ ξύμμαχός τις, ἢ* &c. Eur. Hec. 1160. *εἴ τις γυναῖκας τῶν πρὶν εἴρηκεν κακῶς, | ἢ νὺν λέγει τις* &c. In which passage however there is a separate verb for each *τις*, or at least *τις* refers to different persons. "Ad sententiam quod attinet, rectius fecisset poeta si scripsisset *ἢ καὶ μίαν τις ἡμέραν λογίζεται.*" *(Dind.)* Sophocles probably wrote *ἢ καὶ μίαν ζῆν ἡμέραν λογίζεται* ('*so that if any one reckons to live two or even one day*'). Or *ἢ πλείονας ζῆν ἡμέρας λογίζεται* (with Hartung). The *ζῆν*, I suspect, slipt out before *ἡμ.*, and then the verse was interpolated to suit the metre. But the future infinitive should follow, it would seem, after *λογίζεται*, if the sense were '*reckons on living.*' So Herod. VII. 176. *ἐλογίζοντο ἐπισιτιεῖσθαι.* Cf. Xen. Anab. II. 2. 13.

Dindorf adduces Plat. Legg. V. 740 B. *ταύτας (τὰς ἑστίας) δεῖν ἀεὶ τοσαύτας εἶναι καὶ μήτε μι ('neither at all') πλείους γίγνεσθαι μήτε τί ποτε ἐλάττους* Soph. Fr. 186. *καὶ μή τι (μήτε* one ms. *μή γε* the rest) *πλείους τῶνδ' ἔχειν δυσφημίας.*

946. Translate: '*before a person gets well over* (safe through) *the present day.*' For *εὖ πάθῃ* in this modified sense cf. Eur. Or. 1143. *οὐ δεῖ Μενέλεων μὲν εὐτυχεῖν* (i. e. *ζῆν*), | *τὸν σὸν δὲ πατέρα καὶ σὲ κἀδελφὴν θανεῖν.* Qu. *πρὶν διαπερᾶσῃς* (Eur. Herc. 830. *μόχθους διεπέρασ'*).

947 f. Similarly Eur. Hec. 583. *ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν, | πολλῶν παρόντων.* I mark an interrogation after *ἐπιστένω.*

948. Qu. *πότερα πάθεα περαιτέρω;*

951. *Τάδε δὲ* would be objectionable after *τάδε μέν.* But *τὰ δὲ* follows well after *τὰ μέν.* Wunder renders: '*hæc vero sollicitæ exspectamus.*' For which use of *ἐπὶ* v. Wund. ad Ajac. 1240 f.

952. Eur. Or. 1180. *λέγ', ὡς τὸ μέλλον ἀγάθ' ἔχει τιν' ἡδονήν.*

954. So *Ἠλεκτρύωνος* is a quadrisyllable Hes. Scut. 3.

956. As the reading of the antistrophic v. 965 is uncertain, it is advisable to leave *Διὸς* here unaltered. Cf. on El. 1097. Eur. Or. 1700.

957. Cf. Hom. Od. σ'. 100. *χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον.* Xen. Cyr. VI. 1. 2. *πάλαι ἀπωλώλει τῷ φόβῳ.* So in Latin '*metu exanimari.*'

958. Dindorf explains *μοῦνον solum*, i. e. Deianiræ præsidio privatum. Which is not very probable. Musgrave and Groddeck rightly connect *μοῦνον* (dumtaxat) with *εἰσιδοῦσα.* For *μοῦνον* Wunder requires some

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word signifying '*moribundum, morti proximum.*' A trochee is required. Schol: *τοῦτο δὲ λέγει, ὡς μὴ καρτεροῦσα ἰδεῖν τὰς συμφορὰς.*

960. *Πρὸ δόμων χωρεῖν* can only mean, as Hermann observes, '*to come forth from a house*', as in Ant. 526. El. 109. Unless indeed the sense be, '*is passing before the house.*' Qu. *φέρειν σφε δεῦρο* (or *δόμους σφε*) *λέγουσιν ἄσπετόν τιν' ὄχλον* (or *τι χρῆμα*, sc. *ἀνδρῶν*). Or *χωρεῖν σφε δόμους* (gl. *πρὸς*?) *λέγουσιν*, if we read *φθίμενον* in v. 969. Or *χωρεῖν νιν ὧδε* (or rather *σφε δεῦρο*) *λέγουσιν*. (Provided we retain *θανόντα* in v. ant. 969.) Certainly the pronoun is required somewhere in the sentence. I suspect that *σφε* was corrupted into *προ*, and then *δεῦρο* would easily have passed into *δόμων*.

961. *ἄσπετον*] Qu. *ἄσκοπον*. Cf. El. 864. *ἄσκοπος ἁ λώβα*. 1315. Aj. 21. Ph. 1111. Œd. C. 1680. Tr. 246. *Ἄσπετος* occurs nowhere else in Soph. Perhaps *λέγουσ' ἀθέσφατον θέαμα* (or *θέαν νιν*). Cf. Eur. Iph. T. 232. *ἀθέσφατον θέαν*. Or *λέγουσί νιν πικρὸν θέαμα*. Cf. Eur. Or. 940. *ἔρχεται δέ σοι | πικρὸν θέαμα καὶ πρόσοψις ἀθλία*. The subject of *χωρεῖν* is *αὐτὸν* (Hercules), *ἄσπετόν τι θαῦμα* being added in apposition.

962. Herm: '*Atqui propinqua nec remota flebam.*'

964. Hec. 1052. *κρυπτὰν βάσιν αἰσθάνομαι τάνδε γυναικῶν.*

965. Wunder suspects *πᾶ δ' αὖ φορεῖ νιν*, as also what follows, *ὡς φίλου* &c. The general sense of the passage, he thinks, was this: '*ecce enim peregrinorum turba Herculem huc apportat, ut pro amico sollicita, tardo gressu absque strepitu incedens.*' See his Emend. p. 136 f. Qu. *ἀγχοῦ φορεῖ νιν*. Or — *πέλας φορεῖ νιν χὡς φίλου* &c. In *πᾶ δ' αὖ* may perhaps be concealed the word *ὀπαδῶν*. Cf. Eur. Alc. 624. *πρόσπολοι φέρουσιν ἄρδην ἐς τάφον τε καὶ πυράν.*

966. Dindorf thinks *προκηδομέναν* may be preferable.

967. *ἄψοφον — βάσιν*] Eur. Or. 136. *ὦ φίλταται γυναῖκες, ἡσύχῳ ποδὶ | χωρεῖτε, μὴ ψοφεῖτε, μηδ' ἔστω κτύπος.* 140. *σῖγα σῖγα, λεπτὸν ἴχνος ἀρβύλης τίθετε, μὴ ψοφεῖτε, μὴ 'στω κτύπος.* Eur. Tro. 334. *ποδῶν φέρουσα φιλτάταν βάσιν.* Petron. Arb. '*ter ovantem | circa delubrum gressum feret ebria pubes.*' We may compare Aj. 14. *ὦ φθέγμ' Ἀθάνας, ὡς εὐμαθές σου φώνημ' ἀκούω.*

971 f. Qu. *ὤμοι ἐγὼ σοῦ, πάτερ, ὤμοι σοῦ* (or *ἐγὼ*) *| μέλεος . τί πάθω; τί δὲ μήσωμαι;* (del. *οἴμοι*). Or perhaps the last line was, *οἴμοι, τί πάθω; τί δὲ μήσωμαι;* The *οἴμοι* v. 972 is omitted in K. Cf. 986. *οἴμοι ἐγὼ τλάμων*. Ant. 1341. *ὤμοι μέλεος*. Œd. C. 216. *ὤμοι ἐγώ, τί πάθω, τέκνον ἐμόν;* Eur. Iph. A. 1287. *οἳ ἐγὼ θανάτου τοῦ σοῦ μελέα*. Perhaps *σοῦ μέλεος* is a gloss.

973. Perhaps we should read here, as in Æsch. Sept. 1057. *τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;* The *ὤμοι* or *οἴμοι* may be nothing more than the *-ωμαι* in *μήσωμαι*.

974. I suspect that Soph. wrote *σίγα, τέκνον, οὐ μὴ κινήσεις* (so T.). The *οὐ* might easily have slipt out after *τέκνον*. Cf. on 978.

977. Arist. Pac. 607. *τὸν αὐτοδὰξ τρόπον*. Lys. 687. *αὐτοδὰξ ὠργισμένοι.*

978. Eur. Hec. 1073. *Ἄρει κάτοχον γένος*. Bacch. 1112. *ἐκ Βακχίου κατείχετ'*.

979. Cf. Eur. El. 41. *εὖδοντ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος | φόνον.*

980. Or — *βάρος ἄπλετον ἦν . μέμονε φρήν.*

981. Qu. *ἀλλ' ἔπι* (*ἔπεστι*) *μοι* &c.

982. Herm: '*fervet mihi animus in immensum pondus doloris.*' Which is

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hardly intelligible. Nor is the construction of *ἐπὶ* with *βάρος* (Bill. Herm. &c.) at all satisfactory. Cf. 325. *ὠδίνουσα συμφορᾶς βάρος.*

Herod. IX. 24. *οἰμωγῇ — ἀπλέτῳ.* Perhaps *βάρος ἄσπετον —. Ἀπλέτος*, like *ἄσπετος* (961), occurs nowhere else in Soph.

Perhaps *ἐμμέμον' ἢ φρὴν* (Schn.) is better.

987. I read *ἄδ'*, Doric as *γᾶς* 984. and *τλάμων* 986. Cf. on 1004.

988. Neither *ἐξῄδης*, nor *ἦν*, nor *σιγῇ κεύθειν* without an object, is satisfactory. The sense requires something like this: *ἆρ' εἶπον ὅσον κέρδος λύπην* (from which perhaps came *ἦν*) | *σιγῇ κεύθειν* &c. Wecklein too justly observes that the sense requires the first person, not the sense. Qu. *ἆρ' ἐξηύδησ'* (sc. 974 f.). Or *ἆρ' ἐξηύδων.* Cf. Ph. 1244. *οὐδὲν ἐξαυδᾷς σοφόν.* But, as I cannot see my way to any probable emendation, I leave the passage, however corrupt, as I find it.

989. Cf. Œd. R. 341. *σιγῇ στέγω. Κεύθειν* can hardly govern *ὕπνον.* Qu. *σιγὴν παρέχειν* (1115).

993. Eur. Herc. 984. *ἀμφὶ βωμίαν | ἔπτηξε κρηπίδ'.*

994. Qu. *ἱερῶν, οἷαν οἷαν ἐπί* (or *ἀπό*) *μοι* &c. Or *ἱερῶν οἷαν οἷων ἀπό μοι —. (Ἀπανύειν* as *ἀποδιδόναι, 'to give in return.' Ἀπήνυσαν* occurs Od. 7, 326.) Or *οἷαν χάριν ἤνυσας* (or *ἄνυσας*), *ὦ Ζεῦ.* Or — *ὦ Ζεῦ Ζεῦ, —. Οἷαν*, being the emphatic word, should head the sentence. Cf. Eur. Hec. 198. *οἷαν οἷαν αὖ* (*ἐπί*?) *σοι λώβαν — ὤρσέν τις δαίμων.* As the *χάρις* proved to be an evil, this phrase *ἐπί μοι* is not unsuitable here. Cf. Ph. 1139. *ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ'.* Nauck suspects *ἐπί μοι* to be an interpolation from 981. Certainly the repetition of it is suspicious. We find *θυσιᾶν* Eur. Hec. 906.

996. Cf. on 1216. *πρόσνειμαι* (*πρόσνειμον*?) *δέ μοι | χάριν βραχεῖαν.* Œd. C. 767. *οὐκ ἤθελες θέλοντι προσθέσθαι* (*προσθεῖναι*?) *χάριν.* Eur. Bacch. 131. *ἐξανύσαντο.* The reading *ἠνύσω* evidently arose from the fusion of *ἤνυσας* (written compendiously) with the following *ὦ* (*ἠνύσω Ζεῦ*, supr. *ὦ*, L.). Cf. Phil. 1145. *κοινὰν ἤνυσεν οἷς φίλοις* (*εἰς φίλους* vulg.) *ἀρωγάν.*

997. Eur. El. 164. *ξίφεσι — λυγρὰν Αἰγίσθου λώβαν θεμένα.* Or. 1036.

998. *ἦν —*] Sc. *κρηπῖδα.* Cf. on 358. Ph. 1456. Read *ἄν.*

1001. "Quum articulus nomini primo *ἀοιδὸς* addi per metrum non posset, alteri adjunxit, etsi etiam omisso eo recte habitura esset oratio. Sed addere maluit, quia non simplex *κατακηλήσει* sequitur, sed *ὃς — κατακηλήσει.*" *Dind.*

1002. Or *ἰάτωρ, ὅστις τήνδ' ἄτην* (*τάνδ' ἄταν*).

1003. *κατακηλήσει*] Cf. 999. *ἀκήλητον μανίας ἄνθος.*

1004. Cf. Phil. 454. *τηλόθεν — τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι.* Plat. Rep. VI. 499 A. *τὰ κομψὰ πόρρωθεν ἀσπάζεσθαι.* Eur. Hipp. 102. *πρόσωθεν αὐτὴν ἁγνὸς ὢν ἀσπάζομαι.* Hes. Th. 575. *θαῦμα ἰδέσθαι.* 581.

"Formarum Doricarum in toto hoc carmine ratio hæc est ut Hyllus et senex iis abstineant, Hercules vero iis utatur in anapæstis spondiacis, ut *ποὶ γᾶς* 984, *λώβαν* 997, *πᾶ* 1006." *Dind.* Yet we find *ἐμὰν ῥώμαν* 1019, *λαθίπονον* and *ὀδυνᾶν* (qu.) 1021.

1005. *ἐᾶτε μ' ἐᾶτέ με δύσμορον εὐνάσαι* Dind. and (*εὐνᾶσθαι*) Nauck. The same metre as in 1015. 1025. 1041. Ph. 827. 843. "*εὐνᾶσαι* intransitive dictum pro *εὐνᾶσθαι*", says Dind. in annot. But where do we find *εὐνᾶσαι* thus used?

1005 b. *ἐᾶτέ με δύστανον εὐνᾶσθαι* Nauck. The v. l. *ὕστατον*, mentioned by the Schol., is approved of by Valck. ad Hipp. p. 314, and re-

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ceived by Wund. and others. Seidler however with reason thinks it is nothing more than a corruption of *δύστανον*; though it may be adapted to the metre by reading *ἔᾶϑ' ὕστατον εὐνάσαι* (?). *Εὐνᾶσθαι* '*to rest, to sleep*' occurs Œd. C. 1571.

1006. *πᾶ* ('*where, in what part*') is evidently unsuitable here.

Qu. *ποῖ ποῖ κλίνεις*; or *ποῖ δέ με κλίνεις*; But for *κλίνεις* I suspect we should read *κινεῖς*.

1007. Ph. 817. *ἀπό μ' ὀλεῖς, ἣν προσθίγῃς.*

1008. The imperfect would appear more suitable, *ὅ τι κἄμυνεν* (or *κάμ-μυνεν*), but that the penultimate in *μύω* is long. For the metre is the same as in v. 1030. *ἀποτίβατος ἀγρία νόσος*. The subjunctive (*ὅ τι καὶ μύσῃ*) would follow better after a future than a perfect.

1009. *ἥπταί μου*] '*Has laid hold of me.*' El. 1245. *ὀττοτοῖ. ὀττοτοῖ.* *ἦδ'*] I read *ᾆδ'*, Doric as *Ἑλλάνων* 1010, *ὠλεκόμαν* 1012. &c.

Perhaps *αὖϑ'* might be allowable in a hexameter. Qu. *ᾆδ' ἔρπει . ποῦ ποτ' ἄρ' ἔστ', ὦ —.*

Æsch. Eum. 477. *ἐφέρψει κότος.* 304. *μῆνις ἐφέρπει.* Eur. Alc. 270. *σκοτία — νὺξ ἐφέρπει.*

For *πόϑεν ἔστ'* we require perhaps some imperative in the sense of *πάρεστε* '*assist me.*'

1010. Schol: *ποῦ, φησὶν, ἄρα ἔστε* &c.

1011. Musgrave had already suspected *Ἑλλάνων*, since this *κάϑαρσις* of Hercules was not confined to Greece, but extended to the whole world. Cf. 1060 f. 1100. Hom. Hymn. v. 4. Pind. Nem. I. 61 f. III. 20 f. Isthm. III. 73 f. Plut. Thes. 7. *ἐπὶ τοὺς πανταχοῦ πονηροὺς βαδίζοντα καθαί-ρειν γῆν καὶ ϑάλατταν. Ἑλλάνων* probably came from *ἀνών* (i. e. *ἀν-ϑρώπων*), which Wunder has given.

1012. So Æsch. Ag. 1254. *ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφή.* Eur. Hel. 1345. *πέτρινα κατὰ δρία πολυνιφέα.*

1013. For the repetition of *οὐκ* before *ἐπιτρέψει* Dind. compares 159.

1014. Cf. Eur. Phœn. 1572. *σὸς ἀλάστωρ, ξίφεσιν βρίθων καὶ πυρὶ — ἐπὶ παῖδας ἔβα τοὺς σούς.* I cannot believe that Soph. gave *ὀνήσιμον* as an epithet of *ἔγχος*. Perhaps it refers to *χέρα*. Or did he write *ὀνή-σιμος*? The Scholiast does not appear to have read *οὐκ ἐπιτρέψει*. Qu. *οὐ χερ' ὀρέξαι*. Apoll. Rh. II. 1216. *ὁππότε οἱ στιβαρὰς ἐπορέξατο χεῖρας.*

1015—17. and 1024—26. Nauck suspects these should be transposed.

1015. Herm: '*caput e vita tollere.*' But this is a strange expression. I would read: *οὐδ' ἀπαράξας κρᾶτα βίου ϑέλει | λύειν* (sc. *με*) *τοῦ στυ-γεροῦ*, i. e. '*to free me from this life of toil.*' V. Schol. Wunder had proposed *ἀπαράξας*, and for *ϑέλει* conjectured that some verb should be restored signifying '*liberabit.*' Cf. Herod. V. 112. *δρεπάνῳ πλήξας ἀπαράσσει τοῦ ἵππου τοὺς πόδας.*

1019. Cf. Eur. Suppl. 1114. *τάδε δὴ παίδων καὶ δὴ φϑιμένων | ὀστᾶ φέρεται . λάβετ', ἀμφίπολοι | γραίας ἀμενοῦς* (*οὐ γὰρ ἔνεστι | ῥώμη παίδων ὑπὸ πένϑους*) &c.

1020. *αὐτῷ* might easily have passed into *ὄμμα*. In *ἔμπλεον* some comparative appears to lie hid.

1021. Qu. *λαϑίπονον δ' ὀδύναν — πατέρος.* I suspect *βίοτον*. Qu. *βροτῷ ὄντι.*

1025. Œd. R. 1311. *ἰὼ δαῖμον, ἵν' ἐξήλω.* Eur. Iph. T. 155. *ἰὼ ἰὼ δαίμων* (so Heath. *ἰὼ δαῖμον* the mss.).

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1026. Eur. Hipp. 1351. *διά μου κεφαλᾶς ἄσσονς᾽ ὀδύναι, κατὰ δ᾽ ἐγκέφαλον πηδᾷ σφάκελος.*

1028. This line answers to 1008. *ἀνατέτροφας ὅ τι καὶ μύσῃ.*

1030. Qu. *ὦ παῖ τοῦδ᾽ ἀνδρὸς*, as in 1018. Or — *ὦ τλάμων τλάμων* (986), —. Or *ὦ παῖ, ἰὼ παῖ παῖ, τόδε μ᾽ αὖ λωβᾶται, ἰὼ παῖ.* Or *ὦ τλάμων, τόδε μ᾽ αὖ λωβᾶται. ἰὼ παῖ, ἰὼ τὸν | φύσαντ᾽* —. The division *τὸν | φύσαντ᾽* (as Hermann and others have edited) is after all hardly more objectionable than *ὦ | πάντων* — 1009.

1031. *τόδε*] Sc. *τὸ κακὸν* or *νόσημα*. Cf. 1033. Ph. 788. 822. 758.

1033. I have retained the correction *φύτορ᾽*, though I much doubt whether it be right. *Φύτωρ* is a noun of very rare occurrence, whereas *ὁ φύσας* occurs frequently in Soph. and others.

Οἴκτειρ᾽ would appear to have been changed into *οἰκτείρας* by reason of the following *ἀν* —. Cf. El. 1411. *οἴκτειρε τὴν τεκοῦσαν.* Aj. 510. &c. But *οἰκτείρας* derives support from Phil. 309. *βορᾶς μέρος | προσέδοσαν οἰκτείραντες.*

Thuc. VI. 83. *ἀνεπίφθονόν ἐστι πᾶσιν.* VI. 54. *ἀνεπιφθόνως.* Plat. Rep. 612 B. *οὕτω γάρ μοι — ἀνεπιφθονώτατον εἰπεῖν.* Compare *ἀνεμέσητος.*

1035. Qu. *παῖσον ὑπὸ κληῖδί μ᾽.* Or *παῖε κατὰ κληῖδά μ᾽.* Cf. Hom. Il. ε΄. 579. *ἔγχει νύξε κατὰ κληῖδα τυχήσας.*

Χολοῦν τινα in Homer and others means '*to anger a person.*'

1036. Eur. El. 301. *ἄγγελλ᾽ Ὀρέστῃ τἀμὰ κἀκείνου κακά.* Iph. A. 859. *χωρὶς τἀμὰ κἀγαμέμνονος.* Phœn. 484. *τοὐμόν τε καὶ τοῦδ᾽.*

1037. "Ubi in utroque membro est *ὦ*, prius est illud membrum, in quo nomen inest ejus, qui invocatur; posterius in quo epitheta. V. Phil. 1128. 1213. Œd. R. 1297. Œd. C. 1700." *Herm.*

1043. Wakefield wonders Sophocles did not write *τὸν μέλεον οἰκτίσας.* Qu. *τὸν τάλαν᾽ οἰκτίσας.*

1045. Eur. Or. 406. *οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας.*

1046. With *πολλὰ καὶ θερμὰ* we must understand *ἔργα*; for we could not well connect *θερμὰ κακά*. Cf. v. *θερμουργὸς* Xen. Mem. I. 3. 9. Nauck proposes *δεινὰ καὶ δεινῶν πέρα.*

Καὶ λόγῳ κακὰ, if correct, will mean '*bad (hard) even to hear.*' But I doubt whether this be the true reading. Qu. *καὶ μείζω λόγου.* Herod. IX. 37. *ἔργον ἐργάσατο μέζον λόγου.*

1054. I suspect *πνεύμονός τ᾽ ἀρτηρίας.* For the singular *πνευμὼν* is of rare occurrence. The arteries in the neighbourhood of the lungs here mentioned are perhaps the *vena cava* and the *aorta*; but it seems to me more likely that the air-passages of the lungs are intended.

1057. Simonid. Fr. 18, 20. *ἀνεπίφραστοι δύαι.*

1058. Qu. *καὶ ταῦτα λόγχη πεδιὰς, οὐδ᾽* —. Cf. on Ph. 771. We might correct *κοὔτ᾽ αὐτὰ λόγχη πεδιὰς, οὔθ᾽* —; but *αὐτὰ* seems rather objectionable. Consequently I have given *κοὐ — οὐδ᾽* &c. The particles *οὔτε* and *οὐδὲ* are constantly interchanged in mss.

Wunder translates '*hasta campestris.*'

1059. *θήρειος — βία*] Cf. 38. *Ἰφίτου βίαν.* Ph. 314. *ἡ — Ὀδυσσέως βία.* 321. *τῆς Ὀδυσσέως βίας.* 592.

1060. *οὔθ᾽ ὅσην* —] Herm: '*neque, quidquid terrarum adii, quisquam.*'

1062. Add Aj. 472. *φύσιν γ᾽ ἄσπλαγχνος γεγώς.*

Eur. Hec. 653. *θῆλυν σπορὰν.* Eur. Fr. 945. *φύντες οὐ σκαιοὶ φύσιν.* So *μάκαρ* and *ἄρσην* &c. are occasionally feminine.

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1068. *εἰ τοὐμὸν ἀλγεῖς*] I presume we must supply *ὁρῶν εἶδος κακούμενον*. Perhaps however *τοὐμὸν* may of itself mean *my state*, depending on *ὁρῶν* or possibly on *ἀλγεῖς*. Eur. Med. 347. *τοὐμοῦ γὰρ οὔ μοι φροντὶς*, &c.

1069. There is no trace of this line in Cicero's translation.

1070. Eur. El. 672. *οἰκτιρέ θ' ἡμᾶς· οἰκτρὰ γὰρ πεπόνθαμεν.*

1071. Perhaps *τὸν πᾶσιν οἰκτρόν*. Or *πόνοισιν οἰκτρόν*. Dindorf explains *πολλοῖσιν* '*in the eyes of many*,' comparing *πᾶσιν* Aj. 559. Œd. C. 1446. Cicero renders: '*gentes nostras flebunt miserias*.' Whence Nauck fancies that he read *λαοῖσιν* (?) *οἰκτρόν*.

1072. Instead of *καὶ τόδ'* we should have expected *ὅ*.

1074. *εἰπόμην κακοῖς*] The true reading, I suspect, is *ἱπούμην κακοῖς*. Cf. Arist. Eq. 924. *ἱπούμενος ταῖς εἰσφοραῖς*. Mein. Fr. Com. II. 71. Cf. v. *πιέξειν*. Eur. Alc. 896. *συμφορὰ δ' ἑτέρους ἑτέρα πιέζει φανεῖσα θνατῶν*.

1075. I have given with Dindorf *ηὗρημαι*, though I have some little doubt as to its correctness. As to *ηὑρήμην*, *ηὕγμην*, and other pluperfects, I should not entertain any doubt.

1076. *καὶ νῦν*] *καί νυν* (!) Herm. Qu. *σύ νυν* —.

1077. After *στυγεροῦ* perhaps a full stop should be marked, instead of a note of interrogation.

1078. Dindorf: '*exutis tegumentis*.'

1081—6. These lines also are passed over by Cicero.

1082. I think it very probable that Sophocles wrote *ἔθαλψέ μ' αν τις* (for *ἄτης*) *σπασμὸς ἀρτίως, ὅδ' αὖ | διῆξε πλευρῶν*. The phrase *ἄτης σπασμὸς* sounds very harsh. But since Hercules' ailment is called *ἄτη* in v. 1104, I have not ventured to make any alteration. The asyndeton, as in Ph. 787. *προσέρπει, προσέρχεται, τόδ' ἐγγύς*.

1083. *διῆξε πλευρῶν*] Perhaps *διῆξέ τ' ὀστέων*. Cf. 769. *ἦλθε δ' ὀστέων | ἀδαγμὸς ἀντίσπαστος*. Eur. Ion. 766. *διανταῖος ἔτυπεν ὀδύνα με πνευμόνων τῶνδ' ἔσω. Διάσσειν* governs the accusative Œd. R. 208. *ὄρεα διάσσει*.

1085—6. Hermann considers these two lines to be ischiorrogic iambics; Dindorf brachycatalectic anapæstic dimeters. May they not consist of four molossi?

1086. The expression *Διὸς ἀκτὶς* to denote the lightning of Zeus is an unusual one.

1089. Qu. *ἦ δ' αὖθις ἐξήνθηκεν*. Plat. Polit. p. 310 D. *πέφυκεν ἀνδρεία — τελευτῶσα ἐξανθεῖν παντάπασι μανίαις.*

ὦ χέρες —] Cf. 1047.

1091. Eur. Suppl. 341. *ἀεὶ κολαστὴς τῶν κακῶν καθεστάναι.*

1092 f. The slaughter of the Nemeæan lion was the first of Hercules' labours according to Pindar (Isth. VI. 70) and others. That of the Lernæan hydra, also among his earlier ones, is recorded by Hesiod (Th. 313) and others. His defeat of the Centaurs is narrated by Diodor. IV. 69 f. &c. The feat of bringing the Erymanthian boar alive to Eurystheus is mentioned by Diodor. IV. 12. and Apollod. II. 5. 4. The fetching up of Cerberus from Hades by Homer Od. XI. 623. and others. The obtaining of the guarded apples of the Hesperides by Diodorus IV. 26. and Apollod. II. 5. 11.

1095. *διφυᾶ* also Dind. V. Cf. Orph. Arg. 14. *διφυῆ πυρσωπέα κυδρὸν Ἔρωτα.* Eur. Phœn. 835. *γέννας ὀδοντοφυῆ.* Œd. C. 1430. *ταὐδεᾶ* (so the mss.). Ovid. Met. IX. 121. '*Nesse biformis*.'

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Compare *λεοντοβάμων, σκηπτροβάμων, τετραβάμων*. Eur. Here. 1272. *ποιούς ποτ' ἢ λέοντας ἢ τρισωμάτους | Τυφῶνας (Γηρυόνας* Elmsl.), *ἢ γίγαντας, ἢ τετρασκελῆ | Κενταυροπληθῆ πόλεμον οὐκ ἐξήννσα;* 181. *τετρασκελές θ' ὕβρισμα Κενταύρων γένος.*

1096. *Ὑπείροχος* is the Epic form. I suspect the true reading is *ὑπέρ-οπλον βίαν* (or *βίᾳ*). Cf. Hesiod. Th. 670. *δεινοί τε κρατεροί τε, βίην ὑπέροπλον ἔχοντες.*

1098. *σκύλακα, μαίμακον τέρας* Nauck. Cf. on Œd. C. 1568. Qu. *ἀπρόσπλαστον* (or *-πλατον*).

1099. *δεινῆς Ἐχίδνης θρέμμα*] This is according to Hesiod, who represents Cerberus as the offspring of Echidna and Typhon. In Œd. C. 1574 a different parentage is given.

1100. *ἐπ' ἐσχάτοισι γῆς* conj. Nauck. Cf. Æsch. Eum. 947. *ἐς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους.*

1046—1102. The following is Cicero's free translation of this passage, Tusc. II. 8:

"O multa dictu gravia, perpessu aspera,
quæ corpore exanclata atque animo pertuli!
nec mihi Junonis terror implacabilis,
nec tantum invexit tristis Eurystheus mali,
quantum una vecors Œnei partu edita.
Hæc me irretivit veste furiali inscium,
quæ lateri inhærens morsu lacerat viscera,
urgensque graviter pulmonum haurit spiritus:
jam decolorem sanguinem omnem exsorbuit.
Sic corpus clade horribili absumtum extabuit:
ipse illigatus peste interimor textili.
Hos non hostilis dextra, non terra edita
moles Gigantum, non biformato impetu
Centaurus ictus corpori infixit [inflixit?] meo,
non Graia vis, non barbara ulla immanitas,
non sæva terris gens relegata ultimis,
quas peragrans undique omnem hic [hinc?] feritatem expuli:
sed feminea vir, feminea, interimor manu.
O nate, vere hoc nomen usurpa patri,
ne me occidentem matris superet caritas.
Huc arripe ad me manibus abstractam piis.
Jam cernam mene an illam potiorem putes.
Perge, aude, nate; illacrima patris pestibus;
miserere. Gentes nostras flebunt miserias.
Heu, virginalem me ore ploratum edere,
quem vidit nemo ulli ingemiscentem malo!
Sic feminata virtus afflicta occidit.
Accede, nate, assiste, miserandum adspice
eviscerati corpus laceratum patris.
Videte cuncti, tuque cœlestum sator,
jace, obsecro, in me vim coruscam fulminis.
Nunc nunc dolorum anxiferi torquent vertices;
nunc serpit ardor. O ante victrices manus,
o pectora, o terga, o lacertorum tori!
vestrone pressu quondam Nemeæus leo
frendens efflavit graviter extremum halitum?

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Hæc dextra Lernam, tetra mactata excetra,
pacavit: hæc bicorporem afflixit manum:
Erymanthiam hæc vastificam abjecit beluam:
hæc e Tartarea tenebrica abstractum plaga
tricipitem eduxit Hydra generatum canem:
hæc interemit tortu multiplicabili
draconem, auriferam obtutu observantem arborem.
Multa alia victrix nostra lustravit manus,
nec quisquam e nostris spolia cepit laudibus."

1104. Ovid. Met. IX. 174. '*cæcaque medullis | tabe lique factis &c.*'

1107. Eur. Hec. 620. ὡς εἰς τὸ μηδὲν ἥκομεν. Eur. Meleag. Fr. 20. το μηδὲν εἰς οὐδὲν ῥέπει.

1111. Cf. Eur. Suppl. 339. πολλὰ γὰρ δράσας καλὰ | ἔθος τόδ' εἰς Ἕλληνας ἐξεδειξάμην, | ἀεὶ κολαστὴς τῶν κακῶν καθεστάναι.

Cf. Aj. 1043. κακοῦργος — ἀνήρ. Œd. R. 705. μάντιν — κακοῦργον.

1112. Cf. Œd. R. 1225. ὅσον δ' ἀρεῖσθε πένθος. Qu. πένθος οἷον εἰσορῶ | ἔξουσαν αὐτὴν, τοῦδέ γ' εἰ σφαλήσεται.

οἷον εἰσορῶ] Qu. οἷον αὖ σ' ὁρῶ. Cf. on 394. El. 997. But εἰσορᾶν is sometimes used instead of the simple ὁρᾶν, e. g. El. 584. ἀλλ' εἰσόρα μὴ —. 611. Aj. 127. Ph. 501. Œd. R. 22. Ant. 288. 581.

1113. Σφαλήσεται might mean '*shall miss*' (schol: ἀποτεύξεται). So Eur. Or. 1076. γάμων δὲ τῆς μὲν δυσπότμου τῆσδ' ἐσφάλης. This however hardly meets the sense here required. I suspect therefore the true reading is στερήσεται, '*shall be deprived*' (of what it possessed).

1114. In favor of παρίης or παρῆκας cf. El. 1482. ἀλλά μοι πάρες κἂν σμικρὸν εἰπεῖν. Œd. C. 591. Ant. 1043. Hyllus alludes to his father's appeal to him for sympathy v. 1070 f. Or ἐπεὶ πάρεστί σ' ἀντιφωνῆσαι. Cf. Ph. 1065. μή μ' ἀντιφώνει μηδὲν, ὡς στείχοντα δή. Aj. 773.

1117. Perhaps μὴ τοσοῦτον ᾧ δάκνει | θυμῷ δύσοργον. But I rather suspect τοσοῦτον, nor is τοιοῦτον altogether satisfactory.

1120. "*Præcide.* Indignatur Hercules verbosam Hylli excusare matrem volentis προπαρασκευήν." *Schæf.*

1126. Schol: τὸ γὰρ κατ' αὐτὴν, φησὶ, πρᾶγμα ἐκτός ἐστιν ἀδικίας, ὡς μηδὲν εἶναι (δεῖν?) τοῦτο σιωπῇ παραδοῦναι.

1127. Eur. Or. 454. οὗ μάλιστ' αἰδώς μ' ἔχει | εἰς ὄμματ' ἐλθεῖν τοῖσιν ἐξειργασμένοις ('*by reason of &c.*'). Thuc. III. 98. τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

1129. Cf. 862. Plat. Rep. 408 A. ἀγαθοὶ πρὸς τὸν πόλεμον ἐφάνησαν.

1131. Eur. Her. 89. τὸν Ἡράκλειον ἵστε που παραστάτην | Ἰόλαον.

1134. κἂν σοῦ στραφείη θυμός] '*Even your anger would turn (relent).*'

1136. I would read, with Nauck, ἁπλοῦν τὸ χρῆμ', '*the matter is simple.*' Cf. Æsch. Cho. 547. ἁπλοῦς ὁ μῦθος. Eur. Ph. 472. ἁπλοῦς ὁ μῦθος &c. Rhes. 84. ἁπλοῦς ἐπ' ἐχθροῖς μῦθος. Hel. 985. ἁπλοῦς λόγος.

1138. Cf. 584. φίλτροις ἐάν πως τήνδ' ὑπερβαλώμεθα | τὴν παῖδα, καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ (θέλκτροισιν Ἡρακλέους φρενῶν?). Brunck: '*amorem tuum veneficio conciliare sibi cogitans.*' Which no doubt is the sense of the passage, but the words cannot bear this interpretation.

Cf. 580. προσβαλοῦσ' ὅσα | ζῶν κεῖνος εἶπε. 844. Qu. — προσβαλεῖν φρενῶν (sc. σοι) &c. Or — προσβαλεῖν φρεσὶν | σαῖς ἥμπλαχ'.

1139. ἀπήμπλαχ'] ἀπήπλαχ' Elmsl. This compound occurs, I believe, nowhere else in the Tragedians. I suspect the true reading is προσβαλεῖν φρεσὶν | σαῖς ἥμπλαχ'.

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